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प्राकृत-ग्रंथ-परिषद् ग्रन्थाङ्क १४

जयवल्लहं नाम

वज्जालग्गं

रत्नदेवकृतसंस्कृतवृत्तिसंवलितम्

प्रा. माधव वासुदेव पटवर्धन, एम्. ए.

इत्यनेन भूमिका-आङ्ग्लानुवाद-टिप्पणी-
शब्दकोश-इत्यादिभिः सह संपादितम्

प्रकाशिका

प्राकृत ग्रन्थ परिषद्

अहमदाबाद-९

१९६९

प्रकाशकः—
हरिवल्लभ भायाणी
सेक्रेटरी, प्राकृत टेक्स्ट सोसायटी
अमदाबाद ९

मूल्य—रु. २१

प्राप्तिस्थान:—
(१) प्राकृत टेक्स्ट सोसायटी, अमदाबाद—९
(२) मोतीलाल बनारसीदास, वारणसी
(३) मुन्शीराम मनोहरलाल, दिल्ली
(४) गुर्जर ग्रन्थरत्न कार्यालय, अमदाबाद—१
(५) सरस्वती पुस्तक भण्डार, रतनपोळ, अमदाबाद—१
(६) चौखम्बा विद्याभवन, चौक, वाराणसी

मुद्रकः—एस. आर. सरदेसाई
वेदविद्या मुद्रणालय
४१ बुधवार पेठ, पूना-२

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ABBREVIATIONS

Used in the Introduction and Notes.

VL = Vajjālagga.

PSM = Pāiasaddamahaṇṇava.

DNM = Deśīnāmamālā of Hemacandra.

PLM or PLNM = Pāialacchīṇāmamālā of Dhanapāla.

HŚ = Hemacandra's Śabdānuśāsana.

Weber (1870) = Über das Saptaśatakam des Hāla (1870), by Weber.

Weber (1881) = Über das Saptaśatakam des Hāla (1881), by Weber.

PG = Pischel's Grammatik der Prākrit Sprachen.

√ = Verbal root in Sanskrit or Prākrit.

P = Parasmaipada.

Ā = Atmanepada.

U = Ubhayapada.

PREFACE

Work on the present edition of the Vajjālagga was started by me in the year 1961 at the instance of the Prākrit Text Society, as a part of the Society's plan to bring out new editions of ancient Prākrit literary works. I am grateful to Dr. A. N. Upadhye for having introduced me to the Prākrit Text Society and for having suggested to the Society that the work of editing the Vajjālagga be entrusted to me. Though in this way work on the present edition was started eight years back, much progress could not be achieved due to my preoccupation with teaching and administrative work in the Fergusson College, Poona. It was only in April-May-June 1965, that I found it possible to complete the press-copy of the text of the Vajjālagga and of the Sanskrit commentary of Ratnadeva, with the help of manuscripts lent to me by the L. D. Institute of Indology, Ahmedabad and the Bhandarkar Oriental Research Institute, Poona. The printing of the text and commentary was started in 1965. The writing of the English translation and explanatory notes progressed side by side with the printing of the text and commentary during 1965–1967.

Throughout the progress of this work, Dr. A. N. Upadhye took very keen interest and made very valuable suggestions to me regarding the general plan and contents of the work and regarding typography and get-up. He even volunteered to correct the proofs in the penultimate stage, in spite of his other multifarious academic pursuits and preoccupations. I am extremely thankful to him for all the trouble that he has taken and for the constant encouragement that he gave me for the execution of the work.

I am also deeply obliged to the Prākrit Text Society for having entrusted the present work to me, and to the L. D. Institute of Indology and the Bhandarkar Oriental Research Institute for having allowed me to use a number of manuscripts of the Vajjālagga for a pretty long time. My thanks are also due to Shri Sardesai of the Veda-Vidya Mudranalaya, Poona, for the nice printing of the book.

I am aware of the fact that in spite of my efforts to unriddle the meanings of a number of obscure stanzas in the text, I have not been able to give a satisfactory rendering and explanation of their exact sense. I shall be grateful if my readers send their suggestions, if any, in all such cases.

I must make mention of Prof. N. A. Gore's edition of the opening portion of the Vajjālagga (revised third edition 1948), containing the Prākrit text and Sanskrit *chāyā* (paraphrase) and an English introduction, translation and notes, which I could use so far as the first 300 stanzas were concerned. I must also express my thanks to the work of Dr. Julius Laber on the Vajjālagga, especially his introductory essay (Leipzig, 1913).

The present edition contains the text of the Vajjālagga, for the most part based on Laber's text (as printed in the Bibliotheca Indica edition, No. 227, Calcutta, 1944), with the commentary of Ratnadeva, additional stanzas found in Ms C (received from the L. D. Institute of Indology) together with a Sanskrit gloss (not by Ratnadeva, but by some anonymous person), English translation, explanatory notes, alphabetical index of stanzas and a glossary of select words. The Bibliotheca Indica edition contains only the text with a Sanskrit *chāyā*, scanty extacts from Ratnadeva's commentary and a list of variant readings found in the manuscripts consulted by Laber, which list, however, extends only as far as stanza 192 in the copy available to me. Besides this material we have in the Bibliotheca Indica edition an English rendering of some portions of Laber's introductory essay in German. The present edition, which contains, besides an introduction, the Sanskrit commentary of Ratnadeva in full, an English translation, explanatory notes and a glossary, will, it is hoped, facilitate further study of the Vajjālagga.

Poona
1st May 1969.

M. V. PATWARDHAN

INTRODUCTION

(i) The Title of the Work. :

The name of the present work is found given in various forms in the different MSS as Vajjālaya, Vijjāhala, Viāhala, Vajjālagga, Bajjālagga, Vijjālagga, Padyālaya, Vidyālaya and Prajñālaya. Prof. H. D. Velankar (Jinaratnakośa, Poona 1944, pages 236 and 340) mentions the name of the work as Vajrālaya. Dr. R. G. Bhandarkar (Report on Search of Mss. 1883-84, p. 17) mentions the name as Vajjālaggā. Of all these diverse forms, Vajjālagga appears to be the one intended by the author, as is clear from Stanzas 3, 4, 5 and 795, where neither the form Vajjālaya nor Vijjāhala would suit metrically. The form Vajjālae used in st. 794 is metrically faulty. It should be read as Vajjālagge or Sattasae (which is the reading in Ms A consulted by Laber; see Laber's German essay on the Vajjālagga, Leipzig, 1913, p. 4, foot-note 5). Vajjālaya, Vijjāhala, Vijjālagga and the Sanskrit equivalents Padyālaya, Vidyālaya, Prajñālaya and Vajrālaya had probably their origin in the inabilitv of those responsible for them to understand the meaning of the word *Vajjā* or *lagga* or both of them. Hence Vajjālagga was turned into Vajjālaya or Bajjālaya [which was then equated with Padyālaya or Prajñālaya (storehouse of stanzas or of knowledge)], into Vijjālaya (which was then equated with Vidyālaya – storehouse of knowledge),into Viāhala and Vijjāhala (which latter perhaps stands for Vidyādhara – the receptacle of knowledge). The sense of Viāhala and Vajrālaya is obscure. The latter form is perhaps a wrong Sanskritisation of Vajjālaya. Bhandarkar's Vajjālaggā appears to be only a variation of Vajjālagga with elongation of the final vowel.

The meaning of the name Vajjālagga has been explained by the author himself in stanza 4, as a collection of groups[1] of

1. In the Vajjālagga, there are a few *vajjās* (groups of stanzas) containing only one or two or three stanzas each, e. g. हेमंतवज्जा (No. 70) (one stanza); सरयवज्जा (No. 69) and वडवाणलवज्जा (No. 88) (two stanzas each); सोयारवज्जा (No. 3), लेहयवज्जा (No. 52), सिसिर-वज्जा (No. 87), वडवज्जा (No. 85), तालवज्जा (No. 86) and आइच्चवज्जा (No. 92) (three stanzas each). The longest *vajjā* in the collection is असइवज्जा (No. 50) with 25 stanzas.

stanzas (*gāthās*) bearing on different topics, each group dealing with one single topic.[1] The word *vajjā* has been explained by the author as पद्धति. The meaning of the word लग्ग has not been however explained by the author. वज्जा is the Prākrit equivalent of the Sanskrit word व्रज्या,[2] which primarily means the act of going or moving. Secondarily the word व्रज्या means the path or way on which or by which the act of going takes place. The commentator Ratnadeva (on st. 4) equates वज्जा with पद्या (path or way, from the root पद् to go or to move or to walk), which is semantically, if not phonetically[3], quite correct. The word वज्जा then conveys by *lakṣaṇā* the sense of manner or behaviour, (cf. the words मार्ग, रीति, सरणि in Sanskrit). Finally the word वज्जा conveys the sense of a group or section. Hemacandra (Deśīnāmamālā, VII. 32) records वज्जा in the sense of अधिकार (section or topic). In the Dhammapada groups of stanzas dealing with different topics are called वर्गs. The Nītiśataka of Bhartṛhari and the Subhāṣitamuktāvalī of Jahlaṇa are divided into sections called पद्धतिs. The different topical groups in Sādhāraṇadeva's recension of Hāla's Gāthāsaptaśatī, in the Subhāṣitāvalī of Vallabhadeva and in the Subhāṣitaratnakośa of Vidyākara are called

1. एक्कत्थे पत्थावे जत्थ पढिज्जंति पउरगाहाओ ।
तं खलु वज्जालग्गं वज्ज त्ति य पद्धई भणिया ॥

St. 156 dealing with the फणस tree and St. 157 dealing with the cloud and the Cātaka bird are irrelevant in the context of the सेवयवज्जा, unless we understand the former as indirectly glorifying the bounty of a noble master and the latter as indirectly criticising the belated generosity of a bad master. Similarly st. 249 is a misfit in the इंदिंदिरवज्जा and st. 645 is a misfit in the गिम्हवज्जा. Its proper place would be in the वडवज्जा. Stanzas 546–551, which appear at first sight to be misfits in the बालासंवरणवज्जा can be understood as giving a warning to the young damsel against clever or shrewd men (छेकs) in the matter of having any tender relations with them. Also st. 682–684 (ठाणवज्जा) appear to be out of place.

2. From the root व्रज् to go or to move, with the Kṛt suffix य (या) added in the sense of भाव or action, according to Pāṇini III.3.98.

3. Phonetically the initial प् of a Sanskrit word is never changed to व् in Prākrit.

by the name वज्या. The word लग्ग standing for Sanskrit लग्न is according to Pischel[1] to be understood in the sense of चिह्न. He refers to Hemacandra's Deśināmamāla VII. 17 (लग्गं चिंधे) for that sense. So according to Pischel Vajjālagga would mean a collection of stanzas of which the Vrajyā-arrangement (group-wise or topical arrangement) is a distinguishing mark. It is, however, likely that the word लग्ग (= लग्न) conveys the sense of राशि, समूह, or कदम्ब (a collection or aggregate),[2] though the word लग्न is neither found recorded in the dictionaries, nor used in Sanskrit literature in that sense. वज्जालग्ग therefore perhaps stands for वज्यासमूह, a collection of वज्याs or stanza-groups arranged one after another, each stanza-group dealing with a separate topic. Viśvanātha (Sāhityadarpaṇa VI. 329)[3] explains the word वज्या as सजातीयानामेकत्र संनिवेशः, which means the grouping of stanzas similar in their general purport or dealing with one and the same topic.

From the manner in which the sense of the word Vajjālagga is explained in st. 4, it would appear that the author looks upon Vajjālagga as a class-name given to any collection of stanza-groups dealing with different topics. In stanza 3 the author says that he has compiled the Vajjālagga, called by the specific name *Jayavallaha*, after collecting together choice groups of stanzas composed by different poets[4]. This means that Vajjālagga is the

1. PG § 12, note 4, p. 10.

2. Pāṇini (VII.2.18) mentions लग्न as a past participle (from √लग् to stick, cling or adhere) in the sense of सक्त (i.e. संबद्ध). According to Pāṇini III.3.114, past participles can, when used in the neuter gender, convey the sense of action-nouns. There is thus no theoretical difficulty in understanding the past participle लग्न in the sense of राशि or समूह.

3. कोशः श्लोकसमूहस्तु स्यादन्योन्यानपेक्षकः । व्रज्याक्रमेण रचितः स एवातिमनोरमः ॥
सजातीयानामेकत्र संनिवेशो व्रज्या यथा मुक्तावल्यादिः ।

मुक्तावली is the name by which Sādhāraṇadeva's recension of Hāla's Gāthā-saptaśatī is known.

4. विविहकइविरइयाणं गाहाणं वरकुलाणि घेत्तूण । रइयं वज्जालग्गं विहिणा जयवल्लहं नाम ॥

general name, and Jayavallaha is the specific name given by the author to the present Vajjālagga. We do not, however, come across any other anthology in Prākrit bearing the general name *vajjālagga* in addition to some specific name given to it by its author. There is only one *Vajjālagga* known to Prākrit literature and that is the present one named Jayavallaha by its author.

The name Jayavallaha given by the author to the present anthology in st. 3, is rendered by Ratnadeva as Jayavallabha, without any further explanation of the significance of that name.[1] Jayavallabha is perhaps to be taken as standing for vallabhajaya (with transposition of the two words in the Bahuvrihi compound) and to be understood to mean "loving victory, fond of victory, victorious". It is also possible to equate Jayavallabha with Jagadvallabha and in that case it would mean "loved by or dear to the (whole) world."[2]

(ii) Name of the Author :

Nowhere in the body of the VL do we get any indication regarding the name of the author or compiler of the anthology. It is, however, stated by the commentator Ratnadeva in his opening remarks on the first stanza, that a poet by name Jayavallabha, an eminent Śvetāmbara Jaina, compiled the present anthology. The commentator also tells us that though the poet Jayavallabha was himself well-versed in Sanskrit, he compiled the present anthology of Prākrit stanzas for the benefit of ordinary people who, though ignorant of Sanskrit, had an amorous or erotic bent of mind.[3] Beyond this statement by the commenta-

1. जयवल्लभं नाम प्राकृतकाव्यम् ।

2. Prof. N. A. Gore (Introduction p. iii) supports this latter explanation of the title Jayavallabha as applying to the present anthology, and calls attention to the epithet सयललोयहिट्ठिए (सकललोकाभीष्टे) appearing in st. 794.

3. श्वेताम्बरशिरोमणिर्जयवल्लभो नाम कविः संस्कृते निष्प्रतिमं तथा च शृङ्गारिणं जनमवलोक्य, आत्मना संस्कृतपारंगतोऽपि प्राकृतगाथासंग्रहमिमं चकार ।

tor we have no other authority for holding that the name of the author of the present anthology was Jayavallabha.[1] Prof. Velankar's Jinaratnakośa (Poona, 1944), contains an alphabetical register of Jaina works only and not of Jaina authors and hence it is not possible to know from it whether there were any other Jaina authors having this name.[2] According to Laber (loc. cit. p. 6, footnote), a Jayavallabha is mentioned as the author of a work called शीलोपदेशमाला (in the author-index in Peterson's fourth Report, Bombay, 1894, p. XXXII), though according to Peterson himself this name Jayavallabha is a mistake for Jayakīrti. Jayavallabha, as the name of the author, perhaps means "fond of victory" i.e. "victorious." Or Jayavallabha may be looked upon as standing for Jagad-vallabha "dear to or loved by the (whole) world."

If we accept the commentator's statement regarding the name of the author, we shall have to suppose that the author either gave his own name to the anthology compiled by him, or adopted the name of the anthology as a pen-name for himself.

We do not know of any other work or works written by the author of the VL.

(iii) Name of the Commentator:

The name of the commentator on the VL is given as Ratnadeva in the colophon of Ms E used by Laber (Deccan College Library, No. 420) and in the colophon of Ms. I (Bhandarkar Oriental Research Institute Mss Library, No. 1358 of 1887-88) consulted by me. The colophon reads as follows :

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1. MS F however mentions Jayavallabha as the author of the present work, both in the beginning and the end. See *infra*, page lix.

2. Prof. Gore (Introduction, p. iii-iv) remarks that the name Jayavallabha is not altogether otherwise unknown among the Jainas, and that one Jayavallabha of Kharataragaccha is known to have copied in Saṃvat 1634 a manuscript of the शब्दभेदप्रकाशटीका of the teacher ज्ञानविमलगणि as is seen from Peterson's Second Report, p. 128.

गच्छे पृथौ श्रीमति मानभद्रसूरिर्बभूव प्रथितः पृथिव्याम् ।
तदीयपट्टे हरिभद्रसूरिर्जज्ञेऽखिलक्ष्मातल्लोकपूज्यः ॥१॥
तच्छिष्यलेशोऽस्ति गुणानुरक्तः श्रीधर्मचन्द्रः सकलः कलाभिः ।
निपीय यद्वागमृतं सुधाया मनोहरं नो विबुधाः स्मरन्ति ॥२॥
विद्यालये प्राकृतेऽस्मिन् छुमापितमणाविह । लिलेख लेखकश्छायां रत्नदेवश्च तद्गिरा ॥३॥
शिखिग्रहाग्निचन्द्रे (= १३९३) हि प्रमिते वत्सरे परे ।
ग्रन्थोऽयं संख्ययाख्यातः सहस्त्रितय ननु ॥४॥

Ms C (No. 824 of the L. D. Institute of Indology, Ahmedabad) used by me, however, gives the name of the commentator as Dhanasāra, both at the beginning and the end.

Beginning :

श्रीअश्वसेनवसुधाधिपवंशरत्नं श्रीशारदां सुरनमस्कृतपादपद्माम् ।
नत्वा गुरूंश्च धनसारकविः प्रसन्ना विद्यालयस्य विवृतिं विदधेऽर्थसाराम् ॥४॥

End :

ओकेशगच्छगगनाङ्गणभानुतुल्यश्रीसिद्धसूरिपदपंकजभृंगधुर्यः ।
वृत्तिं चकार धनसारसुधीन्द्रचन्द्रो विद्यालयस्य विषमार्थपदप्रदीपाम् ॥१॥
दन्तेषुबाणशशधरवर्षे (= १५५३) चैत्रस्य शुद्धपञ्चम्याम् ।
विद्यालयस्य टीकां विदधे धनसारपाठकप्रवरैः ॥२॥

Thus according to the colophon of Ms E and Ms I, the name of the author of the commentary on the VL is Ratnadeva, who composed the commentary called *chāyā* on the Vajjālagga at the request of Śrī-Dharmacandra who was a disciple of Haribhadrasūri, who, as a successor of Mānabhadrasūri, held the office of high priest (or chief) of the Pṛthu Gaccha. The colophon further says that the commentary was written by Ratnadeva in the year 1393 (probably of the Saṃvat era), which corresponds to 1337 A.D.[1] Ms C, however, gives the name of the author of the commentary (called विवृत्ति or वृत्ति) as Dhanasāra, a disciple of Śrī Siddhasūri, who was a distinguished member (perhaps, chief) of

1. In the commentary on st. 387, Ratnadeva quotes from the Haima-deśīya-nāmamālā [चुडमच्छरिए इति हैमदेशीयनाममालायां तृतीये काण्डे । (Deśīnāmamālā of Hemcandra III.14)]. This proves that Ratnadeva must have lived after Hemacandra, whose date is 1088 A. D. to 1188 A. D. The Amarakośa is quoted on two occasions viz. on st. 4 and st. 52.

the Okeśa Gaccha. From stanza 4 at the commencement of the Ms it appears that Dhanasāra lived under a certain king called Aśvasena, since he pays his homage to that king. From stanza 2 of the colophon it appears that the commentary was written by Dhanasāra in the year 1552 (probably of the Saṃvat era), corresponding to 1496 A.D.

Ms.C shows many peculiarities regarding the sequence of the various sections in it, the additional stanzas inserted here and there and the commentary on them. All these peculiarities will be discussed later on (pp. lvi-lix) in the section dealing with the manuscript material consulted for the present edition of the VL. One can understand the motive behind the insertion of additional stanzas in the vulgate and even behind the improvisation of a Sanskrit gloss on the same. But one is at a loss to know who was responsible for changing the name of the commentator from Ratnadeva to Dhanasāra with a different age, patronage and spiritual ancestry or what was the motive in doing so. The various peculiarities shown by Ms C (to be discussed in the sequel) are such as to raise a doubt in one's mind regarding the statements made in it about the name, age, patronage and spiritual ancestry of the commentator. The only point in favour of Ms C is that it generally follows the order as given in the गाहादार stanzas in respect of those sections which are common to the vulgate and the गाहादार stanzas.

(iv) **Extent of the Vajjālagga:**

The VL is a compilation of Prākrit stanzas, prepared after the model of Hāla's Gāthāsaptaśatī, with this difference that whereas Hāla's Saptaśatī is free from the topic-wise arrangement of the stanzas, the VL, as its name shows, is marked by topical arrangement of the stanzas.[1] It must have originally contained 700 stanzas just like Hāla's Saptaśatī. The last of the Gāhādāra stanzas quoted at the end of Ratnadeva's commentary on st. 8, (p. 5), speaks of the present anthology as सत्तसइय, i.e. a collection of 700 stanzas. This means that the author of the Gāhādāra stanzas had before him only 700 stanzas in the VL. Laber (loc

1. See st. 3 (particularly the word विहिणा) and st. 4, and the remarks made earlier in the present introduction regarding the significance of the title Vajjālagga (*supra* pp. ix-x)

cit. p. 3, foot-note 5) notes, from Ms A consulted by him, the reading सत्तसए instead of वज्जालए in stanza 794. He also notes that MSS D and F have at the end the statement सत्तसयओ समत्तो. The reading वज्जालए must have been substituted for सत्तसए in st. 794, at a later time when the VL no longer contained only 700 stanzas, but had been already amplified beyond that limit. The Vulgate as determined by Laber and as printed in the Bibliotheca Indica edition and in the present edition with Ratnadeva's commentary, contains as many as 795 stanzas including the last two epilogue stanzas. Laber (loc. cit. pp. 37, 40) says that in the MSS consulted by him the number of stanzas fluctuates from 692 to 889.[1] Ms C (No.:824, L. D. Institute of Indology, Ahmedabad) consulted by me for the present edition has 789 out of the 795 stanzas of the vulgate[2], plus 201 additional stanzas[3], i.e. a total of 990 stanzas. The reason for this inflation is that anthologies by their very nature easily lend themselves to amplification by the insertion of stanzas not included by their original compilers, but regarded as apt and beautiful by later readers and scribes. That is how the original corpus of the VL of seven hundred stanzas

1. According to Laber (loc. cit. pp. 5, 38), the total number of all the stanzas in the 8 manuscripts used by him comes to 1330, out of which only 389 are common to all the MSS, and only these 389 stanzas can be regarded as the genuine nucleus of the original Vajjālagga. Even among the remaining stanzas there may be several more which are equally genuine, but nothing definite can be said about them. Unfortunately Laber has not indicated which these 389 genuine stanzas are. In the case of Hāla's Saptaśatī, there are, according to Dr. Winternitz [History of Indian Literature (German), Vol. III. p. 103], only 430 stanzas which occur in all the recensions of that anthology.

2. The section on चंद (No. 29) with six stanzas is absent in MS C.

3. 195 out of these 201 additional stanzas are printed in the Appendix, and 6 (बालसिलोयवज्जा) are printed in a footnote (p.lvi-lvii) in the section dealing with the MSS consulted for the present edition. Out of the 195 stanzas printed in the Appendix some (about 10) are very similar and some (about 9) are almost identical with those in the vulgate.

must have undergone inflation at the hands of people of subsequent times[1].

Not only was there an addition to the original number (700) of the stanzas, but also the original number of *Vajjās* or sections went on increasing with the passage of time. To judge from the statement in st. 5 of the *Gāhādāra* stanzas,[2] the original Vajjālagga of 700 stanzas was divided into 48 sections only. The Vulgate as printed in the Bibliotheca Indica edition and in the present edition contains as many as 95 sections. This means that the original number of sections has been almost doubled in course of time. As shown in the notes on st. 8 (p. 419), out of the 48 *Vajjās* enlisted in the *Gāhādāra* stanzas, 43 can be clearly identified with those in the Vulgate. Two [viz. वालकित्ती No. 41 and घण (clouds, rainy season) No. 47] have no corresponding *Vajjās* in the Vulgate. Three (viz. माणसंवरण No. 35, वालसंठवण No 43 and वालसिक्खा No. 44) are doubtful in their identification, corresponding perhaps to हिययसंवरण No. 47, वालासंकरण No. 57 and कुट्टिणीसिक्खा No. 58 respectively. It is possible that some of the 48 sections in the original Vajjālagga were split up into two each in course of time, thus adding to the number of the sections. For example the सेवयवज्जा No. 18 in the original Vajjālagga may have been split up into पहुवज्जा No. 15 and सेवयवज्जा No. 16 in the Vulgate. The हंसवज्जा No. 46 in the original Vajjālagga may have been split up into हंसवज्जा No. 28 and हंसमाणसवज्जा No. 82 in the Vulgate. Similarly the पंथियवज्जा No. 45 in the original Vajjālagga may have been divided into पवसियवज्जा No. 38 and पंथियवज्जा No. 45 in the Vulgate. Sections such as दिव्व No. 11, विहि No. 12, दीण No. 13, दारिद्द No. 14. पुव्वकयकम्म No. 74, गुण No. 76, गुणणिंदा No. 77, गुणसलाहा No. 78, कमल No. 80, कमलणिंदा No. 81, वडवाणल No. 88, रयणायर No. 89. समुद्दणिंदा No. 90 and many others in the Vulgate, appear to have been absent in the original VL, but were newly incorporated in the Vulgate in course of time. The order too of the sections in the original Vajjālagga appears to have been considerably upset in the Vulgate.

It is further to be noted, that if the original VL contained only 48 sections and 700 stanzas, the average length of each sec-

1. See Winternitz loc-cit. p. 103.
2. ......सत्तसइयम्मि । एवं अट्ठालीसा हवंति वज्जाउ नायव्वा ।

tion must have been about 15 stanzas. But the average length of each section in the Vulgate (with 95 sections and 795 stanzas) is about 8. This means that in the original VL there must have been many more stanzas in many of its forty-eight sections than we have in the corresponding sections in the Vulgate.

(v) Date of the Vajjālagga :

The problem of the date of the VL is to be understood only in the sense of the probable period in which the VL was compiled by the author. An attempt is made here to define the upper and lower limits within which the compilation of the VL can be probably placed.

Upper limit, internal evidence :—

The only internal evidence that we get in the VL to indicate its upper limit is the reference to Hāla, King of Pratiṣṭhāna on the banks of the river Godā (= Godāvarī), which occurs in st. 468[1] and to the work of Suśruta on medicine in st. 519.[2] The Hāla referred to in st. 468 is in all probability king Hāla, who is identified with king Sālāhaṇa or Sātavāhana or Śālivāhana, the compiler of the Gāhāsattasaī (Gāthāsaptaśatī)in Prākrit and author of some stanzas included therein. He belonged to the Āndhrabhṛtya dynasty of kings, who, according to Vincent Smith, ruled over the Deccan from about 231 B.C. to about 225 A.C., and who had their administrative head-quarters at Pratiṣṭhāna (Baithana, according to the Greek writer Ptolemaios)[3]. According to the Purāṇas, Hāla was the eleventh or seventeenth of the thirty kings in that dynasty. According to the Matsya Purāṇa, king Sātavāhana ruled 297 years after the commencement of the Āndhrabhṛtya dynasty, i.e. approximately in the middle of the first century A.D. Weber (Introduction to the edition of Gāthāsaptaśatī 1881) discusses the whole question on the basis of the contents and language of the Gāthāsaptaśati, and comes to the conclusion

1. पुरिसविसेसेण सइत्तणाइ न कुलक्कमेण महिलाणं ।
सग्गं गए वि हाले न मुयइ गोला पइट्ठाणं ॥ (सईवज्जा)
2. बालं जराविडंगिं कलमुरपलाविणिं नियंतस्स ।
विज्जस्स पसुत्तो सुसुओ वि सहस त्ति पम्हट्ठो ॥ (विज्जवज्जा).
3. See Weber (1881), Introduction, p. XIII.

(on p. XXIII) that the work of Hāla can be placed at the earliest in the third century A.D. According to Laber (loc. cit. p. 35 ff.) the VL contains 76 of the stanzas occurring in Hāla's Gāthāsaptaśatī[1], which must have served as a model and inspiration to the author of the VL, in respect of the number of stanzas collected by him in his anthology, although so far as the topic-wise grouping of the stanzas in the form of *vajjās* is concerned, the author of the Vajjālagga could not have regarded Hāla's collection as his model.—The Suśruta (i.e, Suśruta's work on medicine) mentioned in st. 519 of the Vajjālagga refers undoubtedly to the Suśruta-saṃhitā, an ancient well-known work on Indian medicine and surgery composed by Suśruta, who according to Winternitz[2] "probably lived in one of the early centuries of the Christian era, not far removed from Caraka (another authority on Indian medicine, belonging to the second century A.D.)"

Upper limit, external evidence :

It was Dr. R. G. Bhandarkar[3], who first called attention to "some verses from the Gaüḍavaho" of Vākpatirāja, as having been observed by him in the VL. Dr. Bhandarkar does not however specify these verses from the Gaüḍavaho. When I carefully examined the Gaüḍavaho from this point of view, I could come across only one stanza (No. 722) which corresponds to st. No.

1. The occurrence of 76 stanzas from the Gāthāsaptaśatī in the VL cannot by itself prove the posteriority of the latter to the former, for the author of the VL could be supposed to have derived them from some other source, and not necessarily from the Saptaśatī.

2. Loc. cit. Vol. III. p. 547.

3. Roport on the search for Sanskrit Manuscripts in the Bombay Presidency, 1883–84. p. 17.

702 in the VL.[1] In addition to this stanza I could not trace in the Gaüḍavaho any other stanza from the VL, although Dr. Bhandarkar says that he had observed "some verses from the Gaüḍavaho" in the VL. The context in which st. 702 in the Vajjālagga occurs in the Gaüḍavaho as st. 722, is that of a eulogy uttered by court-bards in honour of king Yaśovarman, and the stanza appears to form a genuine part of the context and cannot be said to have been borrowed by a poet like Vākpatirāja from some other source.[2] The stanza therefore appears to have been derived by the author of the VL from the Gaüḍavaho of Vākpatirāja (with two variations viz. बंधंति for बज्झंति and [illegible] for पुहइए). As Vākpatirāja was a contemporary of king Yaśovarman of Kanauj (Kānyakubja) and was patronised by him, his date can be definitely assumed to be the first half of the 8th century A.D.

1. When the text and English translation in the present edition were printed, I had not examined the Gaüḍavaho in the light of Dr. Bhandarkar's remark. The text of the stanza as printed in the present edition is corrupt in the third quarter and the commentary also is based on the corrupt reading. I could not make out any sense from the second half of the stanza and I had to remark in a foot-note on p. 373, that the sense of the second half of the stanza is obscure. But when I found the corresponding stanza in the Gaüḍavaho and consulted the Sanskrit commentary of Haripāla, it became clear that विज्जाहियपच्चो in the third quarter is a corruption of बीयाहि व एक्कत्तो (= बीजाद् इव एकस्मात्). I have given in the notes on st. 702 the correct explanation of the stanza in the light of this correct reading.

2. Stanza No. 722 in the Gaüḍavaho is of a general nature i.e. a generalisation in support of the statement made in st. 721 about the fate by which Yaśovarman's enemies were overtaken, while st. 723 is a eulogy of the king.

st. 721 : खीणा एक्के तु अंसम्मि सरणमग्गे गया तुमे चेय।
सेसा वि रिऊ जलहिं कहिं पि किर के वि पडिवण्णा ॥

st. 722 : बज्झंति महो जहइं अहंति मूलंकुर व्व पुहइए।
बीयाहि व एक्कत्तो कुलाहि पुरिसा समुप्पण्णा ॥

st. 723 : तरलत्तणवयणिज्जं लच्छीएँ तुमाएँ ओप्पुसियं।
तीएँ वि पहुत्तणं वो पहुदोसविवज्जियं दिण्णं ॥

Since the VL. thus derives a stanza from the Gaüḍavaho its upper limit can be safely taken to be 750 A. D.[1]

Lower limit :

The lower limit of the date of the VL is fixed by the date 1393 Vikrama Saṃvat, corresponding to 1337 A. D., of the commentary of Ratnadeva. (Vide p. xiv, *supra*).

We can therefore place the VL between the two broad limits of 750 A.D. and 1337 A.D. In the present state of our knowledge it is not possible to fix the date with greater precision.

As remarked by Prof. Gore (loc. cit., Introduction p. vii), st. 13 of the VL is found quoted in the second Adhyāya of the Kāvyānuāśanśa of Vāgbhaṭa,[2] and st. 12 of the VL is found quoted in the Gāthāsāhasrī of Shrī Samayasundara Gaṇi (p. 49, Bombay edition, 1940), in both cases without any mention of the VL as the source. The date of Vāgbhaṭa is the 13th century A.D. and that of Samayasundara Gaṇi is 1650 A.D. As stated by Dr. Bhandarkar (loc. cit. p. 17), some stanzas from the VL are found quoted in the Kāvyaprakāśa of Mammaṭa (1150 to 1250 A. D.). Similarly a good many stanzas occurring in the VL are found cited in the Sarasvatīkaṇṭhābharaṇa and in the Śṛṃgāraprakāśa of Bhoja, the Daśarūpaka, the Alaṃkāra-ratnākara of Śobhākara, the Kāvyānuśāsana of Hemacandra,[3] the Sāhityadarpaṇa of Visvanātha

1. The upper limit of 750 A. D. for the VL derives further support from the circumstance of the considerable influence of Apabhraṃśa on its language. See below (pp. xxxiii ff.), remarks on the language of the Vajjālagga and also Hermann Jacobi, Bhavisattakahā, München, 1918, Introduction pp. 53* ff, and in particular pp. 61*–62*.

2. Page 26, Kāvyamālā No. 43, 1894. In addition to this I find two more stanzas from the VL quoted in Vāgbhaṭa's work :
VL 284*3 : Vāgbhaṭa, Kāvyānuśāsana p. 37.
VL 476 : ,, ,, p. 41.

3. The Vṛtti on Hemacandra's Śabdānuśāsana, VIII.3.135 quotes a line from the VL, st. 87 (तिसु तेसु अलंकिया पुहवी), as an illustration of the vicarious use of the Locative for the Instrumental in Prākrit.

and even in the Dhvanyāloka of Ānandavardhana[1]. But in none of these works is the VL mentioned as the source from which the stanzas in question have been cited. It is likely that these rhetorical and other works quoted the stanzas in question from some other anthology of Prākrit stanzas like the Saptaśatī of Hāla or from some other source and not necessarily from the VL[2]. So long as

1. See *infra*, Stanzas from the Vajjālagga cited in Alaṃkāra-works, p. xxix ff.

2. On going through the first 16 pages of Uddyotana-sūri's Kuvalayamālā (edited by Dr. A. N. Upadhye, 1959, in the Singhī Jaina Granthamālā), I noticed two stanzas common to the Kuvalayamālā and the VL.

(i) Kuvalayamālā, p. 3, line 16 f :

मा दोसे च्चिय गेण्हह विरले वि गुणे पयासह जणस्स ।
अक्खपउरो वि उयही भण्णइ रयणायरो लोए ॥

Vajjālagga st. 748

मा दोसं च्चिय गेण्हह विरले वि गुणे पसंसह जणस्स ।
अक्खपउरो वि उवही भण्णइ रयणायरो लोए ॥

(ii) Kuvalayamālā p. 12, line 24 f.

अत्थो विज्जा पुरिसत्तणाइँ अण्णाइँ गुणसहस्साइं ।
देव्वायत्ते कज्जे सव्वाइँ जणस्स विहडंति ॥

Vajjalagga st. 120 :

अत्थो विज्जा पुरिसत्तणं च अन्नाइ गुणसहस्साइं । दिव्वायत्ते कज्जे सव्वाइ नरस्स विहडंति ॥

It is possible to find many more of such common stanzas in the Kuvalayamālā and the VL, if the whole of the former work is scrutinised carefully. Also in the Chappaṇṇayagāhāo or the Gāthākośa edited by Dr. A. N. Upadhye in the Journal of the Oriental Research Institute, Vol. XI. No. 4 (June 1962) pp. 385 ff., we get as many as 16 stanzas showing from partial similarity to complete identity with their counterparts in the VL. But it cannot be said for certain whether the compiler of the VL derived the common stanzas from the Kuvalayamālā and the Chappaṇṇayagāhāo, or the authors of these two latter works derived them from the VL, or all the three derived them independently of one another from some common source unknown to us. The same remark holds good in the case of VL stanzas Nos. 121 (found in the story बारवईविणासो) [Ghatage, Kahāṇayatigam p. 11 (only the second half of the stanza), 127 (= 667), 284*4, 685 (found in the story of मूलदेव) (Ghatage, op.cit. pp. 37, 31 and 42) and 64*5, 71 and 339 (found in the story of अगडदत्त) (Jacobi, Ausg. Erz. st. 79, 96 and 37).

such stanzas quoted in rhetorical works or found included in literary works are not accompanied by the remark that they are derived from the VL, they are of no use in determining the date of the VL.

(vi) **Sources of the Vajjālagga :**

The VL, just like the Gāthāsaptaśatī of Hāla, is not an original and independent creation of a single author.[1] It is an anthology of Prākrit stanzas (*gāthās*), which, as stated by the author in st. 3[2], were selected by him from the works of different poets and put together in the form of a single collection, being arranged topically under a number of sections (*vajjās*). The author claims that the stanzas included by him in the present anthology are the best that he could lay his hands on (गाहाणं वरकुलाणि). The word विहिणा ("according to a definite plan, method or system") used in st. 3 seems to refer to the topical grouping of the stanzas under different sections and to the presentation of the sections under the three broad groups, *Dharma*, *Artha* and *Kāma*.[3] Unfortunately the names of the authors of the different stanzas are nowhere mentioned either in the MSS of the text or in the commentary of Ratnadeva. Even though we may come to know

1. According to Winternitz (loc. cit. p. 101), Hāla was not a mere compiler of an anthology, but a redactor (editor), who had great enthusiasm and regard for Prākrit poetry and who was also poetically gifted as he has made the selection of the stanzas with great skill and refined taste, and he was responsible for giving to the stanzas collected by him the last poetical form and finish. The author of the VL may be similarly credited with redactorial activity in compiling the present collection. He has taken great pains to make a very good selection out of the innumerable Prākrit stanzas available to him and may have given to many of the *gāthās* their peculiar poetical stamp or character. It is clear that he was responsible for composing the prologue (stanzas 1–5) and the epilogue (stanzas 794, 795) and also some of the stanzas in the three introductory sections (सोयारवज्जा, गाहावज्जा and कव्ववज्जा).

2. विविहकइविरइयाणं गाहाणं वरकुलाणि घेत्तूण । रइयं वज्जालग्गं विहिणा जयवल्लहं नाम ।।

3. धम्माइतिवग्गजुयं सुयणाण सुहासियं वोच्छं । st. 1.

about the names of some of the authors of the stanzas common to the VL and the Gāthāsaptaśatī from the traditional information recorded in the MSS of the text and commentaries of the Gāthāsaptaśatī,[1] that does not add to our knowledge about those authors or their works and hence about the sources of the VL.

1. In the case of Hāla's Gāthāsaptaśatī we find the names of the authors mentioned for about 130 out of the first 145 stanzas in the commentaries of Gaṃgādhara, Kulanāthadeva and Pītāmbara [Weber (1881), Introduction, pp. LXII–LXVI]. There are thirteen stanzas in the Vajjālagga which are also met with among the first 145 stanzas of the Gāthāsaptaśatī. In the case of 10 out of these 13 common stanzas we have the names of their authors given in the three commentaries mentioned above, as shown below :—

Vajjālagga St. No.	Saptaśatī St. No.	Name of the author
2	2	Not mentioned.
206	119	Śālivāhana (or Hāla).
207	120	Śālivāhana (or Hāla).
348	53	Manmatha.
354	45	Pravararāja.
365	46	Lampa (Lampaṭa ?).
374	58	Asadṛśa.
425	57	Gatalājja.
462	38	Not mentioned.
464	36	Malloka (or Ādivarāha). [Weber (1881), p. LIII, footnote 3]
465	59	Mugdhādhipa (or मुग्धदीप).
473	9	Not mentioned.
643	70	Anurāga.

The stanza-index printed in the Kāvyamālā edition (1933) of Gāthāsaptaśatī gives the names of authors (in Prākrit) in the case of as many as 398 out of the 700 stanzas in the collection and the names of 39 authors in the case of the stanzas common to the Vajjālagga and the Gāthāsaptaśatī. The editor does not however

(Continued on page xxv)

We come across a number of stanzas in the VL which have very similar or identical openings, or very similar or identical conclusions[1], and which therefore appear to have formed homo-

(*Continued from page xxiv*)

clearly indicate the source on which this information is based. Perhaps it is based on the commentator Bhuvanapāla, who according to Winternitz (loc. cit. p. 102) mentions the names of 384 authors.

Additional stanza No. 449*1 printed on page 255 refers to a certain poet called Līla, who is described as "fond a Prākrit" (पाइयसील), and who is there said to have composed an excellent group of stanzas (वरकुलयं). It is not clear who this poet Līla was. The commentary on the stanza explains Līla by *līlāyukta* and पाइयसील by प्राकृतनिष्ठ. Does the reference to Līla mean that he was responsible for composing the group of stanzas 446–449 (धन्नवज्जा)?

1. (A) Stanzas with identical or very similar openings :
(a) 68, 69 तं मित्तं कायव्वं.
(b) 337, 338 अद्दिट्ठे रणरणओ दिट्ठे ईसा.
(c) 366, 367 : जइ वच्चसि वच्च तुमं.
(d) 398-402 : कह सा न संभलिज्जइ.
(e) 410 : ता किं करेमि माए; 411 : ता किं करोमि पियसहि.
(f) 446-449 : ते धन्ना.
(g) 451, 452 : हा हियय.
(h) 780, 781 : एक्केण विणा पियमाणुसेण.

(B) Stanzas with identical second quarters :
(a) 350, 351 : असुणि छणसु मह वयणं.
(b) 404, 405 : ओ माइ सिमिसिमायंति.

(C) Stanzas with identical third quarters :
613, 615, 622, 623, 624 : ता कीस मुद्धडमुही.

(D) Stanzas with identical third and fourth quarters (i. e. with identical second halves):
(a) 626, 629 : सुहअ विवज्जइ ससओ चम्मच्छेएण वि वराओ.
(b) 747, 756 : तेण पुण तस्स ठाणे न याणिमो को परिट्ठविओ.

(E) Stanzas with identical or very similar conclusions (i. e. with identical or very similar fourth quarters):

(*Continued on page xxvi*)

geneous groups even before they were incorporated in the VL, from already existing collections of which they must have formed organic parts, and in which they must have occurred as topically coherent groups. Further, stanzas containing Vocative forms like सुंदरि (143), पसयच्छि (701), नरणाह (151), नरिंद (154), पत्थिव (155) would appear to have been derived by the author from some contexts where the stanzas in question were among others addressed to some lady or to some king. Laber (loc. cit. p. 4) says that in the case of nine of the stanzas in the VL (viz. 174, 249, 272, 327, 447, 448, 449, 453, and 529), the nouns (viz. सुहडस्स, भमरस्स, छेओ, गपिए, तरुणीहिं, हियय and धम्मिय) qualified by adjuncts used in those stanzas are not expressed and have got to be supplied. This shows that these stanzas must have been derived from other collections in which subjects corresponding to the nouns qualified by the adjuncts were under description.

This is all that can be said about the sources of the VL.

(vii) Stanzas common to the Vajjālagga and (i) the Gāthāsaptaśatī, and (ii) Chappaṇṇayagāhāo:

According to Laber (loc. cit. p. 36, footnote 1) there are 76 stanzas common to the VL and the Gāthāsaptaśatī (including the additional stanzas found in the various recensions other than the Vulgate in Gaṃgādhara's recension and printed by Weber in the 1881 edition on pages 372–508). On carefully going through Weber's edition, I found that one of the stanzas (st. 879 in Weber's edition) agrees with st. 494 in the Vajjālagga only in the second half, the first half being considerably different in the two

(*Continued from page xxv*)

(a) 55, 56, 62, 274 : खलाण मग्गो च्चिय अउव्वो.
(b) 122,125 : नरस्स दि-वे पराहुत्ते.
(c) 484, 490 : असईणं दूसओ चंदो.
(d) 606, 608–610 : तं हरं नमह.
(e) 614, 618, 619 : केण कज्जेण.
(f) 678–680 : ठाणेसु गुणा विसट्टंति.
(g) 698, 700 : किं तेण जाएण.
(h) 706, 707 : कह कमले वसइ न हु कमला
(i) 772, 773 : ता सर सरो सि.

collections. On the other hand I found six more stanzas common to the two collections, but not noted by Laber. Thus the total number of common stanzas comes to 82, out of which 61 are common between the Vulgate of the VL (as presented by Laber and as printed in the present edition with Ratnadeva's commentary) and the Vulgate of the Gāthāsaptaśatī (as presented by Weber on pages 1–355 of the 1881 edition), and 21 are common between the Vulgate of the VL and the additional stanzas of the recensions of the Gāthāsaptaśatī other than the Vulgate. I give below a list of all these 82 stanzas, the common stanzas not noted by Laber being marked with a star.

(VL = Vajjālagga; GSŚ = Gāthāsaptaśatī).

VL	GSŚ	VL	GSŚ	VL	GSŚ	VL	GSŚ	VL	GSŚ
2	2	207	120	348	53	429*	220	496	669
17	815	208	598	353	374	430	371	533	556
34	250	212	173	354	45	432	194	556	286
35	319	213	951	361	935	438	178	557	163
52*	283*	244	819	362	432	439	198	607*	455
61	686	251	755	365	46	440	399	611	816
68	217	282	883	374	58	453	202	616	916
80	753	284	720	375	190	454	401	633	575
95	752	307	669	377	208	457	472	637	311
102	284	308	395	378	206	462	38	643	70
114	282	312	268	381	475	464	36	648	729
140	671	318	278	390	430	465	59	654	563
147	243	319	548	406	361	467	871	658	701
160	812	325	209	412	625	473	9	665*	247
189	820	333	829	413	181	476	197		
195*	383	344	746	[1]415*	861	491	877		
206	119	347	236	425	57	494	879		

1. This stanza has been described as obscure in the English translation and notes. The reading in Weber (1881) is as follows:

जं तुह कज्जं तं चिअ कज्जं मज्झ त्ति जं सया भणसि ।
सो दूइ सच्चवयणे अज्ज सि पारं गया तस्स ॥861॥

Continued on page xxviii

The following stanzas are found to be common between the additional stanzas printed in the Appendix of the present edition (pp. 216 ff.) and the Gāthāsaptaśatī :—

VL	GSŚ	VL	GSŚ
64*3	704	445*1	161
284*3	884	445*5	223
349*3	844	496*9	887

Only partial similarity is noticed in the case of the following five stanzas :—

VL	GSŚ	VL	GSŚ
61	688	420	168
208	292	430	370
242	444		

Continued from page xxvii

The stanza is addressed by the Nāyikā to a female messenger who had all along been professing her steadfast loyalty to the Nāyikā by saying : "your task (cause) is my task, i. e. our interests are identical. I shall always do my best to promote your interests as if they were mine own". But on this particular occasion, the female messenger who had been sent by the Nāyikā to appease the offended and indifferent Nāyaka and to bring him back to the Nāyikā, had herself a love-intrigue with the Nāyaka. The Nāyikā therefore says ironically : "It appears that you have today translated your professions into action by actually usurping my place and thus proved the identity of your interests with mine, (in a different sense altogether). You have kept your word !" The wording of the stanza in the Vajjālagga appears to be corrupt, but it must have originally conveyed the same sense as st. 861 in the Gāthāsaptaśatī.

The following stanzas are found to be common between the VL and the Chappannayagāhāo or the Gāthākośa edited by Dr. A. N. Upadhye in the Journal of the Oriental Institute, Vol. XI, No. 4, June 1962 pp. 385–402. On page 390 Dr. Upadhye lists 12 stanzas as being common to the two collections. Four more common stanzas were however noticed by me. I give below a list of these common stanzas, those not noticed by Dr. Upadhye being marked with the sign §.

Gk = Gāthākośa (Chappannayagāhāo).

VL	GK	VL	GK	VL	GK
33	81	82	9	(= *90)	128†
34	27	84	2		
39	31	88	23	748	129
62	89	132	117		
§64*1	92†	147	25		
§64*2	88	557	84		† Only partial agreement
68	134		149†		

(viii) Stanzas from the Vajjālagga cited in Alamkāra Works:

Laber (loc. cit. p. 4) says : " Because this (i.e. Hāla's anthology) is the oldest and most famous work of this class of poetry which is known to us, it is already cited in Bāṇa (Harṣacarita, Introductory stanza No. 13), and later on several stanzas from it are quoted in Alaṃkāra literature [Weber (1881) pp. XLIII ff.]. Of the Vajjālagga on the contrary there is no mention anywhere. Composed by a Śvetāmbara Jaina, it appears to have remained confined to this narrow circle (of Śvetāmbara Jains)." It is true that the VL was not as lucky as the Gāthā-saptaśatī in the matter of being noticed and eulogised by reputed writers like Bāṇa. We do, however, find a number of stanzas from the VL cited in

Alaṃkāra works like the Dhvanyāloka (Dhv.) of Ānandavardhana, the Dhvanyālokalocana (Dhvl.) of Abhinavagupta, the Sarasvatīkaṇṭhābharaṇa (SkBh) and the Śṛṃgāraprakāśa (ŚṛP) of Bhoja, the Daśarūpaka (DR) of Dhanañjaya, the Kāvyaprakāśa (KP) of Mammaṭa, the Kāvyānuśāsana of Hemacandra (KH), the Alaṃkāraratnākara (AR) of Sobhākara, the Alaṃkārasarvasva (AS) of Ruyyaka, the Sāhityadarpaṇa (SD) of Viśvanātha and the Kāvyānuśāsana of Vāgbhaṭa (KV).[1] But in none of these rhetorical works are the stanzas designated as having been quoted from the VL. In a good many cases the stanzas are also found in one or another of the various recensions of the Gāthāsaptaśatī (GSŚ) of Hāla and hence it is difficult to say whether they have been quoted from the VL or from the Gāthāsaptaśatī or from some other work.

Below is given a list of 46 stanzas from the Vajjālagga (VL) found quoted in one or more of the Alaṃkāra-works mentioned above :

V L st. No.	Names of Alaṃkara Works	Remarks
13	KV.[2] p. 26	Absent in GSŚ.
22	SkBh. IV. 189	Absent in GSŚ.
34	AR. st. 514	=GSŚ. 250.
35	AR. st. 62	=GSŚ, 319.
178*3	Dhv. III p. 214; DR. IV.34; KH. p.168	=GSŚ. 966.

1. Dhvanyāloka, Kāvyamālā Edition, Bombay 1935.
Sarasvatīkaṇṭhābharaṇa, Kāvyamālā Edition, Bombay 1934.
Śṛṃgāraprakāśa, edited by Josyer, Mysore, 1955.
Daśarūpaka, Nirṇaya Sāgar Edition, Bombay, 1941.
Kāvyaprakāśa, Zalakikar's edition, Poona, 1921.
Kāvyānuśāsana of Hemacandra, Bombay, 1938.
Alaṃkārasarvasva, Nirṇaya Sāgar Edition, Bombay, 1939.
Sāhityadarpaṇa, Nirṇaya Sāgar Edition, Bombay, 1931.
Kāvyānuśāsana of Vagbhaṭa, Kavyamālā Edition, Bombay, 1894.

2. Vāgbhaṭa remarks on this stanza cited by him as an example of the fault called समास-पुनरात्त :—अत्र बालाण य मम्मणुल्लावा इति पदं सन्धितपुच्छप्रायं न स्वदते।

212	Dhv. II p. 130, 157; Śṛ.P. XII p. 487	=GSŚ. 173.
213	Dhv. III p. 157; KP.X. (उत्तरालङ्कार); KH. p. 63; AR. st. 447	=GSŚ. 951.
284	SkBh. III.129, V.252; Śṛ.P. X p. 401	=GSŚ. 720.
284*3	KV.[1] p. 37	=GSŚ. 884.
313	SkBh. IV.90. 105; ŚṛP. VIII p. 230, X p. 418, 421.	Absent in GSŚ
315	ŚṛP. VII p. 236; KP X (अतिशयोक्ति); AS. p. 85; KH. p. 368	=GSŚ. 969.
333	SkBh. V. 262	=GSŚ. 829.
347	SkBh. V. 328	=GSŚ. 236.
349*3	AR. st. 513	=GSŚ. 844.
365	ŚṛP. XX.89[2]	=GSŚ. 46.
367	AR. st. 260	Absent in GSŚ.
379	SkBh. V. 254; ŚṛP. XXIII. 71[3]	Absent in GSŚ.
382	AR. st. 317	Absent in GSŚ
389*4	SkBh. V. 164	Absent in GSŚ.
413	ŚṛP. VII. 236	=GSŚ. 181.
420	ŚṛP. XIII. 60[4]	=GSŚ. 168 similarity of construction
425	SkBh. V. 341	=GSŚ. 57.
430	SkBh. V. 149	Absent in GSŚ.
432	ŚṛP. XIV. 66[5]	=GSŚ. 194.
438	AS. p. 147; SD.X (आक्षेपालङ्कार)	=GSŚ. 178.
439	AR. st. 81	=GSŚ. 198.

1. Vāgbhaṭa reads in the last quarter छइलपुरे (छइल्लपउरे ?) हयगामे instead of छइल्लजणसंकुले गामे. He remarks : कचिदपि अविधिप्रतिषेधे निषेधो यथा-वंकभणियाइ कत्तो .....॥ अत्र अस्मिन् विदग्धजनमये ग्रामे प्रच्छन्नकामुकं प्रति त्वया रतिर्न कर्तव्या इति कयाचित् कां (चित्) प्रति निषेधः क्रियते ।

2. According to Dr. J. C. Jaina, प्राकृत साहित्यका इतिहास, Vārāṇasī, 1961. p. 722.

3. According to Dr. J. C. Jaina, op.cit. p. 720.

4. According to Dr. J. C. Jaina, op.cit. p. 704.

5. According to Dr. J. C. Jaina, op.cit. p. 777.

440	SkBh. V. 205	= GSS. 399.
454*1	SkBh. III.73; ŚṛP. X. p. 400	= GSS. 161.
464	SkBh. V.437	= GSS. 36.
467	DR. II.15; KH. p. 413	= GSS. 871.
476	SkBh. IV. 154, ŚṛP. X p. 425; KV. p. 41[1]	= GSS. 197.
491	DR. II.29; ŚṛP. VII. p. 247; KH. p. 54.	= GSS. 877.
494	SkBh. I. 181; ŚṛP. IX. p. 355, KH. p. 67; SD. IV.	= GSS. 879.
496	Dhv. I. p. 24; KP. V; SD. I., AR. st. 449: KH. p. 53	= GSS. 669.
496*9	AR. st. 378	= GSS. 887.
538	SkBh. IV. 233; ŚṛP. X. p. 427	Absent in GSS.
579	Dhvl. on Dhv. IV. 5[2]	Absent in GSS.
590	SkBh. II. 351; ŚṛP. X. p. 384.[3]	Absent in GSS.
607	KP. IV; KH. p. 87.	= GSS. 455.
611	KP.V; KH.p. 52.	= GSS. 816.
616	SkBh. III. 142; ŚṛP. X p. 395	= GSS. 916.
622	SkBh. II.370; ŚrP. X p. 387; AR. st,559	Absent in GSS
637	AR. st. 240	= GSS. 311.
643	SkBh. IV.80, V. 404; ŚrP. X p. 420	= GSS. 70.
686	SkBh. III.89, ŚrP. 398[4]	Absent in GSS.
733	SkBh. IV. 93[5]	Absent in GSS.

1. Vāgbhaṭa cites this stanza as an example of समुच्चयालङ्कार.

2. Agreement in respect of second half only.

3. Both these works quote a Sanskrit paraphrase of the stanza in question as follows :—

कुशलं राधे सुखितोऽसि कंस कंसः क नु सा राधा ।
इति पारीप्रतिवचनैर्विलक्षहासो हरिर्जयति ॥

The metre is faulty in the second quarter and the sense of पारीप्रतिवचनैः is obscure.

4. Only partial agreement with VL 686.

5. The SkBh. quotes an amplified Sanskrit paraphrase of the stanza in question, in the Śardūlavikrīḍita metre as follows :—

किं जातोऽसि चतुष्पथे यदि घनच्छायोऽसि किं छायया
संपन्नः फलितोऽसि किं यदि फलैः पूर्णोऽसि किं संनतः ।
हे सद्वृक्ष सहस्व संप्रति शिखाशाखाशताकर्षणक्षोभोन्मोटनभञ्जनानि जनतः स्वैरेव दुश्चेष्टितैः ॥

(ix) The Language of the Vajjālagga :

According to Laber (loc. cit. p. 9) the language of the VL is essentially Jaina Māhārāṣṭrī, a name given by Hermann Jacobi (Kalpasūtra, p. 17; Ausg. Erz. p. XI f.) to that particular form of Māhārāṣṭrī Prākrit which was used by the Śvetāmbara Jainas in their non-canonical prose and metrical works. According to Dr. Ghatage (Kahāṇaya-tigam, Introduction, p. 63), it presents to us, along with the Prākrit stories preserved in Devendra's commentary on the Uttarādhyana-sūtra, the latest form of Jaina Māhārāṣṭrī[1] of which the various *Nijjuttis* (old metrical com-

1. The only traits of Jaina Māhārāṣṭrī that we come across in the VL are the following :—

(i) Preponderance of यश्रुते (HS. VIII.1.180 अवर्णो यश्रुतिः). The vowel अ or आ remaining behind after the elision of the post-vocalic क्, ग्, च्, ज्, त्, द्, प्, य्, and व् attracts to itself a lightly pronounced य् (लघुप्रयत्नतरयकार) as a hiatus-filler. See Pischel, PG § 187 (p. 137). यश्रुति occurs mostly after a preceding अ or आ, but frequently also after a preceding इ, उ, ए or ओ. This phenomenon is peculiar to Ardhamāgadhī and Jaina Māhārāṣṭrī and is absent in Māhārāṣṭrī works like गाथासप्तशती and सेतुबन्ध.

(ii) Change of non-initial and intervocalic न् to ण् and retention of initial न् and of न् forming part of a conjunct consonant other than श्न्, स्न्, ह्न्. See Pisehel, P.G. § 224 (p. 161).

(iii) Change of initial and postvocalic ज्ञ् to न्न् (rather than to ण्ण् as in Māhārāṣṭrī). E.g. सव्वन्नु (1), अविसेसन्नय (141), छप्पन्नय (281), गुणन्नुओ (470), पन्नत्त (= प्रज्ञप्त) (512, 518), अरसन्न (533), वीसन्न (= विसंज्ञ) (764).

(iv) Use of the expressions न याणंति (9, 17, 128, 456, 668), न याणिमो (32, 40, 162, 331, 405, 614, 747, 756, and न याणसि (508, 533, 712). These expressions occur frequently in Jaina Māhārāṣṭrī. The यश्रुति has been effected here on the assumption that ज् is a medial and not an initial sound. See Pischel, PG § 170 (p. 127). According to Pischel न becomes a proclitic word here and is looked upon as the first member of a compound. Consequently in some printed editions of Jaina Māhārāṣṭrī works these expressions are printed with a hyphen between न and the following verbal form. In the गाथासप्तशती we get the expressions ण आणामि, ण आणसि, ण आणइ, ण आणिमो and ण आणंति, without the यश्रुति.

(vii) Nasalised final vowels of indeclinable adverbs by dropping the nasal element : निच्च (Laber's reading) (=निच्चं) (267); दीह (=दीहं) (673); अवस्स (=अवस्सं) (690).

(2) Lengthening of short vowels, for metrical reasons :

(i) Medial or final अ, इ or उ : साहिज्जइ (=सहिज्जइ) मज्झेण (177); सुहाण सयखाणी (=सयखणी) (341, 782); °सारिसा (=सरिसा) (561, 577); घरावरं (=घरवरं) (701); निरावराहो (=निरवराहो) (732); नियट्टइ (=निवट्टइ) (380); डहइ (=डहइ) (385); वीवाह (=विवाह) (492); वीसओ (=विसंदः) (764).

(ii) Medial and final vowels, by nasalisation :

सरिसंतरिसा (=सरिसतरिसा) (275); अज्जं (=अज्ज) (377, 513), इहं (=इह) (735).

(iii) Final vowel of the first member of a compound by duplication of the initial consonant of the following member : अप्पुव्व (=अपुव्व) (7); कुप्पाढय (=कुपाढय) (16*2); कुल्लेहय (=कुलेहय) (16*2) अद्दंसगेण (अदंसगेण) (346. 347); कुम्मुहुत्त (=कुमुहुत्त) (380); अत्तत्त (=अतत्त) (399); सब्भाव (=सभाव=सभाव) (532, 669); पम्मुक्को (=पमुक्को) (585); मल्लदेस (=मलदेस) (734) etc.

I. Phonological : (B) Consonants:—

(i) Insertion of म or म, र and व to fill up the hiatus caused by the elision of an intervocalic consonant, or between the final vowel of a word and the initial vowel or consonant of the following word :

°जुज्झनामिडिय (204) [=°जुज्झ (=°जुज्झे) आभिडिय].

एक्केक्कमवइवेडिय° (429) (=एक्केक्क-वइवेडिअ°).

निरंधलेहि (593) (=नि-अंधलेहि).

धिरत्थु (700) (=धिअत्थु) (found in Pāli and Ardhamāgadhī also);

आवइ (67) (=आअइ=आयाति, according to Ratnadeva);

आवए (769) (=आअए=आयाते), आविहिइ (784) (आइहिइ).

सुहव (365) (=सुहअ); उवहि (748, 751 762 etc.) (=उअहि) (58).[1]

(ii) Change of म to व as in Apabhraṃśa: गामार>गमार>गवार (15).

(iii) Change of medial व to य.

तह च्चेय (=तह च्चेव) (197 etc.); नेय (=नेव) (273, 279 etc.);

तहेय (=तहेव) (383).

1. See Jacobi, Bhavisattakahā, Introduction p. 24*–25*.

(iii) Change of medial व् to म् :

समर (= सवर = शबर) (62), HS. VIII.1.258); विम्हल = (विव्हल = विह्वल) (109); सुम्म (शुल्व) (290, 321, 324, 352 etc.).[1]

(iv) Hardening of ज् into च् as in Apabhraṁśa, in the case of the root रज्ज.[2]

वल्लहा विरच्चंति (Reading in Mss B and C) (= विरज्यन्ते) (123);

जाव न दीओ रच्चइ (Laber's reading) (= रज्जइ) (334);

मा को वि कह वि रच्चउ (Laber's reading) (= रज्जउ) (336);

रच्चावंति न रच्चहिँ (Laber's reading (= रज्जावंति न रज्जहिँ) (549, 550).

मा रच्च (Laber's reading) (= मा रज्ज) (641).

(v) Simplification of conjuncts :

होसइ (= होस्सइ) (54, 275, 331 etc.) HS. VIII. 4.388.

वेस (= वेस्स = द्वेष्य) (560); वेसा (= वेस्सा = वेश्या) (562 etc.)

(vi) Simplification of conjuncts *metri causa* :

मणे (= मण्णे = मन्ये) (73), (HS. VIII.2.207); विहल (= विब्हल) (116); दुसह (= दुस्सह) (385); सुसइ (= सुस्सइ) (653); समुह (= सम्मुह) (712, 714); निहसण (निहस्सण[3]) (575); निहसिएण) (= निहस्सिएण (728); निहसणे (= निहस्सणे) (729); सउण्ण (= सम्पुण्ण) (775, 785); कडिल (= कडिल्ल) (788).

II. Morphological : (A) Declension :

(i) Deinflection of nominal forms (लुप्तविभक्तिकनिर्देश) :

Though it is true that the deinflection of nominal forms whenever it occurs in the VL is, in most cases, due to metrical considerations, it is a clear indication of the influence of Apabhraṁśa on the language of the VL. Even in Ardhamāgadhī we come across sporadic instances of deinflected nominal forms. In Apabhraṁśa, according to Hemacandra (VIII.4.344, 345), the terminations of the Nominative, Accusative and Genitive singular and plural are often dropped.

1. See Jacobi, op. cit. p. 62*; Pischel, PG § 261 (p. 181).

2. See Jacobi, op. cit. p. 30*.

3. According to Pischel, PG § 206 (p. 148) निहसण stands for निकषण (from —कष् to rub), क being changed to ह according to HS. VIII.1.186. Pischel says that निघर्षण would yield the form निहंसण in Prākrit. See, however, पत्थरघसणेण in st. 768.

mentaries on Śvetāmbara canonical works), Paümacariya and Vasudevahiṇḍī represent the oldest or archaic phase and the Samarāiccakahā of Haribhadra represents the classical stage. It shows, however, a number of traits peculiar to Apabhramśa, a fact which did not escape the notice of the commentator Ratnadeva, who says in the course of his comment on st. 705, regarding what he considers to be the use of the neuter word *rayaṇa* (= *ratna*) in the masculine gender (*rayaṇā*, Nominative plural form) :

अयं ग्रन्थः प्रायेणापभ्रंशभाषानुसारी । अत एवापभ्रंशभाषायां क्वचित् नपुंसकेऽपि पुंस्त्वम् ।

In his commentary on st. 131, while accounting for the Genitive singular form हरह, Ratnadeva says : अत्र हरह इति अपभ्रंशे षष्ठ्याः स्थाने ह इति रूपम्, implying thereby that the VL is under the influence of Apabhraṃśa. Apart from these two places Ratnadeva nowhere makes any mention of Apabhraṃśa influence on the language of the VL. There are, however, quite a number of places in this anthology where we see unmistakably the influence of Apabhraṃśa. We may therefore very well describe the language of the VL as Jaina Māhārāṣṭrī with a mixture of a good many Apabhraṃśa traits. Jacobi (Bhavisattakahā, Introduction, p. 61* says that Apabhraṃśa has exercised on the language of the VL a far greater influence than on the language of Paümacariya, and this shows that the VL as a whole represents a later phase than the Paümacariya in the development of the Prākrit language. According to Dr. Ghatage (loc. cit. p. 63), the influence of Apabhraṃśa on the language of the VL "originates from the spoken languages (in all probability the mother-tongues of the writers)" which were closely related to Apabhraṃśa, and also from "the literary Apabhraṃśa, with which the writers were thoroughly acquainted "[1]

1. Even Hemacandra seems to have noticed this tendency of the later phases of the Prākrit language to incorporate occasionally Apabhraṃśa traits. Under HS. VIII.4.447 (व्यत्ययश्च) he says : प्राकृतादिभाषालक्षणानां व्यत्ययश्च भवति, which provides among other things for the occasional incorporation of Apabhraṃśa traits in Prākrit.

Peculiarities of the Language of the Vajjālagga: I Phonological : (A) Vowels :—

The shortening of long vowels and the lengthening of short vowels (for metrical or other reasons) is already recognised by Hemacandra for Māhārāṣṭrī, in the following 17 sūtras of his Prākrit grammar : VIII.1.4; VIII.1.27; VIII.1.67; VIII.1.70; VIII.1.84; VIII.1.101; VIII.1.121; VIII.1.146; VIII.1.160; VIII.3.8; VIII.3.27, VIII.3.29; VIII.3.94; VIII.1.43; VIII.1.44 VIII.1.85; VIII.1.116.

The following two sūtras primarily occurring in the section on Apabhraṃśa in Hemacandra's Prākrit grammar are found occasionally to be holding good in the case of Māhārāṣṭrī also according to HS. VIII.4.447 (व्यत्ययश्च । प्राकृतादिभाषालक्षणानां व्यत्ययश्च भवति ।) (1) VIII.4.410 and (2) VIII.4.411.

We find in the VL examples of all these sūtras. Only those cases which are not covered by the sūtras given above are mentioned below :—

(1) Shortening of long vowels, for metrical or other reasons ;

(i) Final आ, ई, and ऊ of Nominative singular forms of feminine आ, ई and ऊ stems :
लिहिय = लिहिया (366); वसुह (वसुहा) (589); अमरतरुकुसुम-मंजरि (= °मंजरी) (256), संचारिणि (= संचारिणी) (317); चंचु (= चंचू (357).

(ii) Final आ of Nominative plural forms of masculine अ stems : उन्नय (= उन्नया) (128).

(iii) Final ई of Nominative singular forms of masculine इ stems पइ (= पई) (208).

(iv) Final ए of vocative singular forms of feminine आ stems (into इ) : अलज्जि (= अलज्जे) (296); ए दइइ (= ए दइए) (352): पुत्तिइ (= पुत्तिए) 474

(v) Final ए of locative singular forms of masculine अ stems and of verbal forms (Ātmanepada Present first person singular) (into अ) °जुज्झ (= 'जुज्झे) (204); अत्थमिय (= अत्थमिए) चंदबिंबे (264); पत्थावे गोट्ठिट्ठिय (= गोट्ठिट्ठिए) (794); पढम च्चिय (= पढमे च्चिय) (377); अंग च्चिय (= अंगे च्चिय) (393); अंगण च्चिय (= अंगणे च्चिय) (495); घर च्चिय (= घरे च्चिय) (499); तुहागमण च्चिय (= तुहागमणे च्चिय) (517); मन्न (= मन्ने) (244).

(vi) Final ओ of Nominative singular forms of masculine अ stems (into अ) : दीवय व्व (= दीवओ व्व)(560).

(vii) Nasalised final vowels of indeclinable adverbs by dropping the nasal element : निच्च (Laber's reading) (= निच्चं) (267); दीह (= दीहं) (673); अवस्स (= अवस्सं) (690).

(2) Lengthening of short vowels, for metrical reasons :

(i) Medial or final अ, इ or उ : साहिज्जइ (= सहिज्जइ) भडेण (177); सुहाण सयखाणो (= सयखणो) (341, 782); °सारिसा (= सरिसा) (561, 577); घराघरं (= घरघरं) (701); निरावराहो (= निरवराहो) (732); नियड्डइ (= नियड्डइ) (380); डहूइ (= डहइ) (385); वीवाह (= विवाह) (492); वीसन्नो (= विसंज्ञः) (764).

(ii) Medial and final vowels, by nasalisation :

सरिसंसरिसा (= सरिससरिसा) (275); अज्जं (= अज्ज) (377, 513), इहं (= इह) (735).

(iii) Final vowel of the first member of a compound by duplication of the initial consonant of the following member : अप्पुव्व (= अपुव्व) (7); कुप्पाढय (= कुपाढय) (16*2); कुल्लेहय (= कुलेहय) (16*2) अद्दसगेण (अदसगेण) (346. 347); कुम्मुहुत्ते (= कुमुहुत्ते) (380); अत्तत्त (= अतत्त) (399); सब्भाव (= सभाव = स्वभाव) (532, 669); पम्मुक्को (= पमुक्को) (585); मरुद्देस (= मरुदेस) (734) etc.

I. Phonological : (B) Consonants : —

(i) Insertion of म or म, र and व to fill up the hiatus caused by the elision of an intervocalic consonant, or between the final vowel of a word and the initial vowel or consonant of the following word :

°जुज्झमाभिडिए (204) [= °जुज्झ (= °जुज्झे) आभिडिए].

एक्केक्कमवइवेढिअ° (429) (= एक्केक्क–वइवेढिअ°).

निरंधलेहि (593) (= निःअंधलेहि).

धिरत्थु (700) (= धिअत्थु) (found in Pāli and Ardhamāgadhī also);

आवइ (67) (= आअइ = आयाति, according to Ratnadeva);

आवए (769) (= आअए = आयाते), आविहिइ (784) (आइहिइ).

सुहव (365) (= सुहअ); उवहि (748, 751, 762 etc.) (= उअहि) (58).[1]

(ii) Change of म to व as in Apabhraṁśa: गामार > गमार > गवार (15).

(iii) Change of medial व to य.

तह च्चेय (= तह च्चेव) (197 etc.); नेय (= नेव) (273, 279 etc.); तहेय (= तहेव) (383).

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1. See Jacobi, Bhavisattakaha, Introduction p. 24*–25*.

(iii) Change of medial व् to म् :
समर (= सवर = शवर) (62), HS. VIII.1.258); विम्हल = (विब्हल = विह्वल) (109); घुम्म (घुव्व) (290, 321, 324, 352 etc.).[1]

(iv) Hardening of ज् into च् as in Apabhraṁśa; in the case of the root रज्ज.[2]:

वहुहा विरच्चंति (Reading in Mss B and C) (= विरज्यन्ते) (123);
जाव न जीओ रच्चइ (Laber's reading) (= रज्जइ) (334);
मा को वि कह वि रच्चउ (Laber's reading) (= रज्जउ) (336);
रच्चावंति न रच्चहिँ (Laber's reading (= रज्जावंति न रज्जहिँ) (549, 550).
मा रच्च (Laber's reading) (= मा रज्ज) (641).

(v) Simplification of conjuncts :
होसइ (= होस्सइ) (54, 275, 331 etc.) HS. VIII. 4.388.
वेस (= वेस्स = द्वेष्य) (560); वेसा (= वेस्सा = वेश्या) (562 etc.)

(vi) Simplification of conjuncts *metri causa* :
मणे (= मन्ने = मन्ये) (73), (HS. VIII.2.207); विहल (= विम्हल) (116);
दुसह (= दुस्सह) (385); दुसइ (= दुस्सइ) (653); समुह (= सम्मुह) (712, 714); निहसण (निहस्सण[3]) (575); निहसिएण) (= निहस्सिएण (728); निहसणे (= निहस्सणे) (729); सउण (= सउण्ण) (775, 785); कढिल (= कढिल्ल) (788).

II. Morphological : (A) Declension :

(i) Deinflection of nominal forms (लुप्तविभक्तिकनिर्देश) :

Though it is true that the deinflection of nominal forms whenever it occurs in the VL is, in most cases, due to metrical considerations, it is a clear indication of the influence of Apabhraṁśa on the language of the VL. Even in Ardhamāgadhī we come across sporadic instances of deinflected nominal forms. In Apabhraṁśa, according to Hemacandra (VIII.4.344, 345), the terminations of the Nominative, Accusative and Genitive singular and plural are often dropped.

1. See Jacobi, op. cit. p. 62*; Pischel, PG § 261 (p. 181).

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3. According to Pischel, PG § 206 (p. 148) निहसण stands for निकषण (from —कष् to rub), क् being changed to ह् according to HS. VIII.1.186. Pischel says that निघर्षण would yield the form निहंसण in Prākrit. See, however, पत्थरघसणेण in st. 768.

I give below only a few examples of deinflected nominal forms for each of the different nominal cases occurring in the Vajjalagga :—

(a) Nominative :—

मज्झं पइ (= पई) कोयंडो (208); जह चंचु (= चंचू) कीरस्स (337); सुयणसमागम (= °समागमो) वग्गी (655); दंडो तह च्चिय ट्ठिय (= ठिओ) (683); जह सक्खर (= सक्खरो) तुलइ खली (769); कडिलम्ह पडिभाइ (= कडिलं अम्ह पडिभाइ) (788); जं न दिट्ठ (= दिट्ठं) पच्चक्खं (90*7); उन्नय (= उन्नया) नीया (128).

(b) Accusative :—

जा जा डाला (= जं जं डालं) लंबइ (124) (Laber's reading); सेवा (= सेवं) सुहं कुणउ (160); पुहवी (Laber's reading (= पुहविं) निएइ (198); (Cf. st. 485, पुहवी = पुहविं, Laber's reading). दसिया (= दसियं) वि समीहए चंदो (268); उब्भेउ अंगुली (Laber's reading) (= अंगुलिं) (463); मसि (= मसिं) मलिऊण न याणसि (508); एण्हि विरहावत्था (= विरहावत्थं) पुणो वहंती (545) (Laber's reading); अन्नस्स देइ दिट्ठी (Laber's reading) (दिट्ठिं) (577).

अप्पा (= अप्पं) परं न याणसि (712) (Laber's reading);

पेच्छह गंभीरिमा (= गंभीरिमं) तस्स (751); अप्पा (= अप्पं) देंतेण (758).

जह सक्खर तुलइ खली (= खलिं) (769).

(c) Instrumental :—

गयवइ (= गयवईए) भणियं (373); कज्जल (= कज्जलेण) भरिऊण दो वि हत्थाइं (490); आसंति संगमासा (= संगमासाए) (726); जीसे गिम्हपिवासा (= गिम्हपिवासाए) वलंति (763).

(d) Locative :—

जह वीयदियह (= वीयदियहे) सविलक्खलक्खिए (325);

अंचल (= अंचले) गहिओ य कुप्पसे कीस (369);

अकाल (= अकाले) घणभद्दवं कुणइ (400); पत्थावे गोट्ठिट्ठिय (= गोट्ठिट्ठिए) (794).

In the case of the second and third passages it is also possible to regard the deinflected word as forming a compound with the following word.

(ii) Occasional use of declensional forms as in Apabhraṁśa

(a) Nominative and Accusative singular forms of masculine and neuter अ stems, ending in उ (HS. VIII.4.331: स्यमोरस्योत्):

सलाहिउ (= सलाहिओ) व्व (50); मुरउ (= मुरओ) व्व (52); वाणु (= वाणो) व्व (53); जु (= जो) (234); फुट्टु (फुट्टं) (479, 793); अणुदिणु (= अणुदिणं) (772).

(b) Instrumental singular forms of masculine and neuter अ stems, ending in एँ (instead of एण) (HS. VIII.4.333 : एट्टि and HS. VIII.4.342 : आट्टो णानुस्वारौ) :

पुरिसें (= पुरिसेण) पयपूरणे वि असमत्थें (= असमत्थेण) (699);

निहसणें (= निहसणेण) (729);

नीलजलहरोदारगज्जिए (651), अलियनए (765) and खंडणे गुंजाहलसमतुलणे (768) must also be regarded as Instrumental singular forms with the nasal element dropped, though even the Locative case would yield the same sense (cause or reason) (नैमित्तिकसप्तमी).

(c) The instrumental plural form of an अ stem once ends in अहि (instead of एहि) (HS. VIII.4.335 : भिस्येद्वा) : वोहित्थियहि (= वोहित्थि-एहि) (764).

(d) The Ablative singular form of an अ stem once ends in ह (instsad of आ or आओ) :

चावो उम्मिल्लइ करह (= कराओ) पल्लिणाहस्स (210). HS. VIII.4.336 (ङसेर्हे-हू) enjoins हे and हु as Ablative singular terminations. We get the form करह (instead of करहे or करहु) by changing the final ए or उ into अ, according to HS. VIII. 4.329 (स्वराणां स्वराः प्रायोऽपभ्रंशे).

(e) The Genitive singular form of an अ stem occurs twice ending in ह (instead of स्स) :

उप्पज्जइ हरह (= हरस्स) विसं (131); पत्तं चंदेण हरह (= हरस्स) तिलयत्तं) (756). According to HS.VIII.4.338, सु, हो and स्सु are the Genitive singular terminations for अ stems in Apabhraṃśa. We get the form हरह (instead of हरहो), by changing the final ओ into अ, according to HS. VIII.4.329 (see above). In the Sanatkumārcarita also we get Genitive singular forms ending in ह (Jacobi, Sanatkumāracarita, Introduction, p. 12, Grammatik, §16).

(f) The Nominative singular form of the pronoun एअ (= एतत्), feminine gender, twice occurs as एह (instead of एसा) (HS. VIII.4.362 : एतदः स्त्रीपुंक्लीबे एह एहो एहु):

सव्वस्स एह (= एसा) पयई...सुयणस्स एह (= एसा) पयई (39).

(g) The Instrumental singular form of the second person pronoun युष्मद् once occurs as पइ (instead of तए) (HS. VIII.4.370 : टाड्यमा पइँ तइँ) :

अज्ज वि वणं सणाहं जूहाहिव पइ (= तए) कियंतेण (190).

(h) The Genitive plural form of the pronoun त (= तद्) twice ends in आहं (instead of एसिं or आणं) (HS. VIII.4 339 : आमो हं) :

ताहं (= ताणं) च्चिय पणमामो (31); ताहं (= ताणं) च्चिय लज्जिज्जइ (93).

(i) The Locative singular form of the pronoun त (= तद्) once ends in हिं (instead of म्मि) (HS. VIII.4.357 : ङेर्हिं) :

सुयणा तहिं (= तम्मि) पि काले (47).

(j) The Locative singular form of the second person pronoun युष्मद् once occurs as पइ (instead of तइ) (HS. VIII.4.370, see above)

पइ (= तइं) हुंते (764). In the case of this form पइ (Instrumental and Locative singular), the weak nasalisation provided for by Hemacandra has been done away with in the VL.

II. Morphological : (B) Conjugation : Tense and Mood forms :

(i) Present second person singular forms of verbs ending in हि (instead of सि) (HS. VIII.4.383). अलज्जि किं कज्जलं देहि (Labers' reading) (= देसि) (296); महुएहि कीस पंथिय [Laber's reading (एहि = एसि)] (491). This reading may have been the result of joining the originally separate words महु (= मम) and एहि (= एसि), महु being the Genitive singular form as in Apabhraṃśa (HS. VIII.4.379) from the first person pronoun अस्मद् [cf. महु (Laber's reading) (= मह) मंसपिंडतुट्टो (st. 216)] and एहि being the present second person singular form, as in Apabhraṃśa, from the root ए (आ + इ), to come. तइया वारिज्जंती पियहि (Laber's reading) (= पियसि) पइं (545).

(ii) The Present third person plural form of a verb twice ends in हिं (instead of न्ति) as in Apabhraṃśa (HS. VIII..4.382) :

रज्जावंति न रज्जहिँ (= रज्जंते) (549, 550).

(iii) The Imperative second person singular forms of verbs sometimes end in इ or उ as in Apabhraṃśa (HS. VIII.4.387.)

करिमरि करि (= कर or करसु) म अजुत्तं (640); मरु मरु (= मारसु मारसु) मार त्ति भणतियाइ (320). In मरु मरु, मा has been shortened into म. मार is Imperative second person singular as in Māhārāṣṭrī (HS. VIII.3. 175).

(iv) The Imperative third person singular form of a verb once ends in इ (instead of उ). (According to HS. VIII.4.384, इ is the Imperative second person plural termination) :

धरइ (Laber's reading) (= धरउ) जु धरणसमत्थो (234).

(v) The Apabhraṁśa form होसइ (Future third person singular from the root हो) (HS. VIII.4.388) is found used frequently instead of होस्सइ (54, 275, 331, 637 etc.).

II. Morphological : (C) Primary Derivatives :

(a) Gerund (Absolutive) forms sometimes end in इ, इवि and एवि (instead of त्ता, उं, ऊण) as in Apabhraṁśa (HS. VIII.4. 439, 440) :

पसारेवि (205); उव्वेवि (234); समप्पिवि (343); लक्खेवि (410); छुवेवि (475) सुमरि (487).

According to Pischel (PG, §588, p. 398) we come across forms like लंबेवि, पेच्छवि, निसुणेवि, वज्जेवि, जालेवि etc. in Jaina Māhārāṣṭrī.

(b) Use of radical forms as past participles:—

√पलोट्ट (319) : past participle पलोट्ट (=पलोट्टिय) (24, 28);

√थक्क (=√स्था) (163) : past participle थक्क (=थक्किय) (182, 183), √अत्थक्क (=अत्थक्किय) (27).

√फुल्ल (√स्फुट्) (238) : p. p. विप्फुल्ल (=विप्फुल्लिय) (210), उप्फुल्ल (=उप्फुल्लिय (617).

√वोसट्ट (=√विकस्) : p. p. वोसट्ट (=वोसट्टिय) (249);

√सुप्प (=स्वप्) (455) : p. p. सुप्प (सुप्पिय) (455);

√फिट्ट (√भ्रंश्) (112, 487, 495 etc.) : p. p. फिट्ट (=फिट्टिय) (345);

√फुट्ट (=√स्फुट्) (450, 496*13) : p. p. फुट्ट (=फुट्टिय) (349*4, 793);

√तुट्ट (=√त्रुट्) (327) : p. p. तुट्ट (=तुट्टिय) (358);

√चुक्क (=√भ्रंश्) (:00, 524) : p. p. चुक्क (=चुक्किय) (681).

II. Morphological : (D) Secondary Derivatives :

(i) Pleonastic use of the Taddhita suffix ड as in Aprbhraṁśa (HS. VIII.4.429) :

ता कीस मुद्धडमुहो (613, 615, 622-624).

(ii) Formation of an abstract noun with the Taddhita suffix ई, not mentioned by Hemacandra. Cf. Sanskrit words like चातुरी, माधुरी etc. :

माणविहूणं रुंदीइ छोडयं (789).

(iii) Formation of Denominatives from past participles : सुक्किय (219) from the Denominative root सुक्क made from the past paticiple सुक्क (=मुक्त).

सुक्कंत (717) from the Denominative root सुक्क made from the past participle सुक्क (=शुष्क).

III. Lexical :

(i) Deśya or provincial (i.e. regional) words have been mentioned by the author in st. 28 as one of the characteristics of Prākrit poetry. In the VL we find a number of Deśya or Deśī words (including Dhātvādeśas) most of which are included in the Glossary of select words printed at the end of the present edition. Most of these Deśī words are found recorded in Dhanapāla's Pāiyalacchīṇāmamālā, Hemacandra's Deśīnāmamālā and in the Dhātvādeśa section (HŚ. VIII.4.1–259) and other parts of his Prākrit Grammar. There are however some Deśya words (including Dhātvādeśas), which are used in the VL, but are not found recorded in any of the works mentioned above. For example :

Nouns : चेल्लअ (277); ढोर (327); ढलहलय (559, 31*7, 284*2); ढंखर (?51); ढुंग (318*1); तलवग्ग (395); घुक्कोडिया (445); नहरण (51); पत्तला (635); पलोट्ट (= प्रवृत्त) (24, 28); वलहट्टुअ (561); रुंदी (689); रुंप (206, 207); लुंचपलुंच (15, 16*1); वम्मल (636); वसेरय (492); सड्ढी (696); साय (263*2); सुविसत्थ (= व्यभिचारिफुल्ल) (482); हक्क (or हक्का) (181).

Dhātvādeśas : उम्मंथ (304, 312*4); गुरहुर (285); चाल (to speak) (81); छमच्छम (431, 373*1, 496*10); छंड (718); जोअ (300*2); झणझण (327); झंप (611); ढल (509); ढुलढुल (625); तुंग (295); थरथरथर, थरहर (105, 136, 235, 445*3); धगधग (389*6); पलोट्ट (= √प्रवृत्) (319); महम्म (520); रणझण (633); रुणरुण (240); विण (792); हल (190); हल्लाव (389*4).

(ii) Words peculiar to Apabhraṁśa :

जि (= एव) (70, 87) HŚ. VIII.4.420; कसरक्क (= कुड्मल) (221); HŚ. VIII.4.423 records this word as शब्दानुकरण, i.e., having the sense of the sound produced while chewing or eating something (चर्वणाशब्द). एम्ब (= एमेव = एवमेव) (296), HŚ. VIII.4.420.

वहिल्ल (= शीघ्र) (628), HŚ. VIII.4.422.

IV Syntactical :

(i) Use of the Accusative for the Locative (HŚ. VIII.5.137); हत्थं (Laber's reading) (= हत्थे) गहिऊण (124); लग्गए कंठं (= कंठे) (561); पियवसहिं (= पियवसहिम्मि) पुत्ति दीवयं देहि (623).

(ii) Use of the Locative for the Instrumental (due to the influence of Apabhraṁśa, according to Jacobi, Bhavisattakahā, Introd. p. 60*) (HŚ. VIII.3.135) : तिसु तेसु (= तिहिं तेहिं) अलंकिया पुहवी (87).

(iii) Use of Absolutive forms in the sense of Infinitive forms (see Jacobi, Bhavisattakahā, Introd. pp. 42*, 60* and 61*).

पढिऊण (= पढिउं (31), जंपिऊण (= जंपिउं) (272), मल्लिऊण (= मल्लिउं) (508), दाऊण (= दाउं) (677), हरिऊण (= हरिउं) (677).

The use of Infinitive forms in the sense of Absolutive forms is met with with in Ardhamāgadhī and has been recognised by Hemacandra (HŚ. VIII.2.146). See VL 225, 261, 415, 503 etc. Hemacandra does not however anywhere enjoin the use of Absolutive forms in the sense of Infinitive forms in the case of Māhārāṣṭrī Prākrit. The origin of this peculiar usage is to be found in Apabhraṃśa in which, as Pischel says (PG § 588, p. 398), the Absolutive is used in the sense of the Infinitive. According to Hemacandra (HŚ. VIII.4.441), the Infinitive forms in Apabhraṃśa are made by adding the terminations एप्पि, एप्पिणु, एवि, एविणु, एवं, अण, अणह and अणहिं. Now the first four of these are really Absolutive terminations (HŚ. VIII. 4.439,440). From this it follows that in Apabhraṃśa Absolutive forms ending in एप्पि, एप्पिणु, एवि, एविणु can be used in the sense of Infinitive forms. The use of Absolutive forms in the sense of Infinitive forms met with in the VL is thus clearly due to the influence of Apabhraṃśa. Dr. A. M. Ghatage (Kahāṇayatigaṃ, Introd. p. 62) regards this usage as due to confusion between Infinitive and Gerundial forms and as a feature of the older stage of Jaina Māhārāṣṭrī

(iv) Use of Active voice forms of verbs in a Passive sense :

ज न कहिउं न सहिउं न चेव पच्छाइउं तरइ (=तीरइ) (121);
गयकुंभवियारियमोत्तिएहिं ज जंगलं किणइ (= किणिज्जइ) (205);
वल्लहविओयदुक्खं मरणेण विणा न वीसरइ (= वीसरिज्जइ) (241);
अम्हारिसाण दिट्ठे पियम्मि अप्पा वि वीसरइ (= वीसरिज्जइ) (406).
अइरस्स य अइयरं हरइ (= हरिज्जइ) जरावालभावेण (Laber's reading) (666).

In the case of the first, second and fourth passages Ratnadeva paraphrases the verbal forms तरइ, किणइ and वीसरइ by तीर्यते, क्रीयते and विस्मर्यते respectively. But in the case of the third passage he paraphrases न वीसरइ by न विस्मरति (को वि जणो to be understood as the subject).

(v) Use of Passive or Impersonal verbal forms in an active sense :

धरिज्जसु (133); कुणिज्जासु (364, 413, 414, 555); भणेज्जासु (415); एज्जासु (513). These are all Imperative second person singular forms from the Passive bases of the roots धर, कुण, भण and ए respectively. The Passive base is made in Prākrit by adding ईअ (इय) or इज्ज to a root according to HS. VIII.3.160.

Pischel (PG. § 550, p. 376) deals with this peculiar use of the passive voice in the sense of the active voice and cites examples from Hāla's Gāthāsaptaśatī. Weber calls this usage by the name Deponens (or Deponentia), which is given in Latin and Greek to cases where Passive voice forms of verbs give up their passive meanings and assume active senses. Hemacandra seems to have taken cognisance of this peculiar usage in Prākrit in his Sūtra VIII.3.198 (मध्ये च स्वरान्ताद्वा), according to which ज्ज or ज्जा can be inserted as an all-purpose intermediate element between a vowel-ending root and its proper temporal or modal termination and also as a termination by itself, in the sense of the Present, Future, Potential, Imperative, Benedictive etc. with a non-passive i.e. active meaning.

(vi) Use of the Present Active Participle as an action-denoting noun (nomen actionis). In Sanskrit and Prākrit we come across several cases where Past Participles and Potential Participles are used as action nouns. (Cf. Pāṇini III.3.114 नपुंसके भावे क्तः and III. 3.113 कृत्यल्युटो बहुलम्). But the use of the Present Participle as an action-noun is not met with in Sanskrit or Prākrit so far as I know. In the VL, however, we come across one instance where a Present Participle is used as an action-noun : अद्दंसणेण अइ-दंसणेण दिट्ठे अणालवंतेण (= अणालवणेण) (346).

(x) **The Threefold Subject-matter of the Vajjālagga :**

The author states in st. 1 that the *subhāṣitas* included by him in the anthology are धम्माइतिवग्गजुय, i.e. concerned with the three goals or objects of human life, viz. Dharma (morality or righteousness), Artha (worldly success) and Kāma (pursuit and enjoyment of worldly pleasures), the fourth goal of human life, viz. Mokṣa (liberation of the soul from the endless chain of birth

and death) being outside the scope of the anthology. If we examine carefully the contents of the VL, we see that the author has paid attention to these three objects of human life in selecting the stanzas and arranging them in the form of *Vajjās*. The commentator Ratnadeva, however, says in the course of his remarks on the first stanza, that the author has compiled the present collection of Prākrit *gāthās* for the benefit of ordinary people, who are ignorant of Sanskrit (संस्कृते निष्प्रतिभं) and yet have a fascination for erotic matters (शृङ्गारिणं च जनमवलोक्य). Thus, according to Ratnadeva, the subject-matter of the VL, is primarily or mainly concerned with Kāma or enjoyment of carnal pleasures. Laber's remark (loc. cit. p. 7), on which apparently Winternitz (History of Indian Literature, Vol. III. p. 156) relies, that two thirds of the VL is concerned with Kāma, seems to have been based on Ratnadeva's judgement about the contents of the VL. But it seems that this view involves an overstatement of the facts of the case. It is true that in Hāla's Gāthāsaptaśatī the main emphasis is on Kāma, and we find there a large number of stanzas with an expressed or implied erotic purport. But the situation is different in the case of the VL, which maintains a balance between Artha and Kāma, while Dharma occupies a subordinate position, as will be clear from the analysis attempted below.

The three opening sections (सोयार, गाहा and कव्व) in the VL (with a total of 26 stanzas) are of an introductory nature and cannot be classified as dealing either with Dharma, Artha or Kāma. Further there are four sections (67 गिम्ह, 6: सरय, 70 हेमंत, and 71 सिसिर), with a total of 10 stanzas), which are of a purely descriptive nature and cannot be included under Dharma, Artha or Kāma. The same is true of the prologue (5 stanzas) and the epilogue (2 stanzas). Leaving all these seven sections and forty-three stanzas out of account, we have 88 sections and 752 stanzas as the real corpus of the VL. The foot-note will show how the 88 sections and 752 stanzas are distributed over the three goals.

Dharma, Artha and Kāma.[1] Out of the 88 sections and 752 stanzas in the proper corpus of the VL, seven sections (63 stanzas) are concerned with Dharma or morality, forty-seven sections (347 stanzas) are concerned with Artha or wordly success and thirty-four sections (342 stanzas) are concerned with Kāma or erotic matters. The percentage of stanzas is 8·38 for Dharma,

1. Sections dealing with *Dharma* : 4 सज्जण, 6 मित्त, 7 नेह, 48 सुघरिणी, 49 सई, 72 जरा, 78 गुणसलाहा. Seven sections, sixty-three stanzas.

Sections dealing with Artha : 5 दुज्जण, 8 नीई, 9 धीर, 10 साहस, 11 दिव्व , 12 विहि, 13 दीण, 14 दारिद्द, 15 पहु, 16 सेवय, 17 सुहड, 18 धवल, 19 विंझ, 20 गय, 21 सीह, 22 वाह, 23 हरिण, 24 करह, 25 मालई, 26 इंदिंदिर, 27 सुरतरु-विसेस, 28 हंस, 29 चंद, 30 छइल्ल, 31 पंचम, 60 किविण, 73 महिला, 74 पुव्वकयकम्म, 75 ठाण, 76 गुण, 77 गुणणिंदा, 79 पुरिसणिंदा, 80 कमल, 81 कमलणिंदा, 82 हंस-माणस, 83 चक्कवाय, 84 चंदण, 85 वड, 86 ताल, 87 पलास, 88 वडवाणल, 89 रयणायर 90 समुद्दणिंदा, 91 सुवण्ण, 92 आइच्च, 93 दीवय, 95 दोसिय. Forty-seven sections, 347 stanzas.

Sections dealing with Kāma : 32 नयण, 33, थण, 34 लायण्ण, 35 सुरय, 36 पेम्म. 37 माण, 38 पवसिय, 39 विरह, 40 अणंग, 41 पुरिसुल्लाव 42 पियाणुराय, 43 दूई, 44 ओलुग्गाविया, 45 पंथिय, 46 धन्न, 47 हिययसंवरण, 50 असई, 51 जोइसिय, 52, लेहय, 53 विज्ज, 54 धम्मिय, 55 जंतिय, 56 मुसल, 57 बालासंवरण; 58 कुट्टिणीसिक्खावण, 59 वेसा, 61 उड्ड; 62 कण्ह, 63 रुद्द; 64 हियाली, 65 ससय, 66 वसंत, 68 पाउस, 94 पियोल्लाव. Thirty-four sections : 342 stanzas.

Even in the case of some sections primarily concerned with Artha, such as विंझ, गय, वाह, करह, मालई, इंदिंदिर, सुरतरुविसेस, हंस and पंचम, there are a good many (about 44) stanzas suggestive of the erotic relations between men and women. On the other hand in the case of some sections primarily connected with Kāma, such as पेम्म, माण, पवसिय, विरह, अणंग, पुरिसुल्लाव, पियाणुराय, दूई ओलुग्गाविया, पंथिय, धन्न, हिययसंवरण, असई, बालासंवरण, कुट्टिणीसिक्खावण, वेसा, कण्ह, रुद्द, हियाली, वसंत and पाउस, there are a good many stanzas that are non-erotic. Both these kinds of stanzas would cancel each other, and the nett proportion of stanzas connected with Artha and of those connected with Kāma would remain roughly the same, viz: 46 and 45 respectively.

46·14 for Artha and 45·48 for Kāma. We can therefore say that while Artha and Kāma are given almost equal importance, Dharma occupies a considerably subordinate position.

A good many of the sections, dealing primarily with Dharma Artha or Kāma, also contain stanzas concerned with general Nīti (worldly wisdom). Amongst the secrions dealing with Kāma, we get a group of seven consecutive sections (50-56) and section 61, most of the stanzas in which are full of obscene thoughts. These eight sections may be called the pornographic core of the entire collection. In the whole of the VL (including the eight sections mentioned just now), we get a total of about 75 stanzas which may be said to be directly or suggestively descriptive of the sexual act or its accessories, antecedents, concomitants or consequents, and which may therefore be regarded as obscenc or indecent (अश्लील). But there is one thing to be noted about these stanzas that the sense connected with sexual matters is in most cases suggested and not directly expressed.[1] Even in the case of Sanskrit anthologies like the सुभाषितावलि of वल्लभदेव, the सुभाषितरत्नकोश of विद्याकर and the more modern सुभाषितरत्नभाण्डागार, we come across sections dealing with erotic matters such as युवतिशरीरावयव, विरहिणी-अवस्था, विरहिणीप्रलाप, दूतीवचन, अनुनय, जलकेलि, पानकेलि, सुरतक्रीडा, विपरीतरत, असती etc. The Vajjālagga seems to have followed the same pattern.

1. In spite of the large number of erotic stanaas in the Gāthāsaptaśatī, Bāṇa characterises that work as अग्राम्य in st. 13 of his introduction to the Harṣacarita. अग्राम्य means "not vulgar" Bāṇa means to say that the stanzas in the Gāthāsaptaśatī are not boorish or gross, but are highly refined, the eiotic sense being always very delicately conveyed by suggestion. This is true of the VL also. Daṇḍin says in his Kāvyādarśa (I.62-64) that an erotic idea if conveyed indirectly by suggestion is saved from vulgarity. Expressing an erotic idea directly is vulgar, but conveying it indirectly by suggestion is a sign of highly refined taste and culture. (कामं सर्वोऽप्यलङ्कारो रसमर्थे निषिञ्चति । तथाप्यग्राम्यतैवैनं भारं वहति भूयसा ॥ कन्ये कामयमानं मां न त्वं कामयसे कथन् । इति ग्राम्योऽयमर्थात्मा वैरस्याय प्रकल्पते ॥ कामं कन्दर्पचाण्डालो मयि वामाक्षि निर्दयः । त्वयि निर्मत्सरो दिष्ट्येत्यग्राम्योऽर्थो रसावहः ॥)

(xi) **The Literary Form and Merit of the Vajjālagga :**

Although the VL is a collection of stanzas arranged under different sections, each of the stanzas is an independent entity complete in itself, presenting forcefully and with epigrammatic terseness, within four short lines, a complete idea or situation in its most salient details, independently of the preceding or following stanzas. Such stanzas are called *muktakas* (isolates) in Sanskrit. Hāla's Gāthāsaptaśatī is also a collection of such isolates, not however topically grouped under different sections.

All the stanzas in the VL are without exception *gāthās* i.e. quatrains composed in the *Āryā* metre, with 12, 18, 12 and 15 (sometimes 18) *mātrās* in the four quarters respectively. *Āryā* (also called *gāthā*) is the special metre used in all Prākrit lyrical poetry and it appears to have primarily belonged to Prākrit poetry and to have been borrowed later on by Sanskrit (Jacobi, ZDMG Vol. 40, 1886, p. 336 ff.)

The introductory stanzas of the VL (1–31) give us an idea about the author's views on the nature, composition, recitation and appreciation of poetry. Prākrit poetry literature (out of which the VL has been derived) is according to the author, essentially secular and predominantly erotic[1] (सासिंगार, st. 29),

1. The commentator Ratnadeva says in his introductory remarks on st. 1, that the masses are erotic-minded (शृङ्गारिणं जनमवलोक्य), and hence the compiler, though well-versed in Sanskrit, prepared the present anthology of Prākrit stanzas. The remark of the commentator lends support to the view that (secular) Prākrit poetry was predominantly erotic. Govardhana (12th century A.D.), author of the Āryāsaptaśatī in Sanskrit, also says in st. 52, that he has carried over "by force (बलेन) into Sanskrit the (erotic) muse, which till then had found its expression only in Prākrit":

वाणी प्राकृतसमुचितरसा बलेनैव संस्कृतं नीता।
निम्नानुरूपनीरा कलिन्दकन्येव गगनतलम्॥

It must, however, not be forgotten that we have in Sanskrit two important erotic poems, viz. the Śṛṃgāraśataka of Bhartṛhari and the Amaru-śataka of the poet Amaru, both of them considerably earlier than Govardhana.

though other sentiments like the mirthful, the pathetic, the heroic, the marvellous etc., are not absent in it. Prākrit stanzas have varied emotional appeal (अन्नन्नरागरसिंय, st. 10). Because it is composed in the language commonly spoken by the masses[1] and because of its erotic nature and secular character, Prākrit poetry yields a fund of delight to its readers and listeners. That is why Prākrit poetry is styeld as *amṛta* (nectar)[2] in st. 2. Because of the erotic nature of Prākrit poetry its knowledge is said to be a *sine que non* for one who professes to talk about erotic matters (st. 2) and for the full appreciation of the coquettish blandishments of beautiful young women (st. 9).

Some of the stanzas in this introductory portion (1–31) give us an idea about the author's conception of (Prākrit) poetry. Metrical form, charming expression, beauty of ideas, ornateness, emotional appeal and freedom from faults are stated here as the characteristics of Prākrit poetry (as they are of poetry in general). This conception of poetry conforms to the general view of writers on poetics.[3] Composition of poetry is not an easy thing. The labours of a poet are detailed in st. 22–24. A poet must take extreme care in the use of grammatically correct and appropriate words and in the exclusion of in-correct and inappropriate ones. He must pay due attention to the requirements of the various literary styles (*mārga* or *rīti*). He must secure an agreeable sound-effect with the help of apt alliterations of single consonants and groups of consonants, and above all he must be very particular about the sense to be conveyed.

Prākrit gāthās have often a subtle, hidden meaning (हियय st. 11 and परमत्थ st. 16), which can be comprehended only by persons endowed with superior intelligence and genuine literary taste and appreciation (रसिक st. 11 and छेक st. 14). This trait of Prākrit

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1. Cf. the Commentator's remark on st. 29: संस्कृतादपि प्राकृतमतिरिच्यते । आबालगोपालप्रसिद्धत्वात् सुगमत्वाच्च तस्य ।

2. Cf. what Jñāneśvara says about the Marathi language in his exposition of the sixth Adhyāya of the Bhagavadgitā : माझा मऱ्हाठाचि बोल कवतिकें । अमृतातेंहि पैजे सि जिंके । ऐसीं अक्षरें रसिकें । मेळवीन ॥ (VI.14)

3. Cf. Bhojā, Sarasvatikanṭhābharaṇa, I.2 : निर्दोषं गुणवत् काव्यमलङ्कारैरलङ्कृतम् । रसान्वितं कविः कुर्वन् कीर्तिं प्रीतिंच विन्दति ॥

poetry is in evidence in the case of most of the erotic stanzas included in the VL and the Gāthāsaptaśatī and also in the case of those cited in works on poetics as illustrations of *Dhvani*. The subtle, hidden meaning is conveyed by suggestion based on the use of ambivalent words (साधारणशब्द) or ambivalent actions and situations[1] (साधारणक्रिया). This peculiarity of Prākrit poetry is called छेयभणिय (st. 21) or वंकभणिय (st. 27), and it consists in keeping the real intention (हिययपरमत्थ) hidden behind a simple and unsophisticated exterior (Cf. st. 491-496).

The real test of the poetic quality of the utterances of poets is their ability to charm or fascinate the minds of cultured audiences (गोट्ठी st. 14), to thrill their bodies with joy and to cause them to nod their heads in approval and admiration (st. 26). Poetry must be effectively and charmingly recited. Composition of poetry is undoubtedly difficult, but even its flawless and effective recitation (पउंजणा = प्रयोजना) before cultured audiences is equally difficult. Only such a public recitation of poetry (कव्वस्स-पढन) can confer upon a composer the status and distinction of a Prākrit poet (st. 5, 795). Prākrit gāthās are meant to be recited publicly in the assemblies of cultured men of literary taste (st. 14) according to their desire i.e. as directed by them (इच्छियगाहा पढिज्जंति, st. 794). Such cultured men alone are able to fathom and appreciate the subtle hidden beauty of poetry and not only to put their finger unerringly on the faults if any, but also to show how the faults can be got over by removing the faulty words and using flawless ones in their place (st. 26).

Effective and pleasing recitation of Prākrit poetry demands a high level of education and refinement on the part of the reciter. Reciters of Prākrit poetry must be learned men acquainted with the sciences of prosody and grammar and with the technique of recitation, of which last we get some idea from st. 27, which mentions the faults to be avoided in the recitation of poetry. These are : (i) failure to pause at the proper place (cæsura), (ii) failure to convey the proper emotional atmosphere and appeal, (iii) disregard for propriety regarding the place and time of recitation, (iv) unwarranted nasalisation of scurds, (v) hasty recitation, (vi) facial distortions and (vii) violation of the laws of melody.

Stanzas 28 and 29 give some further details about Prākrit poetry, viz. (1) Prākrit poetry is marked by the use of *deśya* (regional) words (of non-Sanskritic orgin); (2) it is sweet-sounding (perhaps because of the elision of single intervocalic consonants and the assimilation and simplification of conjunct consonants); (3) it is characterised by clarity or transpareney of sense; (4) it is graceful in its expression and ideation; (5) it is loved by young women.

The high praise of the Prākrit language and Prākrit poetry that we come across in some of these introductory stanzas is easily understandable since it comes from one who had a specially soft corner in his heart for them. But when partisans of Prākrit in their enthusiasm for that language, criticise and even denounce Sanskrit for its alleged harshness (compare st. 11, 31*3, 31*4 and Rājaśekhara, Karpūra-Mañjarī, 1.7), it must be said that they exceed their limits and do an injustice to Sanskrit.

Laber (op. cit. p. 6) says that the introductory stanzas of the VL abound in artificialities or mannerisms (Künsteleien) of a later style and in this respect they differ as much from the stanzas constituting the main body of the VL as they do from the stanzas in Hāla's anthology. By "artificialities or mannerisms of a later style", Laber undoubtedly means punning expressions which are found used in eight of the introductory stanzas (Nos. 8, 10, 12, 18, 20, 22, 23 and 24). It is true that the use of punning expressions is an artificiality or mannerism. But is is not absent from the main body of VL or from Hāla's anthology. The number of stanzas in which punning expressions are used in the VL is about 200. In fact the use of punning expressions may be said to be an important trait of the language of both the VL and the anthology of Hāla. The punning expressions have sometimes two denotational senses holding good of the two things that are being simultaneously described, such as the *upamāna* and the *upameya* in similes and allied figures of speech. On other occasions, however, the punning expressions are intended to express by the power of direct denotation only one sense connected with the obvious, contextual situation and to

convey by suggestion a different sense connected with an implied, non-contextual situation. In the VL we find frequent use of both the kinds of pun, while in Hāla's anthology the use of the denotative pun is less frequent than that of the suggestive pun. The VL shows many examples of unexpected and startling similes based on the use of the denotative pun. Such similes are always felt to be very artificial and unrealistic as there is no real similarity at their root at all and they present the appearance of a *tourde force*. For example : the poet is compared to a burglar (st. 22, 23); poetry is compared to the girdle of a woman (st. 20); the villain is compared to a nail-cutter (st. 51), to a tabor (st. 52), to an arrow (st. 53), to a snake (st. 57, 58), to a lion (st. 60), to a dog (st. 61); a niggardly master is compared to the painted likeness of an elephant (st. 154), a harlot is compared to a lamp in a poor man's house and to a poet (st. 560), to a cake of gram-flour (st. 561), to a pair of tongs (st. 562), to a sword (st. 564), to a jewel-box (st. 565), to a rain-bow (st. 567), to a garment (st. 573), to a *candana* plant (st. 575) and to an ascetic (st. 578). Compare also stanzas 301–303 in the थणवज्जा.

The VL abounds in figures of speech, the most commonly used being उपमा, रूपक, दृष्टान्त, अर्थान्तरन्यास, उत्प्रेक्षा, समासोक्ति, अप्रस्तुतप्रशंसा, (mostly of the अन्योक्ति type), तुल्ययोगिता, दीपक, कारकदीपक, अपह्नुति, काव्यलिङ्ग; निदर्शना, व्यतिरेक, विरोध and विकल्प. Of those which occur occasionally are अर्थापत्ति (214: 638), अतिशयोक्ति (196, 248, 315), विनोक्ति (263, 80*3, 300*3), विषम (80, 300*5), प्रहेलिका (371, 372), उत्तर (213), आक्षेप (438), पर्यायोक्त (442). समुच्चय (268, 464), तद्गुण (596), हेतु (782), अन्योन्य (75), निश्चय (643), कारणमाला (116), विनिमय (696). Śleśa (pun) occurs only rarely as an independent figure (637, 769, 770, 771, 72*4) but very frequently in support of other figures like उपमा, रूपक, दीपक, समासोक्ति, अप्रस्तुतप्रशंसा and others.

So far as the Rasas are concerned, we get many examples of संभोगशृंगार and of विप्रलम्भशृंगार [see in particular the गयवज्जा (st. 190—199) and the इंदिदिरवज्जा (st. 236-252)]. The Karuṇarasa is in evidence chiefly in the हरिणवज्जा (st. 215-219) and the Vīrarasa chiefly in the सुहडवज्जा (st. 162-178). The Bībhatsarasa is found in st. 50, 98, 177, 178. Humour based on irony is met with in stanzas like 139, 140, 141, 157, 477, 478, 480, 482, and also in

most of the stanzas of the असईवज्जा (st. 472-496) and वेसावज्जा (st. 560-578). Subtle insinuations of erotic relations and attitudes (both physical and mental) are found in वाहवज्जा, करहवज्जा, मालईवज्जा, (st. 235) इंदिदिरवज्जा (st. 252) and असईवज्जा (st. 491-496).

Although Jayavallabha, the compiler of the VL, was a Jaina by faith, as shown by the homage paid to the Suyadevī and the Omniscient Jina in st. 1 and as stated by the commentator Ratnadeva in his remarks on that stanza, there are in the VL only a few allusions to Jainism, while the allusions to the Brahmanical (Hindu) religion and Mythology are numerous. Laber (op. cit. p. 8) regards this as an evidence to show that Jayavallabha did not derive the stanzas in the collection from Jainistic literature. We can however regard this as an indication of a liberal mind free from narrow, sectarian outlook. The following are the allusions to Jainism in the VL : (1) सव्वन्नु, the Omniscient Jina and Suyadevī, the goddess presiding over sacred learning (st. 1): (2) वितरसप्प (व्यन्तरसर्प) (st. 58); (3) श्रीपर्वत and the सिद्धs (st. 487), (4) मुणिचरिय (मुनिचरित) (st. 152) and (5) Kaspaṇakas (st. 153). On the other hand the allusions to Hindu religion and mythology are quite abundant. Only some of them are mentioned below : (1) the Hindu Trinity - Hari, Hara and Brahman (st. 111 and 128); (2) worship of God Śiva (st. 290) and of his phallic image (st. 523, 531, 532*1); (3) Vāmanāvatāra and Balibandha (st. 172); (4) Viṣṇu reposing on the milk-ocean with Lakṣmī (st. 118); (5) the Sāgara-mathana and its aftermath (st. 19, 32, 107, 131, 132, 258, 381, 747, 751; 755-760); (6) Brahman seated on the lotus growing out of the navel of Viṣṇu (st. 611), and Garuḍa, son of Vinatā and enemy of snakes, as the loyal attendant of Viṣṇu (st. 598); (7) Śiva riding a bull (st. 70, 290, 371) and his son Kārtikeya riding a peacock (st. 371); (8) Gaurī (Pārvatī) spoken of as fused with Śiva and as forming a part of his body (st. 390, 609); (9) Śiva using the moon to adorn his head (st. 268, 269, 371, 372, 488, 606, 656) and snakes and skulls as ornaments for his body (st. 578*1, 652*1); (10) one whole section (कण्हवज्जा, st. 590-605) is devoted to the description of the early life of Kṛṣṇa in Gokula, his exploits against the demons Ariṣṭa and Keśin and his tender relations with the Gopīs in general and with Rādhā and Viśākhā

in particular. Kṛṣṇa is here identified with Keśava and Hari and is spoken of as पुराणपुरुष and त्रिभुवननमित, and Lakṣmī is referred to as his consort. All this points to the belief in the divine nature of Kṛṣṇa and in his being an incarnation of Viṣṇu; (11) another whole section (रुद्दवज्जा st. 606-610) deals with the private life of Śiva and Pārvatī.

Although the VL is, according to Jayavallabha himself, only a collection of *Subhāṣitas* composed by different poets, we find in it considerable literary merit, which confirms the claim of the author that he has included in the collection the best stanzas that he could lay his hands on. We must unhesitatingly credit Jayavallabha with literary judgement of a high order in selecting stanzas for his anthology and it is even likely that just like Hāla he was not a mere compiler but an editor who may have given to many of the stanzas their final form and finish and may even have composed some of them (e.g. the introductory stanzas 1-31) himself.

Jayavallabha says in st. 1 that he is presenting in his anthology the excellent utterances of wise people (सुयणाण सुहासियं वोच्छं). Thus according to Jayavallabha the stanzas in the present collection are *Subhāṣitas*. If we examine the nature of the stanzas, we find that a good many of them are सुभाषितs in the sense of apothegms or epigrams i.e. terse, pithy, instructive sayings on morality and worldly wisdom (e.g. stanzas in the सज्जणवज्जा, मित्तवज्जा, नेहवज्जा, धीरवज्जा, नाइवज्जा, दीणवज्जा, दारिद्दवज्जा etc.). But there are besides these many other stanzas which are without any obvious didactic motive and are purely descriptive (e.g. the stanzas in गाहावज्जा, कव्ववज्जा, विंझवज्जा, गयवज्जा, सीहवज्जा, हरिणवज्जा, वाहवज्जा, मालईवज्जा, इंदिंदिरवज्जा, the sections on the seasons of the year etc.). These too are to be regarded as *Subhāṣitas* in the sense that they are clever word-pictures tersely presenting various things, ideas and situations, in an apt, appealing and convincing manner. Brevity and cleverness are the most important features of all सुभाषितs, whether they are didactic or descriptive, or whether they are in prose or verse. They do away with all non-essential details and confining themselves only to the most salient, striking and essential points, convey to the readers (or listeners) a very clear and vivid idea of the matter dealt with.

(xii) Description of the Manuscripts consulted for the present edition.

B—No. 825 of the L. D. Institute of Indology, Ahmedabad. 56 folios (111 pages of written matter). Hand-made paper. Size 10¼" × 4½". Complete. 15 lengthwise lines on every page and about 60 letters in every line. Legible Nāgarī characters. Text of the Vajjālagga with the Sanskrit commentary (called chāyā) of Ratnadeva, whose name is not however mentioned anywhere in the MS. The four stanzas in the colophon found in Laber's MS E and reproduced on p. xiv *supra*, are absent in this MS. Beginning :

Beginning : ओं नमः श्रीसरस्वत्यै । प्राकृतसुभाषितावल्या विद्यालयस्य च्छाया लिख्यते । तत्र शास्त्रादौ श्वेताम्बरशिरोमणिर्जयवल्लभो नाम कविः... ...संस्कृतपारंगतोऽपि प्राकृतगाथा-संग्रहमिमं चकार। तत्रापि आद्यायां गाथायां विघ्नप्रोत्सारणाय निजसमुचितदेवता गाथापूर्वार्धेन उत्तरार्धेन चाभिधेयं ब्रूते ।

End : इति पद्यालयच्छाया समाप्ता । संवत् (१६५३) वर्षे (letters erased with turmeric) म ... ऽसितपक्षे अष्टम्यां भृगुवासरे अद्येदम् अणहिल्लपुरपत्तने की (letters erased विद्यालयस्तन्वृत्तिर्लिलेख । धर्मार्थकामत्रितयाशृंगारादिरसोचितः । ग्रन्थोऽयं संख्यया ख्यातः सहस्र) त्रितयं ननु ॥

C—No. 824 of the L. D. Institute of Indology, Ahmedabad. 34 folios (67 pages of written matter). Hand-made paper. Size 12½" × 5½", complete. 24 to 25 lengthwise lines on every page and 75 to 78 letters in every line. Legible Nāgarī characters. Text of the Vajjālagga with the Sanskrit commentary (called विवृति or वृत्ति) by Dhanasāra. For the peculiar nature of this MS see pp. xiv-xv above.

Beginning :

जयति जगति देवः वल्लभदेवेन्द्रसेवः सुजनकमलहंसः सूर्यवंशावतंसः ।
जडिमजलधिमज्जज्जन्तुपोतायमानः प्रदिशतु कुशलं वः पार्श्वदेवः प्रसन्नः ॥१॥

हृदयकमलकोशे प्रातरुत्थाय मन्त्रम् उषसि जपति भक्त्या यः पुमानेव यस्याः ।
स भवति बहुवादिवृन्ददर्पापनेता विबुधमनुजवन्द्या भारती नः पुनातु ॥२॥

विद्वन्मनःकमलकाननभानुतुल्याः स्वच्छावबुद्धभुवनोदरदर्शिभावाः ।
प्रज्ञाप्रकर्षविजितान्यमतप्रवादाः सन्तु प्रसन्नमनसो गुरवो गुणज्ञाः ॥३॥

श्रीअश्वसेनवसुधाधिपवंशरत्नं श्रीशारदां सुरनमस्कृतपादपद्माम् ।
नत्वा गुरूंश्च धनसारकवेः प्रसन्ना विद्यालयस्य विवृतिं विदधेऽर्थसाराम् ॥४॥

Stanzas 1 and 2 are written in the left-hand margin, while stanzas 3 and 4 are written at the top of the first page.

End : ओकेशगच्छगगनाङ्गणभानुतुल्यश्रीसिद्धसूरिपदपंकजभृंगधुर्यः ।
वृत्तिं चकार धनसारसुधीन्द्रचन्द्रो विद्यालयस्य विषमार्थपदप्रदीपाम् ॥१॥

दक्षेषुबाणशशधर (= १५५२) वर्षे चैत्रस्य शुद्धपञ्चम्याम् ।
विद्यालयस्य टीका विदधे धनसारपाठकप्रवरैः ॥२॥

सूर्याचन्द्रमसावेतौ विश्वे यावच्चकासतः ।
तावद् वृत्तिरसौ जीयात् पठ्यमाना च कोविदैः ॥३॥

Peculiarities of MS C :—

(1) The commentary is ascribed in the MS to Dhanasārakavi, pupil of Śrisiddhasūri (chief of the Okeśagaccha), a contemporary (perhaps a protege') of king Aśvasena, and belonging to the 15th century A. D.

(2) Although the total number of sections in MS C is the same as in the vulgate (namely 95), MS.C does not have the चंदवज्जा (No. 29), but has an additional section called वालसिलोयवज्जा[1] which is not found in the vulgate.

1. The वालसिलोय section is a group of six stanzas containing a flattering eulogy of a young damsel's physical charms. These six stanzas were omitted inadvertently when the Appendix (p. 216 ff) containing the additional stanzas in Ms C. was printed. The Prākrit original of stanza No. 5 is not given in Ms C, but the original Prākrit can be restored from the Sanskrit paraphrase. These six stanzas found in Ms C are given below along with the Sanskrit gloss on them :—

तुह तुंगपओहरविसमकोट्टमज्झट्ठिओ कुरंगच्छि ।
काहो पुण व्व नूणं हरेण सह विग्गहमणंगो ॥१॥

हे कुरङ्गाक्षि तव तुङ्गपयोधरविषमकोट्टमध्यस्थितः सन् अनङ्गः कंदर्पो हरेण शत्रुणा सह निश्चितं पुनरपि विग्रहं कार्षीत् (? करिष्यति) । कर्तुं शक्यते (? शक्नोति) इति भावः । अन्योऽपि यो राजा भवति स वैरिपराभवाद् दुर्गमधिरुह्य शत्रुणा सह विग्रहं विदधातीत्यर्थः ॥

अवहत्थियभयपसरो नूणं पसयच्छि वम्महो इण्हिं ।
हरजुज्झसहो वट्टइ तुह तुंगपओहरारूढो ॥२॥

हे प्रसृताक्षि, इदानीं तव तुङ्गपयोधरारूढो मन्मथो हरयुद्धसहो वर्तते । कीदृक् ।

(3) Out of the 95 sections, only 10 (viz. sections 1-5 and 32, 33, 39, 94 and 95) are identical in their sequence in the vulgate and MS C.

(4) In respect of the sections which are common to the गाहादार stanzas and the vulgate, MS C closely follows the sequence of the गाहादार stanzas; there being only 17 cases where the sequence as given in the गाहादार stanzas is upset by the interposition of sections not enlisted in the गाहादार stanzas.

(5) Out of the first 64 sections in MS C, the order of 46 sections corresponds exactly to that in the गाहादार stanzas.

(6) The section बालसिलोय standing between the sections लायण्ण and पियाणुराय seems to correspond to the section called बालकित्ती of the गाहादार stanzas, which too stands there between the sections लायण्ण and दइयाणुराय.

(7) The total number of additional stanzas appearing in MS C is 201, out of which 195 have been printed in the Appen-

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नूनम् अपहस्तितभयप्रसरो अवगणितभयप्रचारः ॥

पायडियबाहुमूलं ओणामियथोरथणहरुच्छंगं ।
दियहेण मा समप्पिय (? समप्पउ ?) तुह एयं चिहुरसंजमणं ॥३॥

हे शशिवदने, तवेदं चिकुरसंयमनं केशबन्धनं दिवसेन मा समाप्यतु समाप्तिमायातु । कीदृशं चिकुरसंयमनम् । प्रकटीकृतबाहुमूलम् । पुनः कीदृशम् । उन्नमितस्थूलस्तनभरोत्सङ्गम् ॥

सुहिउ नि जियइ विद्धो मरइ अविद्धो तुहच्छिबाणेण ।
इय सिक्खविया केण वि अउव्वमेयं धणुव्वेयं ॥४॥

हे मृगाक्षि, इदम् अपूर्वं धनुर्वेदं त्वं केन शिक्षिता । किम् इदम् । यत् तवाक्षिबाणेन विद्धो जीवति । कथम् । सुखितोऽहमिति । अपि पुनरविद्धो म्रियते । निर्लावण्योऽस्मीति (?) चिन्तनात् । कोऽप्यन्यो बाणेन विद्धो म्रियते, अविद्धो जीवति । तदत्र न ॥

निवडइ जहिं जहिं चिय तुज्झ मणोहरतरलतरलिया दिट्ठी ।
सुंदरि तहिं तहिं चिय अंगेसु वियंभए मयणो ॥५॥

निपतति यत्र यत्र च तव मनोहरतरलतरलिता दृष्टिः, हे सुन्दरि तत्र तत्रापि च अङ्गेषु मदनो विजृम्भते, मन्ये तव विषधरा दृष्टिः ॥५॥

ससिवयणे मा वच्चसु एत्थ तलायम्मि मयसिलंबच्छि ।
मउलंताइं न याणसि ससंकसंकाइ कमलाइं ॥६॥

शशिवदने मा व्रजस्व अत्र तटाकेऽपि हे मृगशावकाक्षि, मुकुलितानि न पश्यसि शशाङ्कशङ्कितानि कमलानि ॥

dix (p. 216 ff.) and 6 have been printed in the foot-note No 1 on page lvi. These additional stanzas are found inserted generally at the end of the various sections, but sometimes even at the beginning or in the middle. Sometimes it is found that they have no connection with the preceding or following stanzas and appear to have been inserted in the wrong place. Often even in the case of stanzas common to the vulgate and MS C, their sequence within a section as found in the vulgate is changed in MS C. Sometimes a stanza properly belonging to a particular section in the vulgate is found transferred to some other sectiton where it is out of place. At times a stanza here and there in the vulgate is found to be omitted in MS C. The whole of चंदुज्जा (No. 29. st. 264-269) is absent in MS C. Sometimes identical or almost identical stanzas appear in MS C in two different places, once in the portion common to MS C and the vulgate and again as additional stanzas inserted elsewhere.

(8) The additional stanzas in MS C are in most cases accompanied by a gloss in Sanskrit. The wording of the commentary in the case of stanzas common to the vulgate and MS C is identical except for occasional verbal changes of a minor nature. Sometimes, however, it is found that in the case of stanzas occurring identically or almost identically in two places, once in the portion common to MS.C and the vulgate and then again as additional stanzas inserted elsewhere, the wording of the commentary is different. Although now and then a stanza occurs identically or almost identically in two places in MS C, it is accompanied by a gloss when occurring in the portion common to MS.C and the vulgate, but it is either not accompanied by a gloss at all or is accompanied only by the remark सुगमा or सुगमेयं गाथा when occurring elsewhere as an additional stanza. The converse of this is also met with in some cases.

All these peculiarities of MS C indicate that it has been prepared by some careless scribe who wanted to swell the volume of the vulgate by inserting here and there additional stanzas which he came across in other Prākrit anthologies or literary works and who improvised a Sanskrit gloss on them. But he did not care to see in many places whether the additional stanza or stanzas

fitted in with the section or sections in which he inserted them. He does not appear to have been very sound of memory, since he inserted as additional stanzas *gāthās* which had already occurred elsewhere in the collection in their appropriate places.

F : No. 565 of the L. D. Institute of Indology, Ahmedabad. 36 folios (72 pages of written matter). Hand-made paper. Size 10½'' × 4½''. 12-13 lengthwise lines on every page and about 40 letters in each line. Tolerably legible Nāgarī characters. Prākrit Text only, The MS. opens as follows :—

ओं नमः सर्वज्ञाय। विविहकइविरइयाओ गाहाओ बहुकुलाइ वित्तूणं। एयं वज्जालग्गं विहियं जयवल्लहवुहेण॥ इक्किक्के पत्थावे जत्थ पढिज्जंति पवरगाहाओ। तं पि हु वज्जालग्गं जंपंति य पढमभणियव्वं॥ एयं वज्जालग्गं सव्व जो पढइ अवसरे पत्ते। पाइयकव्वस्स कई सो होही कित्तिमंतो य॥

This is followed by the गाहावज्जा, the first section called सोयारवज्जा being absent. The Ms. ends as follows :

विविहकइविरइयाणं गाहाणं बहुकुलाइ गहिऊणं। रइयं वज्जाउलयं वुहेण जयवल्लहं नाम॥
विदाणनंदिएण (?) य मुणिणा जयवल्लहेण णामेणं। रइयं वज्जालग्गं विहियं जयवल्लहं णाम॥
इति जयवल्लहकृतं गाथाकोसं संपूर्णम्। श्रीरस्तु। शुभं भवतु लेखकवाचकयोः।

This is followed by the गाहादार stanzas printed on p. 5 of the present edition.

The following 15 sections are absent in the MS : किविण (60), उट्ट (61), रुद्द (63), ससय (65), वसंत (66), गिम्ह (67), पाउस (68), सरय (69), हेमंत (70), सिसिर (71), जरा (72), महिला (73), पुव्वकयकम्म (74), ठाण (75), दोसिय (90).

The following additional sections are found in the MS. : सुअर (= सूकर), सरह (= शरभ), immediately after the section on कण्ह (No. 62 in the vulgate); पावालिया (= प्रपापालिका) immediately after the section on असई (No. 50 in the vulgate).

The sequence of the sections generally agrees with that in the vulgate, with the following exceptions :

(1) गुण, गुणणिंदा, गुणसलाहा and पुरिसणिंदा (Nos. 76-79 in the vulgate) appear between नीइ (No. 8) and धीर (No. 9).

(2) कमल and कमलणिंदा (Nos. 80 and 81) stand between इयरतरुविसेस and हंस (Nos. 27 and 28).

(3) हंसमाणस (No. 82) stands immediately after हंस (No. 28), a rational arrangement.

(4) कण्ह (No. 62) comes immediately after हंसमाणस (No. 82)

(5) Sections 83 to 92 in the vulgate appear immediately after कण्ह (No. 62).

(6) चद (No. 29) appears immediately after आइच्च (No. 92), a rational arrangement.

(7) पियोल्लाव (No. 94) comes immediately after दुरिसुल्लाव (No. 41), a rational arrangement.

There are a number of additional stanzas inserted here and there in MS F, many of them being similar to or identical with the additional stanzas found MS C and printed in the appendix. A good many sections omit a number of stanzas occurring in the corresponding sections of the vulgate. Sometimes the original sections in the vulgate are split up in MS F into subsections: e.g. ववसायवज्जा is given as a subsection of धीरवज्जा (No. 9) and comprises stanzas 115-119 of the vulgate; संगामवज्जा and कबंधणच्चणवज्जा are given as subsections of सुहडवज्जा (No. 17).

Though MS F agrees with MS C in respect of some of the additional stanzas, it differs from MS C and agrees in great measure with the vulgate in respect of the order of the sections.

G—MS belonging to the Bhandarkar Oriental Research Institute, Poona, being No. 744 of 1875-76, same as MS G used by Laber and described by him on page 43 of his Inaugural Dissertation on the Vajjālagga, and also on page 26 of the Introduction to the Bibliotheca Indica edition, 1944. 142 folios (284 pages.) Hand-made paper. Size 11″ × 6″. Ten lengthwise lines on every page and about 55 letters in every line. Legible Nāgarī script. Prākrit text of the Vajjālagga in the middle of each page and Sanskrit commentary (of Ratnadeva) above and below the Prākrit text. The name of the commentator is not mentioned anywhere in the MS. The four stanzas in the colophon cited on p. xiv *supra* are absent.

Beginning: श्रीगणेशाय नमः। प्राकृतसुभाषिताख्या विद्यालयस्य च्छाया लिख्यते। तत्र शास्त्रादौ श्वेताम्बरशिरोमणिर्जयवल्लभो नाम कविः etc.

End: इति पद्यालयच्छाया समाप्ता विद्यालयवृत्तिः। पूर्वलेखन १६७० (= 1613 A.D. जुत (? नूतनलेखन ?) १९३१ (1874 A.D.). अनहिलग्रामे लि (लिखितम्) इदम्।

I—MS belonging to the Bhandarkar Oriental Research Institute, Poona; No. 1358 of 1884–87. 61 folios (= 122 pages). Hand-made paper. Size 13″ × 8″. Twenty-six breadthwise lines on every page and 28–30 letters in every line. The text and commentary (of Ratnadeva) are written continuously in fairly legible hand.

Beginning: ओँ नमः परमात्मने। श्रीसरस्वत्यै नमः। प्राकृतसुभाषितावल्या विद्यालयस्य च्छाया लिख्यते। तत्र शास्त्रस्यादौ श्वेताम्बरशिरोमणिर्जयवल्लभो नाम कविः etc.

End: गच्छे पृथौ श्रीमति मानभद्रसूरिः etc.,

same as the four stanzas quoted on p. xiv supra.

J—No. 3353 (5510) of the L. D. Institute of Indology, Ahmedabad. 34 folios (68 pages). Hand-made paper. Size 9″ – 3″. Incomplete, with six (2, 10, 11. 31, 32, 33) out of 34 folios missing. 16 lengthwise lines on every page and 52-56 letters in every line. Legible Nāgarī characters. Text and commentary are written continuously. The name of the commentator is not mentioned.

Beginning; श्रीगुरुर्जयति। प्राकृतसुभाषितावल्या विद्यालयस्य छायाधिकारः लिख्यते। तत्र शास्त्रस्यादौ श्वेताम्बरशिरोमणिर्जयवल्लभो नाम कविः etc.

The MS breaks off at the end of folios 34 in the midst of the stanza: जे च्चिय विहिणा लिहियं तं च्चिय पणमेइ सयललोयम्मि (st. 674, पुव्वकयकम्मवज्जा).

As six out of the 33 folios in MS. J are missing and as the MS breaks off after folio 34, as many as 30 complete sections (*Vajjās*) and parts of seven others are absent in the MS. The sequence of the sections in the portion available to us is exactly the same as in MSS B, G and I. But the commentary is found omitted in the case of many stanzas, such stanzas being accompanied by the remark सुगमम्, सुगमा or सुगममेव. Many times the textual explanation in the commentary on a stanza is omitted and only the general remarks explaining the main idea in the stanza or some grammatical peculiarity in the stanza are given and *vice-*

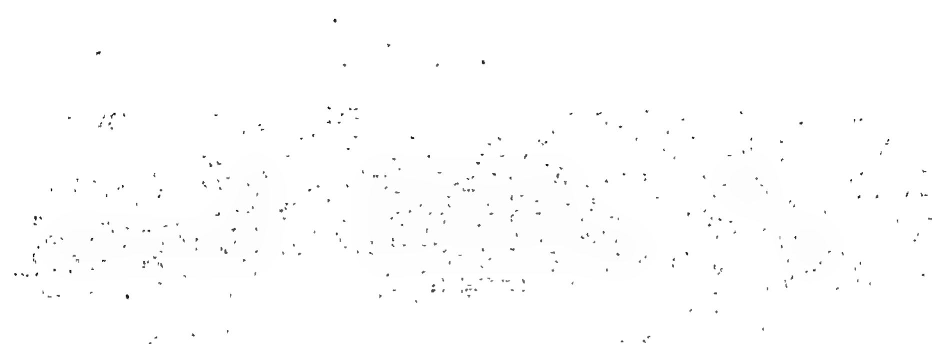
versa also. It therefore appears that the scribe has deliberately tried to reduce the bulk of the MS.J by doing away with the commentary altogether in the case of many stanzas and by curtailing the commentary in the case of several others. In the case of the remaining stanzas the commentary in MS.J is identical with that in MSS B, G, and I, except for minor verbal changes here and there.

In the present edition of the VL, I have followed mainly the text as printed in the Bibliotheca Indica edition (Calcutta. 1944), making a few alterations here and there either on the strength of the manuscripts consulted or as emendations demanded by grammar, metre or sense. The alteratiors made have been in most cases discussed in the explanatory notes.

(xiii) INDEX OF VAJJĀS

जयवल्लहं (जयवल्लभं) नाम
वज्जालग्गं

संस्कृतच्छायया, रत्नदेवविरचितवृत्त्या,
आङ्ग्लभाषानुवादेन, टिप्पण्यादिभिश्च संवलितम् ।



वज्जालग्गं

1) सव्वन्नुवयणपंकयणिवासिणिं पणमिऊण सुयदेविं।
धम्माइतिवग्गजुयं सुयणाण सुहासियं वोच्छं ॥ १ ॥

2) अमयं पाइयकव्वं पढिउं सोउं च जे न जाणंति।
कामस्स तत्तवत्तिं कुणंति ते कह न लज्जंति ॥ २ ॥

3) विविहकइविरइयाणं गाहाणं वरकुलाणि घेत्तूण।
रइयं वज्जालग्गं विहिणा जयवल्लहं नाम ॥ ३ ॥

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1) [सर्वज्ञवदनपङ्कजनिवासिनीं प्रणम्य श्रुतदेवीम्। धर्मादित्रिवर्गयुतं सुजनानां सुभाषितं वक्ष्यामि ॥] श्रीगुरुर्जयति। प्राकृतसुभाषितावल्या विद्यालयस्य च्छाया लिख्यते। तत्र शास्त्रस्यादौ श्वेताम्बरशिरोमणिर्जयवल्लभो नाम कविः संस्कृते निष्प्रतिभं तथा च शृङ्गारिणं जनमवलोक्य, आत्मना संस्कृतपारंगतोऽपि प्राकृतगाथासंग्रहमिमं चकार। तत्राप्याद्यायां गाथायां विघ्नप्रोत्सारणाय निजमभुचितदेवतां गाथापूर्वार्धेन, उत्तरार्धेन चाभिधेयं ब्रूते। अहं कविः श्रुतदेवतां सरस्वतीं प्रणम्य सुभाषितं वच्मीति संबन्धः। किंविशिष्टां श्रुतदेवताम्। सर्वज्ञो जिनः, तस्य वदनपङ्कजनिवासिनीम्। किंविशिष्टं सुभाषितम्। धर्मादित्रिवर्गयुतम्। धर्मार्थकामानां त्रिवर्गः, तद्युतम्। इह सुभाषितमिति जातावेकवचनम्। यथा निष्पन्नो यव इति। तेन सुभाषितानि वच्मीत्यर्थः। केषाम्। सुजनानां सज्जनानां विदुषामिति यावत् ॥ १ ॥

2) [अमृतं प्राकृतकाव्यं पठितुं श्रोतुं च ये न जानन्ति। कामस्य तत्त्ववार्तां कुर्वन्ति ते कथं न लज्जन्ते ॥] ते पुरुषाः कथं न लज्जन्ते। ते क इत्याह। ये अमृतम् अमृतमयं प्राकृतकाव्यं पठितुं श्रोतुं च न जानन्ति। तत्रापि कामस्य तत्त्ववार्तां कुर्वन्ति। ते कथं न लज्जन्ते। अयं भावः। प्राकृतकाव्यमजानानाः कामतत्त्ववार्तां निर्लज्जा एव कुर्वते, नेतरे ॥ २ ॥

3) [विविधकविविरचितानां गाथानां वरकुलानि गृहीत्वा। रचितं वज्यालग्नं विधिना जयवल्लभं नाम ॥] विविधकविविरचितानां गाथानां वरकुलानि। कोऽर्थः। गाथावृन्दम्। गृहीत्वा वज्जालयं विरचितम्।

4) एक्कत्थे पत्थावे जत्थ पढिज्जंति पउरगाहाओ ।
तं खलु वज्जालग्गं वज्ज त्ति य पद्धई भणिया ॥ ४ ॥

5) एयं वज्जालग्गं सव्वं जो पढइ अवसरम्मि सया ।
पाइयकव्वकई सो होहिइ तह कित्तिमंतो य ॥ ५ ॥

१. सोयारवज्जा [श्रोतृपद्धतिः]

6) दुक्खं कीरइ कव्वं कव्वम्मि कए पउंजणा दुक्खं ।
संते पउंजमाणे सोयारा दुल्लहा हुंति ॥ १ ॥

7) सक्कयमसक्कयं पि हु अत्थो सोयारसंगमवसेण ।
अप्पुव्वरसविसेसं जणेइ जं तं महच्छरियं ॥ २ ॥

8) मुत्ताहलं व कव्वं सहावविमलं सुवण्णसंघडियं ।
सोयारकण्णकुहरम्मि पयडियं पायडं होइ ॥ ३ ॥

विधिना शास्त्रप्रोक्तप्रकारेण । किंनाम । जयवल्लभं नाम प्राकृतकाव्यमिति ॥ ३ ॥

4) [एकार्थे प्रस्तावे यत्र पठ्यन्ते प्रचुरगाथाः । तत्खलु व्रज्यालग्नं व्रज्येति च पद्धतिर्भणिता ॥] एकार्थे प्रस्तावे यत्र प्रचुरा गाथाः पठ्यन्ते, तत्खलु विद्यालयं नाम । 'वज्जा' इति पद्धतिर्भणिता । अथवा प्राकृतवशात् पद्या पद्धतिः सरणिः । "सरणिः पद्धतिः पद्या" इत्यमरसिंहः ॥ ४ ॥

5) [एतद्व्रज्यालग्नं सर्वं यः पठत्यवसरे सदा । प्राकृतकाव्यकविः स भविष्यति तथा कीर्तिमांश्च ॥] इदं विद्यालयं सर्वं यः पठति अवसरे सदा प्राकृतकाव्यकविः स भविष्यति कीर्तिमांश्च तथा ॥ ५ ॥

6) [दुःखं क्रियते काव्यं काव्ये कृते प्रयोजना दुःखम् । सति प्रयुञ्जाने श्रोतारो दुर्लभा भवन्ति ॥] दुःखं क्रियते काव्यं, काव्येऽपि कृते प्रयुञ्जना (? प्रयोजना, प्रयोगः) दुःखम् । सति प्रयुञ्जके (? प्रयुञ्जाने, प्रयोजके) श्रोतारो दुर्लभा भवन्ति ॥ ६ ॥

7) [संस्कृतमसंस्कृतमपि खल्वर्थः श्रोतृसंगमवशेन । अपूर्वरसविशेषं जनयति यत्तन्महाश्चर्यम् ॥ ७ ॥]

8) [मुक्ताफलमिव काव्यं स्वभावविमलं सुवर्णसंघटितम् । श्रोतृकर्ण–

२. गाहावज्जा [गाथापद्धतिः]

9) अद्धक्खरभणियाइं नूणं सविलासमुद्धहसियाइं ।
अद्धच्छिपेच्छियाइं गाहाहि विणा न नज्जंति ॥ १ ॥

10) सालंकाराहि सलक्खणाहि अन्नन्नरायरसियाहिं ।
गाहाहि पणइणीहि य खिज्जइ चित्तं अइंतीहिं ॥ २ ॥

कुहरे प्रपतितं (प्रकटितं) प्रकटं भवति ॥] मुक्ताफलपक्षे सुवर्णेन कनकेन सह संघटितम् । काव्यपक्षे, शोभनवर्णैः संघटितम् ॥ ८ ॥

१ गाहाणं, २ कव्वाणं, ३ सज्जण, ४ पिसुणाण, ५ नीइ, ६ धीराणं । ७ सइ, ८ असइ, ९ घरणि, १० नेहाण, ११ छेय, १२ जंतीण, १३ मुसलाणं ॥ १ ॥ १४ धम्मिय, १५ वेज्ज, १६ निमित्तिय, १७ वेसाणं, १८ सेवयाण, १९ सुहडाणं । २० हरि, २१ मयण, २२ सुरय, २३ हिययालियाण, २४ वाहाण, २५ नयणाणं ॥ २ ॥ २६ सिहिणाणं, २७ ओलग्गावियाण, २८ दूईण, २९ धन्न, ३० ससयाणं । ३१ पंचम, ३२ विओय, ३३ पिम्माण, ३४ माण, ३५ माणसंवरणयाणं ॥ ३ ॥ ३६ मालइ, ३७ भमर, ३८ गयाणं, ३९ करहय, ४० लायण्ण, ४१ वालकित्तीणं । ४२ दइयाणुराय, ४३ वालसंठवण, ४४ बालसिक्खाणं ॥ ४ ॥ ४५ पंथिय, ४६ हंस, ४७ घणाणं, ४८ वसंतयाणं च सत्तसइयम्मि । एवं अडालीसा हवंति वज्जाउ नायव्वा ॥ ५ ॥[1]

9) [अर्धाक्षरभणितानि नूनं सविलासमुग्धहसितानि । अर्धाक्षिप्रेक्षितानि गाथाभिर्विना न ज्ञायन्ते ॥] अर्धाक्षिप्रेक्षितानि कटाक्षावलोकितानि ॥ ९ ॥

10) [सालङ्काराभिः सलक्षणाभिरन्यान्यरागरसिता(का)भिः । गाथाभिः प्रणयिनीभिश्च खिद्यते चित्तमनागच्छन्तीभिः ॥] गाथाभिः

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1 These five *gāthās* are given in C after Stanza 5 (and in B after Stanza 8) and are introduced with the words पढमं गाहादारं भण्णइ । In F these gāthās are given at the end of the Ms. being introduced with the words अथ प्रत्यन्तरे गाथाः ।

11) एयं च्चिय नवरि फुडं हिययं गाहाण महिलियाणं च।
अणरसिएहि न लब्भइ दविणं व विहीणपुण्णेहिं ॥ ३ ॥

12) सच्छंदिया सरूवा सालंकारा य सरस-उल्लावा।
वरकामिणि व्व गाहा गाहिज्जंती रसं देइ ॥ ४ ॥

13) गाहाण रसा महिलाण विब्भमा कइजणाण उल्लावा।
कस्स न हरंति हिययं बालाण य मम्मणुल्लावा ॥ ५ ॥

प्रणयिनीभिश्च अनागच्छन्तीभिर्हृदयं खिद्यते। उभयोः खण्डयोः श्लेषः। किंविशिष्टाभिर्गाथाभिः। सालंकाराहिं। अलङ्कारशास्त्रसहिताभिः। तथा सलक्खणाहिं। लक्षणं व्याकरणं तत्संयुक्ताभिः। अन्यान्यरागरसिताभिः। प्रणयिनीभिरपि किंविशिष्टाभिः। सालङ्काराभिर्मण्डनसहिताभिः। सलक्षणाभिः। लक्षणानि सामुद्रिकोक्तानि। तथान्योन्यं परस्परं रागश्चित्तप्रीतिस्तेन रसिकाभिः ॥ १० ॥

11) [एतदेव केवलं स्फुटं हृदयं गाथानां महिलानां च। अरसिकैर्न लभ्यते द्रविणमिव विहीनपुण्यैः ॥] नवरि केवलम्। एयं चिय एतत्। फुडं स्फुटम्। निश्चयं (? निश्चितं) सत्यमेतत्। किं तदित्याह। गाथानां महिलानां च हृदयं प्रत्येकं भावं (? भावः) चित्तं च, अरसिकैर्न लभ्यते। किं कैरिव इत्याह। द्रविणं धनमिव विहीनपुण्यैः पुण्यरहितैः। यथा अपुण्या धनं सर्वत्र भ्रमन्तोऽपि न प्राप्नुवन्ति, तथा नीरसाः पठन्तोऽपि बहुशो गाथाभिप्रायं न विदन्तीत्यर्थः ॥ ११ ॥

12) [सच्छन्दस्का (स्वच्छन्दिका) सरूपा सालङ्कारा च सरसोल्लापा। वरकामिनीव गाथा गीयमाना (गाह्यमाना) रसं ददाति ॥] गाथा वरकामिनीव पठ्यमाना अनुभूयमाना च रसं ददाति। किंविशिष्टा। सच्छंदिया। गाथापक्षे छन्दः शास्त्रं तत्सहिता। कामिनीपक्षे छन्दानुवर्तनम्। तथा सरूपा च सालङ्कारा च सरसोल्लापा च ॥ १२ ॥

13) [गाथानां रसा महिलानां विभ्रमाः कविजनानामुल्लापाः। कस्य न हरन्ति हृदयं बालानां च मन्मनोल्लापाः ॥] गाथानां रसा महिलानां विभ्रमाः कविजनानामुल्लापा बालानां षोडशाब्दानां मुग्धानां मन्मनो-

14) सव्वो गाहाउ जणो वीसत्थो भणइ सव्वगोट्ठीसु ।
परमत्थो जो ताणं सो नाओ महछइल्लेहिं ॥ ६ ॥

15) गाहा रुअइ वराई सिक्खिज्जंती गवारलोएहिं ।
कीरइ लुंचपलुंचा जह गाई मंददोहेहिं ॥ ७ ॥

16) गाहे भज्जिहिसि तुमं अहवा लहुयत्तणं वि पाविहिसि ।
गामारदंतदिढकढिणपीडिया उच्छुलट्ठि व्व[1] ॥ ८ ॥

17) गाहाणं गीयाणं तंतीसद्दाण पोढमहिलाणं ।
ताणं चिय सो दंडो जे ताण रसं न याणंति ॥ ९ ॥

ल्लापा मन्मनभाषणानि कस्य सचेतसो हृदयं न हरन्ति । अपि तु सर्वेषां मेव हृदयंगमा भवन्तीत्यर्थः ॥ १३ ॥

14) [सर्वो गाथा जनो विश्वस्तो भणति सवर्गोष्ठीषु । परमार्थो यस्तासां स ज्ञातो महाविदग्धैः ॥] सर्वः सर्वगोष्ठीषु विश्वस्तो गाथाः पठति । तासां गाथानां यः परमार्थः स ज्ञातो महाविदग्धैः ॥ १४ ॥

15) [गाथा रोदिति वराकी शिक्ष्यमाणा ग्रामीणलोकैः । क्रियते लुञ्चप्रलुञ्चा यथा गौर्मन्ददोग्धृभिः ॥] गाथा रोदिति वराकी । किं क्रियमाणा । ग्रामीणलोकैरभ्यस्यमाना । तथा लुञ्चप्रलुञ्चा क्रियते यथा गौर्मन्ददोग्धृभिः ॥ १५ ॥

16) [गाथे भङ्क्ष्यसे त्वमथवा लघुत्वमपि प्राप्स्यसि । ग्रामीणदन्तदृढकठिनपीडिता इक्षुयष्टिरिव ॥] गाथे भङ्क्ष्यसे त्वम् अथवा लघुत्वं प्राप्स्यसि । केव । ग्रामीणदन्तदृढकठिनपीडिता इक्षुयष्टिरिव । यथेक्षुयष्टिर्भक्ष्यमाणा लघूभवति, तथा मूर्खेण पठ्यमाना गाथा लघूभवति । सर्वाक्षरानुच्चरणाद् इति ॥ १६ ॥

17) [गाथानां गीतानां तन्त्रीशब्दानां प्रौढमहिलानाम् । तेषामेव स दण्डो ये तेषां रसं न जानन्ति ॥] गाथानां गीतानां तन्त्रीशब्दानां प्रौढस्त्रीणां ये रसं न जानन्ति तेषां स एव दण्डो यदेषां रसं न जानन्ति । कोऽर्थः । एतेषां रसमजानाना दैवहतका उदरंभरयो वैधेया इति ॥ १७ ॥

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1 Laber इच्छुजट्ठि व्व.

18) छंदं अयाणमाणेहि जा किया सा न होइ रमणिज्जा।
किं गाहा अह सेवा अहवा गाहा वि सेवा वि ॥ १० ॥

३. कव्ववज्जा [काव्यपद्धतिः]

19) चिंतामंदरमंथाणमंथिए वित्थरम्मि अत्थाहे।
उप्पज्जंति कईहिययसायरे कव्वरयणाइं ॥ १ ॥

20) रयणुज्जलपयसोहं तं कव्वं जं तवेइ पडिवक्खं।
पुरिसायंतविलासिणिरसणादामं मिव रसंतं ॥ २ ॥

18) [छन्दो (छन्दम्) अजानद्भिर्या कृता सा न भवति रमणीया। किं गाथाथ सेवा, अथवा गाथापि सेवापि ॥] छन्दः छन्दःशास्त्रम्। पक्षे छन्दानुवर्तनम्। अजानानैः पुंभिर्या कृता सा न भवति रमणीया। किं गाथा अथवा सेवा। अथवा गाथापि सेवापि ॥ १८ ॥

19) [चिन्तामन्दरमन्थानमथिते विस्तृतेऽस्ताघे। उत्पद्यन्ते कविहृदयसागरे काव्यरत्नानि ॥] उत्पद्यन्ते कविहृदयसागरे काव्यरत्नानि। सागरधर्ममाह। किंविशिष्टे हृदयसागरे। चिन्तामन्दरमन्थानमथिते। विस्तारे। अस्ताघे। अतलस्पर्शे अनाकलनीये च ॥ १९ ॥

20) [रचनोज्ज्वल (रत्नोज्ज्वल) पदशोभं तत् काव्यं यत् तापयति प्रतिवक्षः (प्रतिपक्षम्)। पुरुषायमाणविलासिनीरशनादामेव रसान्तम् (रसत्) ॥] तत्काव्यं यत् तापयति प्रतिपक्षं दुर्जनम्। किंविशिष्टं काव्यम्। रचनोज्ज्वलपदशोभम्। रचनयोज्ज्वला पदशोभा यत्र तत्[1]। किमिव। पुरुषायमाणविलासिनीरसनादामेव। पुरुषायमाणा विपरीतरतं कुर्वाणा या विलासिनी, तस्या यद् रसनादाम मेखलाकलापः, तदिव। यथा तत् प्रतिपक्षं सपत्नीलोकं तापयति। तच्चापि किंविशिष्टम्। रत्नोज्ज्वलपदशोभम्[2] ॥ २० ॥

1 J adds the following words : किंलक्षणं तत्। रसंतं रसमध्यम्।
2 J adds: पुनः किंभूतम्। रसंतं जल्पत्।

21) पाइयकव्वम्मि रसो जो जायइ तह य छेयभणिएहिं ।
उययस्स य[1] वासियसीयलस्स तित्तिं न वच्चामो ॥ ३ ॥

22) कह कह वि रएइ पयं मग्गं पुलएइ छेयमारुहइ ।
चोरो व्व कई अत्थं घेत्तूणं कह वि निव्वहइ ॥ ४ ॥

23) सद्दावसद्दभीरू पए पए किं पि किं पि चिंतंतो ।
दुक्खेहि कह वि पावइ चोरो अत्थं कई कव्वं ॥ ५ ॥

24) सद्दपलोट्टं दोसेहि वज्जियं सुललियं फुडं महुरं
पुण्णेहि कह वि पावइ छंदे कव्वं कलत्तं च ॥ ६ ॥

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21) प्राकृतकाव्ये रसो यो जायते तथा च च्छेकभणितैः । उदकस्य च वासितशीतलस्य तृप्तिं न व्रजामः ।] प्राकृतकाव्ये रसो यो जायते तथा च्छेकभणितैः । उदकस्य च[2] वासितस्य सुगन्धीकृतस्य शीतलस्य तृप्तिं न व्रजामः ।पूरणगुणसुहितार्थानां कर्तरि षष्ठी । तेन, उदकेन तृप्तिं न व्रजामः ।। २१ ।।

22) [कथंकथमपि रचयति पदं मार्गं प्रलोकयति च्छेकम् (छेदम्) आरोहति । चोर इव कविरर्थं गृहीत्वा कथमपि निर्वहति ॥] कविरर्थम् अभिधेयं कथमपि गृहीत्वा निर्वहति । कथंकथमपि विरचयति पदं चरणम् । मार्गं प्रलोकयति । छेदमारोहति । चोर इव । यथा दस्युः कथंकथमपि अर्थं द्रव्यं गृहीत्वा याति । कथंकथमपि विरचयति पदं चरणन्यासम् । मार्गं प्रलोकयति । छिद्रं छिण्डिकाम् (?) आरोहति इति ॥ २२ ॥

23) [शब्दापशब्दभीरुः पदे पदे किमपि किमपि चिन्तयन् । दुःखैः कथमपि प्राप्नोति चोरोऽर्थं कविः काव्यम् ॥] कविः काव्यं, चोरोऽर्थं कथमपि दुःखैः प्राप्नोति । किंविशिष्टः । शब्दापशब्दभीरुः । पदे पदे श्लोकचतुर्थांशे । पक्षे चरणधारणे । किमपि किमपि चिन्तयन्, कथं सकलवृत्तं विधास्यामि, कथमितोऽर्थं गृहीत्वा यास्यामि ॥ २३ ॥

24) [शब्दप्रवृत्तं दोषैर्वर्जितं सुललितं स्फुटं मधुरम् । पुण्यैः कथमपि प्राप्नोति च्छन्दसि (च्छन्दे) काव्यं कलत्रं च ।।] कविः पुण्यैः काव्यं

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1 I उययस्य व 2 I उदकस्येव वासितशीतलस्य.

25) अणवरयबहलरोमंचकंचुयं जणियजणमणाणंदं ।
जं न धुणावइ सीसं कव्वं पेम्मं च किं तेण ॥ ७ ॥

26) सो सोहइ दूसंतो कइयणरइयाइ विविहकव्वाइं ।
जो भंजिऊण अवयं[1] अन्नपयं सुंदरं देइ ॥ ८ ॥

27) अत्थक्को रसरहिओ देसविहीणोऽणुणासिओ तुरिओ ।
मुहवंचणो विराओ एए दोसा पढंतस्स ॥ ९ ॥

28) देसियसद्दपलोट्टं महुरक्खरछंदसंठियं ललियं ।
फुडवियडपायडत्थं पाइयकव्वं पढेयव्वं ॥ १० ॥

छन्दसि, कलत्रं छन्दे छन्दानुवर्तने च पुण्यैः प्राप्नोति । किंविशिष्टमुभयमपि । शब्दप्रवर्तमानं, दोषैर्वर्जितं, सुललितं, स्फुटं, मधुरम् । उभयमपि काव्यं कलत्रं च ॥ २४ ॥

25) [अनवरतबहलरोमाञ्चकञ्चुकं जनितजनमनआनन्दम् । यन्न धूनयति शीर्षं काव्यं प्रेम च किं तेन ॥] यत्काव्यं प्रेम च शीर्षं शिरो न धूनयते, तेन काव्येन प्रेम्णा च किम् । अपि तु न किमपीत्यर्थः । किंविशिष्टम् । अनवरतबहलरोमाञ्चकञ्चुकं जनितजनमनआनन्दं काव्यं प्रेम च ॥ २५ ॥

26) [स शोभते दूषयन् कविजनरचितानि विविधकाव्यानि । यो भङ्क्त्वा अपदम् अन्यपदं सुन्दरं ददाति ॥] स शोभते कविजनरचितानि विविधकाव्यानि दूषयन् । स क इत्याह । यो भङ्क्त्वा अपदम् अन्यपदं सुन्दरं ददाति । नान्यो मूर्खः ॥ २६ ॥

27) [अविरतो रसरहितो देशविहीनोऽनुनासिकस्त्वरितः । मुखवञ्चनो विराग एते दोषाः पठतः ।] एते दोषाः पठतः पुरुषस्य भवन्ति । क इत्याह । अत्थक्को अखिन्नः । रसरहितः । देशविहीनः । अनुनासिकः । त्वरितः । मुखवञ्चनः[2] । विरागः ॥ २७ ॥

28) [देशीयशब्दप्रवृत्तं मधुराक्षरच्छन्दःसंस्थितं ललितम् । स्फुटविकटप्रकटार्थं प्राकृतकाव्यं पठनीयम् ॥] देशीयशब्दप्रवर्तापकम् । मधुरा–

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1 I कुवयं. 2 I adds पठन्नेवाक्षरभक्षकः.

29) ललिए महुरक्खरए जुवईजणवल्लहेससिंगारे।
संते पाइयकव्वे को सक्कइ सक्कयं पढिउं ॥ ११ ॥

30) अवुहा वुहाण मज्झे पढंति जे छंदलक्खणविहूणा।
ते भमुहाखग्गणिवाडियं पि सीसं न लक्खंति ॥ १२ ॥

31) पाइयकव्वस्स नमो पाइयकव्वं च निम्मियं जेण।
ताहं चिय पणमामो पढिऊण य जे वि याणंति ॥ १३ ॥

४. सज्जणवज्जा [सज्जनपद्धतिः]

32) महणम्मि ससी महणम्मि सुरतरू महणसंभवा लच्छी।
सुयणो उण कहसु महं न याणिमो कत्थ संभूओ ॥ १ ॥

क्षरच्छन्दःसंस्थितम्। ललितम। स्फुटविकटप्रकटार्थं प्राकृतकाव्यं पठनीयम् ॥ २८ ॥

29) [ललिते मधुराक्षरे युवतिजनवल्लभे सशृङ्गारे। सति प्राकृतकाव्ये कः शक्नोति संस्कृतं पठितुम् ॥] सति प्राकृतकाव्ये कः शक्नोति संस्कृतं पठितुम्। किंविशिष्टे प्राकृतकाव्ये। ललिते, मधुराक्षरे, युवतिजनवल्लभे, सशृङ्गारे। कोऽर्थः। संस्कृतादपि प्राकृतमतिरिच्यते। आवालगोपालप्रसिद्धत्वात् सुगमत्वाच्च तस्य ॥ २९ ॥

30) [अबुधा बुधानां मध्ये पठन्ति ये छन्दोलक्षणविहीनाः। ते भ्रूखड्गनिपातितमपि शीर्षं न लक्षयन्ति ॥] बुधानां मध्ये येऽबुधाश्छन्दोलक्षणविहीनाः सन्तः पठन्ति, ते भ्रूखड्गनिपातितमपि शीर्षं न लक्षयन्ति। कोऽर्थः। मूर्खान् अमनोज्ञतया छन्दोलक्षणविहीनं गाथादिकं पठतोऽवलोक्य पण्डिता अक्षिनिकोचनेन तानुपहसन्ति ॥ ३० ॥

31) [प्राकृतकाव्याय नमः प्राकृतकाव्यं च निर्मितं येन। तेभ्यश्चैव प्रणमामः पठितुं च येऽपि जानन्ति ॥] प्राकृतकाव्याय नमः प्राकृतकाव्यं च निर्मितं येन तस्मै च नमः। तेभ्यश्च प्रणमामो ये पठितुं जानन्ति। प्राकृते चतुर्थ्याः स्थाने षष्ठी। अत्र सर्वेषां नमने समानत्वम् उक्तम् ॥ ३१ ॥

32) [मथने शशी मथने सुरतरुर्मथनसम्भवा लक्ष्मीः। सुजनः पुनः कथय मम न जानीमः क संभूतः ॥] मथने शशी समुत्पन्नः।

33) सुयणो सुद्धसहावो मइलिज्जंतो वि दुज्जणजणेण ।
छारेण दप्पणो विय अहिययरं निम्मलो होइ ॥ २ ॥

34) सुयणो न कुप्पइ च्चिय अह कुप्पइ मंगुलं न चिंतेइ ।
अह चिंतेइ न जंपइ अह जंपइ लज्जिरो होइ ॥ ३ ॥

35) दढरोसकलुसियस्स वि सुयणस्स मुहाउ विप्पियं कत्तो ।
राहुमुहम्मि वि ससिणो किरणा अमयं च्चिय मुयंति ॥ ४ ॥

36) दिट्ठा हरंति दुक्खं जंपंता देंति सयलसोक्खाइं ।
एयं विहिणा सुकयं सुयणा जं निम्मिया भुवणे ॥ ५ ॥

सुरतरुर्मथने । मथनसंभवा लक्ष्मीः । सुजनः पुनः कथय मम न जानीमः क्व संभूतः । एते पदार्थाः समुद्रमथनोत्पन्नाः परोपकारिणः । अयं पुनः सुजनः सर्वेभ्योऽतिरिच्यते ॥ ३२ ॥

33) [सुजनः शुद्धस्वभावो मलिनीक्रियमाणोऽपि दुर्जनजनेन । क्षारेण दर्पण इवाधिकतरं निर्मलो भवति ।।] सुजनः शुद्धस्वभावो निर्मलचित्तो मलिनीक्रियमाणोऽपि दुर्जनजनेन भस्मना दर्पणो मलिनीक्रियमाण इवाधिकतरं निर्मलो भवति ॥ ३३ ॥

34) [सुजनो न कुप्यत्येवाथ कुप्यति पापं न चिन्तयति । अथ चिन्तयति न जल्पत्यथ जल्पति लज्जितो भवति ।।] सुजनो न कुप्यत्येव । अथ कथंचन कुप्यति तदा अमंगलम् अनिष्टं न चिन्तयति । अथ चिन्तयति न जल्पति । अथ जल्पति तदा लज्जाशीलो भवति । हा धिग्मां यदहमेवमकरवम्[1] इति ॥ ३४ ॥

35) [दृढरोषकलुषितस्यापि सुजनस्य मुखाद्विप्रियं कुतः । राहुमुखेऽपि शशिनः किरणा अमृतमेव मुञ्चन्ति ।।] सुजनस्य मुखाद् विप्रियं कुतः । किंविशिष्टस्यापि । दृढरोषकलुषितस्यापि । अमुमर्थम् अर्थान्तरद्वारेण साधयति । राहुमुखेऽपि शशिनः किरणा अमृतमेव मुञ्चन्ति । को भावोऽत्र । कदर्थितोऽपि सुजनो विप्रियाणि कर्तुं[2] नालंभूष्णुः ॥ ३५ ॥

36) [दृष्टा हरन्ति दुःखं जल्पन्तो ददति सकलसौख्यानि । एतद्विधिना सुकृतं सुजना यन्निर्मिता भुवने ॥] एतद्विधिना स्रष्ट्रा सुकृतं

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1 J हा धिग्मां यदि मयोक्तमेवम्. 2 J वक्तुम्.

37) न हसंति परं न थुवंति अप्पयं पियसयाइ जंपंति ।
एसो सुयणसहावो नमो नमो ताण पुरिसाणं ॥ ६ ॥

38) अकए वि कए वि पिए पियं कुणंता जयम्मि दीसंति ।
कयविप्पिए वि हु पियं कुणंति ते दुल्लहा सुयणा ॥ ७ ॥

39) सव्वस्स एह पयई पियम्मि उप्पाइए पियं काउं ।
सुयणस्स एह पयई अकए वि पिए पियं काउं ॥ ८ ॥

40) फरुसं न भणसि भणिओ वि हससि हसिऊण जंपसि पियाइं ।
सज्जण तुज्झ सहावो न याणिमो कस्स सारिच्छो ॥ ९ ॥

शोभनं कृतम्, यद्भुवने संसारे सुजना निर्मिताः । यतः किंविशिष्टास्ते सुजना इत्याह । दृष्टाः सन्तो दुःखं हरन्ति । जल्पन्तो ददति सकलसौख्यानि ॥ ३६ ॥

37) [न हसन्ति परं न स्तुवन्त्यात्मानं प्रियशतानि जल्पन्ति । एष सुजनस्वभावो नमो नमस्तेभ्यः पुरुषेभ्यः ॥] तेभ्यः पुरुषेभ्यो नमो नमः । येषां सुजनानामीदृक् स्वभावः । कीदृग् इत्याह । न हसन्ति परं विद्याविहीनम् । न स्तुवन्त्यात्मानं सकलगुणसंयुक्तम् । तथा कटु भाषिता अपि प्रियशतानि जल्पन्ति ॥ ३७ ॥

38) [अकृतेऽपि कृतेऽपि प्रिये प्रियं कुर्वन्तो जगति दृश्यन्ते । कृतविप्रियेऽपि खलु प्रियं कुर्वन्ति ते दुर्लभाः सुजनाः ॥] अकृतेऽपि कृतेऽपि प्रिये प्रियं कुर्वन्तो जगति केचन दृश्यन्ते । कृतविप्रियेऽपि पुंसि प्रियं कुर्वन्ति ये ते दुर्लभाः सुजनाः ॥ ३८ ॥

39) [सर्वस्यैषा प्रकृतिः प्रिय उत्पादिते प्रियं कर्तुम् । सुजनस्यैषा प्रकृतिरकृतेऽपि प्रिये प्रियं कर्तुम् ॥]

40) [परुषं न भणसि भणितोऽपि हससि हसित्वा जल्पसि प्रियाणि । सज्जन तव स्वभावो न जानीमः कस्य सदृक्षः ॥] परुषं न भणसि, परुषं भाषितो हससि, हसित्वा जल्पसि प्रियाणि । सज्जन तव स्वभावो न जानीमः कस्य सदृक्षः ॥ ४० ॥

41) नेच्छसि परावयारं परोवयारं च निच्चमावहसि।
अवराहेहि[1] न कुप्पसि सुयण नमो तुह सहावस्स ॥ १० ॥

42) दोहिं चिय पज्जत्तं वहुएहि वि किं गुणेहि सुयणस्स।
विज्जुप्फुरियं[2] रोसो मित्ती पाहाणरेह व्व ॥ ११ ॥

43) रे रे कलिकालमहागइंद गलगज्जियस्स को कालो।
अज्ज वि सुपुरिसकेसरिकिसोरचलणंकिया पुहवी ॥ १२ ॥

44) दीणं अब्भुद्धरिउं पत्ते सरणागए पियं काउं।
अवरद्धेसु वि खमिउं सुयणो च्चिय नवरि जाणेइ ॥ १३ ॥

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41) [नेच्छसि परापकारं परोपकारं च नित्यमावहसि। अपराधैर्न कुप्यसि सुजन नमस्तव स्वभावाय ॥] सुजन नमस्तव स्वभावाय। यतस्त्वं नेच्छसि परापकारं, परोपकारं च नित्यमावहसि। तथा अपराधैरपि न कुप्यसि ॥ ४१ ॥

42) [द्वाभ्यामेव पर्याप्तं वहुभिरपि किं गुणैः सुजनस्य। विद्युत्स्फुरितं रोषो मैत्री पाषाणरेखेव ॥] द्वाभ्यां गुणाभ्यामेव पर्याप्तं परिपूर्णं सुजनस्य। वहुभिर्गुणैः किं प्रयोजनम्। किं तद्‌द्वयमित्याह। विद्युद्विलसितं रोषो मैत्री पाषाणरेखा। कोऽर्थः। रोषः क्षणदृष्टनष्टः। मैत्री पाषाणरेखासदृशी। आमरणावधि इत्यर्थः ॥ ४२ ॥

43) [रे रे कलिकालमहागजेन्द्र गलगर्जितस्य कः कालः। अद्यापि सुपुरुषकेसरिकिशोरचरणाङ्किता पृथ्वी ॥] रे रे कलिकाल एव महागजेन्द्र, तव गलगर्जितस्य कः कालः, को नाम प्रस्तावः। किमिति। यतोऽद्यापि सत्पुरुष एव केसरिकिशोरः तच्चरणाङ्किता पृथ्वी वर्तते। इदमत्रेतिरहस्यम्[3]। यथा केसरिणि सति मत्तस्यापि हस्तिनो विस्फूर्जितं न विलसति, तथा सत्पुरुषे भुवनमलंकुर्वति कलिकालविलसितं न परिस्फुरति ॥ ४३ ॥

44) [दीनमभ्युद्धर्तुं प्राप्ते शरणागते प्रियं कर्तुम्। अपराद्धेष्वपि क्षन्तुं सुजन एव केवलं जानाति ॥] सुजन एव केवलं जानात्येतत्

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1 B अवराहे वि. 2 Laber विज्जुप्फुरिओ. 3 I J इदमत्र ऐतिह्यम्.

-45) वे पुरिसा धरइ[1] धरा अहवा दोहिं पि धारिया धरणी ।
उवयारे जस्स मई उवयरियं जो न पम्हुसइ[2] ॥ १४ ॥
-46) पडिवज्जंति न सुयणा अह पडिवज्जंति कह वि दुक्खेहिं ।
पत्थररेह व्व समा मरणे वि न अन्नहा होइ ॥ १५ ॥
-47) सेला चलंति पलए मज्जायं सायरा वि मेल्लंति ।
सुयणा तहिं पि काले पडिवन्नं नेय सिढिलंति ॥ १६ ॥
48) चंदणतरु व्व सुयणा फलरहिया जइ वि निम्मिया विहिणा ।
तह वि कुणंति परत्थं नियसरीरेण लोयस्स ॥ १७ ॥

कर्तुम् । किमित्याह । दीनमनाथमभ्युद्धर्तुम् । प्राप्ते शरणागते प्रियं कर्तुम् । अपराधवत्सु पुंसु क्षमितुं सुजनः खल्वलम् ॥ ४४ ॥

45) [द्वौ पुरुषौ धरति धराथवा द्वाभ्यामपि धारिता धरणी । उपकारे यस्य मतिरुपकृतं यो न विस्मरति ॥] द्वौ पुरुषौ धरा धरतु । कौ तावित्याह । उपकारे यस्य मतिः । यश्चोपकृतं न विस्मरति ॥ ४५ ॥

46) [प्रतिपद्यन्ते न सुजना अथ प्रतिपद्यन्ते कथमपि दुःखैः । प्रस्तररेखेव समा मरणेऽपि नान्यथा भवति ॥] सुजना न प्रतिपद्यन्ते नाङ्गीकुर्वते । अथ कथमपि प्रतिपद्यन्ते, तदा दुःखैः कृच्छ्रेण ; तेषां प्रतिपत्तिः प्रस्तररेखासमा मरणेऽपि नान्यथा भवति । यदङ्गीकृतं तदन्यथा न भवति ॥ ४६ ॥

47) [शैलाश्चलन्ति प्रलये मर्यादां सागरा अपि मुञ्चन्ति । सुजनास्तस्मिन्नपि काले प्रतिपन्नं नैव शिथिलयन्ति ॥] शैला अष्टौ कुलाचलाः प्रलये चलन्ति । सागराश्च प्रलये मर्यादां मुञ्चन्ति । सुजनास्तस्मिन्नपि प्रलये प्रतिपन्नं नैव शिथिलयन्ति । उक्तं च । "दिग्गजकमठकुलाचलफणिपतिविधृतापि चलति वसुधेयम् । प्रतिपन्नममलमनसां न चलति पुंसां युगान्तेऽपि" इति ॥ ४७ ॥

48) [चन्दनतरुरिव सुजनाः फलरहिता यद्यपि निर्मिता विधिना । तथापि कुर्वन्ति परार्थं निजकशरीरेण लोकस्य ॥] सुजना यद्यपि विधिना

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1 BCJ धरउ. 2 J जो उवयारं न विस्सरइ.

५. दुज्जणवज्जा [दुर्जनपद्धतिः]

49) हयदुज्जणस्स वयणं निरंतरं वहलकज्जलच्छायं ।
संकुद्धं भिउडिजुयं कया वि न हु निम्मलं दिट्ठं ॥ १ ॥

50) थद्धो वंकग्गीवो अवंचिओ विसमदिट्ठिदुप्पेच्छो ।
अहिणवरिद्धि व्व खलो सूलादिन्नु[1] व्व पडिहाइ ॥ २ ॥

51) नहमाससभेयजणणो दुम्मुहओ अत्थिखंडणसमत्थो ।
तह वि हु मज्झावलिओ नमह खलो नहरणसरिच्छो ॥ ३ ॥

फलरहिता विनिर्मिताः । क इव । चन्दनवृक्ष इव । तथापि निजशरीरेण लोकेषु परार्थं परोपकारं कुर्वते । यथा चन्दनतरुर्निष्फलः, तथापि निजशरीरपेषणपङ्केन दाघार्तानां तापोपशान्तये भवति, तथा दुर्गतोऽपि सुजनो दुःखितानां लोकानां निजशरीरेणेति ॥ ४८ ॥

49) [हतदुर्जनस्य वदनं निरन्तरं वहलकज्जलच्छायम् । संक्रुद्धं भृकुटियुतं कदापि न खलु निर्मलं दृष्टम् ॥] हतदुर्जनस्य मुखं केनापि न खलु निर्मलं दृष्टम् । किंविशिष्टम् । निरन्तरं वहलकज्जलच्छायं सर्वदा रुष्टतरम् । संक्रुद्धं भृकुटियुतम ॥ ४९ ॥

50) [स्तब्धो वक्रग्रीवोऽवाञ्चितो विषमदृष्टिदुष्प्रेक्ष्यः । अभिनवर्द्धिरिव खलः शूलादत्त इव प्रतिभाति] खलोऽभिनवर्द्धिः शूलादत्त इव प्रतिभाति । किंविशिष्टः । स्तब्धः । वक्रग्रीवः । अवाञ्चितोऽधोमुखः । विषमदृष्टिदुष्प्रेक्ष्यः । अभिनवर्द्धिशूलीप्रोतयोरपि विशेषणानीमानि कर्तव्यानि ॥ ५० ॥

51) [नखमांसभेदजननो दुर्मुखो (द्विमुखो) ऽर्थि–(ऽस्थि-) खण्डनसमर्थः । तथापि खलु मध्यावलितो नमत खलो नखह्रसदृक्षः ॥] खलं नमत । यतः कीदृक् । नखमांसभेदजनकः । द्वयोरपि प्रीत्या मिलितयोर्नखमांसयोरिव, भेदनं वियोजनं जनयतीति जनकः । दुर्मुखः । (? द्विमुखः ?) पश्चादन्यत पुरश्चान्यद्वादी । अस्तिखण्डनसमर्थः । परस्य अस्तिर्द्रव्यादिसमूहः, तत्खण्डने समर्थः । तथापि खलु मज्झावलिओ

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1 Laber सूलाहिन्नु (= शूलभिन्नः or शूलभिन्नः).

52) अकुलीणो दोमुहओ ता महुरो भोयणं मुहे जाव।
सुरउ व्व खलो जिण्णम्मि भोयणे विरसमारसइ ॥ ४ ॥

53) निद्धम्मो गुणरहिओ ठाणविमुक्को य लोहसंभूओ।
विंधइ जणस्स हिययं पिसुणो बाणु व्व लग्गंतो ॥ ५ ॥

54) जम्मे वि जं न हूयं न हु होसइ जं च जम्मलक्खे वि।
तं जंपंति तह च्चिय पिसुणा जह होइ सारिच्छं ॥ ६ ॥

मध्यावलितश्चित्तवक्रः। अत एव नहरणसरिच्छो नखच्छसदक्षः। सोऽपि नखमांसयोर्भेदनं छेदनं तज्जनकः। दुर्मुखकः (? द्विमुखकः ?)। अस्ति-(? अस्थि-) खण्डनसमर्थः। तथापि खलु मध्यावलितो मध्ये वक्रीकृतः ॥५१॥

52) [अकुलीनो द्विमुखस्तावन्मधुरो भोजनं मुखे यावत्। मुरज इव खलो जीर्णे भोजने विरसमारसति ॥] खलो मुरज इव मर्दल इव भवति। कीदृगित्याह। अकुलीनो जारजातः। द्विमुखो द्विजिह्वः। तावन्मधुरो भोजनं मुखे यावत्। यावदेव भोजनादि दीयते तावन्मधुरो हृष्टः। जीर्णे भोजने विरसमारसति कर्णकटुभाषी। मर्दलोऽप्येवंविधः। अकुलीनोऽस्पृष्टभूमिः। यतोऽङ्के धृत्वा वाद्यते। “मृदङ्गो मुरजो भेदास्त्वङ्क्यालिङ्ग्योर्ध्वगास्त्रयः” इत्यमरसिंहः ॥ ५२ ॥

53) [निर्धर्मो गुणरहितः स्थानविमुक्तश्च लोभ-(लोह-) संभूतः। विध्यति जनस्य हृदयं पिशुनो बाण इव लगन् ॥] पिशुनो बाण इव लगन् जनस्य हृदयं विध्यति। उभयोः श्लेषमाह। निर्धर्मः पापी। पक्षे धर्मशब्देन धनुर्लभ्यते। धनुर्मुक्तः। तथा गुणाः सत्त्वसौजन्यादयस्तै रहितः। त्यक्तप्रत्यञ्चश्च। ठाणविमुक्को स्थानविमुक्तः। पक्षे स्थानानि आलीढवैशाखप्रत्यालीढादीनि तैर्विमुक्तश्च। लोभसंभूतः। लोहसंभूतश्चेति ॥ ५३ ॥

54) [जन्मन्यपि यन्न भूतं न खलु भविष्यति यच्च जन्मलक्षेऽपि। तज्जल्पन्ति तथैव पिशुना यथा भवति सदृक्षम् ॥] पिशुना जन्मन्यपि यन्न भूतं, न खलु भविष्यति यज्जन्मलक्षेऽपि, तज्जल्पन्ति तथैव यथा भवति सदृक्षम्। अयमत्र भावः। यत् कदाचित् कचिन्न[1] संघटते, तद् घटमानमिव साक्षाज्जल्पन्ति ॥ ५४ ॥

1 J क्वचिन्न भवति न संघटते।

55) गुणिणो गुणेहि विहवेहि विहविणो होंतु गव्विया नाम।
दोसेहि नवरि गव्वो खलाण मग्गो च्चिय अउव्वो ॥ ७ ॥

56) संतं न देंति वारेंति देंतयं दिन्नयं पि हारेंति।
अणिमित्तवइरियाणं खलाण मग्गो च्चिय अउव्वो ॥ ८ ॥

57) परविवरलद्धलक्खे चित्तलए भीसणे जमलजीहे।
वंकपरिसक्किरे गोणसे व्व पिसुणे सुहं कत्तो ॥ ९ ॥

58) असमत्थमंततंताण कुलविमुक्काण भोयहीणाणं।
दिट्ठाण को न वीहइ विंतरसप्पाण व खलाणं ॥ १० ॥

55) [गुणिनो गुणैर्विभवैर्विभविनो भवन्तु गर्विता नाम। दोषैः केवलं गर्वः खलानां मार्ग एवापूर्वः ॥] खलानां मार्ग एवापूर्वः। कथं ज्ञायते। गुणिनो गुणैर्गर्विता भवन्तु, विभविनो विभवैर्गर्विता नाम। केवलं दोषैर्गर्वः खलानाम्, अत एवापूर्वो मार्गः। अत्र[1] गुणवन्तोऽपि विभविनोऽपि गर्वं न विदधते गुणविभवैः। तत्र दोषैः खला गर्वं कुर्वत इत्याश्चर्यम् ॥ ५५ ॥

56) [सन्न ददति वारयन्ति ददतं दत्तमपि हारयन्ति। अनिमित्तवैरिणां खलानां मार्ग एवापूर्वः ॥] सदपि विद्यमानं न ददति। वारयन्ति ददतं पुरुषम्। दत्तमन्येनापि हारयन्ति, आच्छिद्य ग्राहयन्ति। अनिमित्तवैरिणां खलानां मार्गोऽपूर्वः ॥ ५६ ॥

57) [परविवरलब्धलक्ष्ये चलचित्ते (चित्रले) भीषणे यमलजिह्वे। वक्रगमनशीले गोनस इव पिशुने सुखं कुतः ॥] पिशुने सुखं कुतो भवति। गोनसे सर्प इव। उभयोः श्लेषमाह। किंविशिष्टे। परस्य विवरं छिद्रं तत्र लब्धलक्ष्ये। पक्षे परविवरम् अन्येन मूषकादिना कृतं विवरम्। चित्तलए नानाचित्ते, आश्चर्ययुक्ते। पक्षे चित्रले। भीषणे। युगलजिह्वे। वंकपरिसक्किरे। सक्क गत्यर्थः। वक्रगमनशीले ॥ ५७ ॥

58) [असमर्थमन्त्रतन्त्रेभ्यः कुलविमुक्तेभ्यो भोगहीनेभ्यः। दृष्टेभ्यः को न बिभेति व्यन्तरसर्पेभ्य इव खलेभ्यः।] दृष्टेभ्यः खलेभ्यः को न

1 J यत्र.

59) एयं चिय बहुलाहो जीविज्जइ जं खलाण मज्झम्मि।
लाहो जं न डसिज्जइ भुयंगपरिवेढिए चलणे ॥ ११ ॥

60) न सहइ अब्भत्थणियं असइ गयाणं पि पिट्ठिमंसाइं।
दट्ठूण भासुरमुहं खलसीहं को न वीहेइ ॥ १२ ॥

61) मा वच्चह वीसंभं पमुहे बहुकूडकवडभरियाणं।
निव्वत्तियकज्जपरंमुहाण सुणयाण व खलाणं ॥ १३ ॥

बिभेति। व्यन्तरसर्पेभ्य इव। किंविशिष्टेभ्य उभयेभ्यः। असमत्थमंततंताण। असमर्थानि मन्त्रतन्त्राणि येषु तेऽसमर्थमन्त्रतन्त्रास्तेभ्यः। कुलविमुक्काण कुलविमुक्तेभ्योऽकुलीनेभ्यः। पक्षे, अष्टौ नागानां कुलानि, तद्व्यतिरिक्तेभ्यः। भोगहीणाण। भोगहीनेभ्यः, पक्षे निःफणेभ्यः ॥ ५८ ॥

59) [एतदेव बहुलाभो जीव्यते यत् खलानां मध्ये। लाभो यन्न दश्यते भुजङ्गपरिवेष्टिते चरणे ॥] एतावदेव (? एतदेव ?) बहुलाभः खलानां मध्ये निवसद्भिर्यज्जीव्यते। अमुमर्थमर्थान्तरद्वारेण द्रढयति। लाभो यन्न दश्यते पुमान् भुजङ्गपरिवेष्टिते चरणे ॥ ५९ ॥

60) [न सहतेऽभ्यर्थनाम् (न सहतेऽभ्रस्तनितम्) अश्नाति गतानामपि (गजानामपि) पृष्टमांसानि। दृष्ट्वा भासुरमुखं खलसिंहं को न बिभेति ॥] खल एव सिंहस्तं दृष्ट्वा को न बिभेति। सिंहसाधर्म्यमाह। खलो न सहतेऽभ्यर्थनकं, सिंहश्च न सहतेऽभ्रस्तनितं मेघगर्जितम्। अश्नाति गतानामपि पृष्ठमांसानि। गतेष्वन्यत्र पुंसु दुर्वचनं वक्ति। पक्षे, गजानामपि पृष्ठमांसान्यश्नाति भक्षयति। किंविशिष्टं खलसिंहम्। भासुरमुखं भीषणाननम् ॥ ६० ॥

61) [मा व्रजत विश्रम्भं प्रमुखे बहुकूटकपटभृतानाम्। निर्वर्तितकार्यपराङ्मुखानां शुनकानामिव खलानाम् ॥] मा व्रजत विश्वासं शुनकानामिव खलानां प्रमुखे बहुकूटकपटभृतानां[1] निर्वर्तितकार्यपराङ्मुखानाम्। शुनकपक्षे, निर्वर्तितं कार्यं सुरतं तत्र पराङ्मुखानाम्। स्वभाव एव तेषां, कृतसुरता योनिस्थितमेहना अपि पराङ्मुखा भवन्ति ॥ ६१ ॥

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1 J बहुभिः कूटकपटैर्भृतानाम्।

62) जेहिं च्चिय उब्भविया जाण पसाएण निग्गयपयावा।
समरा डहंति विंझं खलाण मग्गो च्चिय अउव्वो ॥ १४ ॥

63) सरसा वि दुमा दावाणलेण डज्झंति सुक्खसंवलिया।
दुज्जणसंगे पत्ते सुयणो वि सुहं न पावेइ ॥ १५ ॥

64) खलसज्जणाण दोसा गुणा य को वण्णिउं तरइ लोए।
जइ नवरि नायराओ दोहिं जीहासहस्सेहिं ॥ १६ ॥

६. मित्तवज्जा [मित्रपद्धतिः]

65) एक्कं च्चिय सलहिज्जइ दिणेसदियहाण नवरि निव्वहणं।
आजम्म एक्कमेक्केहि जेहि विरहो च्चिय न दिट्ठो ॥ १ ॥

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62) [यैरेवोर्ध्वीकृता येषां प्रसादेन निर्गतप्रतापाः। शबरा दहन्ति विन्ध्यं खलानां मार्ग एवापूर्वः ॥] यैरेवोर्ध्वीकृता, येषां प्रसादेन निर्गतप्रतापाः। य एवंविधास्ते शबरा दहन्ति विन्ध्यं पर्वतम्। खलानां मार्गोऽपूर्वः ॥ ६२ ॥

63) [सरसा अपि द्रुमा दावानलेन दह्यन्ते शुष्कसंवलिताः। दुर्जनसंगे प्राप्ते सुजनोऽपि सुखं न प्राप्नोति ॥] सरसा आर्द्रा अपि द्रुमाः शुष्केण द्रुमेण संवलिताः संयुक्ताः सन्तो दह्यन्ते। दुर्जनसंगे प्राप्ते सुजनोऽपि सुखं न प्राप्नोति। अत्र सुजन आर्द्रवृक्षसदृशः। दुर्जनः शुष्कतुल्यः ॥ ६३ ॥

64) [खलसुजनयोर्दोषान् गुणांश्च को वर्णयितुं शक्नोति लोके। यदि केवलं नागराजो द्वाभ्यां जिह्वासहस्राभ्याम्] खलसज्जनयोर्दोषान् गुणांश्च को वर्णयितुं तरइ समर्थो भवति लोके। केवलं यदि नागराजो जिह्वासहस्राभ्यां द्वाभ्याम् ॥ ६४ ॥

65) [एकमेव श्लाघ्यते दिनेशदिवसयोः केवलं निर्वहणम्। आजन्मैकैकाभ्यां याभ्यां विरह एव न दृष्टः] एकमेव श्लाघ्यते दिनेशदिवसयोर्निर्वहणम्। आजन्म एकैकाभ्यां यकाभ्यां विनिर्दिष्टः स्नेह इति। परस्परं विना न भवति ॥ ६५ ॥

66) पडिवन्नं दिणयरवासराण दोण्हं अखंडियं सुहइ।
सूरो न दिणेण विणा दिणो वि न हु सूरविरहम्मि ॥ २ ॥

67) मित्तं पयतोयसमं सारिच्छं जं न होइ किं तेण।
अहियाएइ मिलंतं आवइ आवट्टए पढमं ॥ ३ ॥

68) तं मित्तं कायव्वं जं किर वसणम्मि देसकालम्मि।
आलिहियभित्तिवाउल्लयं व न परंमुहं ठाइ ॥ ४ ॥

69) तं मित्तं कायव्वं जं मित्तं कालकंबलीसरिसं।
उयएण धोयमाणं सहावरंगं न मेल्लेइ ॥ ५ ॥

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66) [प्रतिपन्नं दिनकरवासरयोर्द्वयोरखण्डितं शोभते। सूर्यो न दिनेन विना दिनमपि न खलु सूर्यविरहे ।।] द्वयोर्दिनकरवासरयोरखण्डितं प्रतिपन्नं शोभते। तदेव दर्शयति। सूर्यो न दिनेन विना दिनमपि सूर्येण विना न भवति। पूर्वोऽप्यर्थोऽनेन गाथान्तरेणोद्वेलितः ।। ६६ ।।

67) [मैत्रं पयस्तोयसमं सदृक्षं यन्न भवति किं तेन। अधिकायते मिलदापद्यावर्तते प्रथमम् ।। मित्रं (? मैत्रम् ?) पयस्तोयसमम्। सादृश्यं (? सदृशम् ?) यन्न भवति किं तेन। अधिकायते मिलदेकीभवत्। आवर्ते प्रथमम् आयाति तोयम् ।। ६७ ।।

68) [तन्मित्रं कर्तव्यं यत् किल व्यसने देशकाले। आलिखित-भित्तिपुत्रक इव न पराङ्मुखं तिष्ठति ।।] तन्मित्रं कर्तव्यं यत्। किर इति किलार्थे। व्यसने देशकाले च। आलिखितं भित्तौ वाउल्लयं चित्र-लिखितपुत्रक इव न पराङ्मुखं तिष्ठति। यादृग्विधो लिखितश्चित्रपुरुषः संमुखस्तद्वधो दुःखकाले संमुखं (? पराङ्मुखः ?) न भवति, पृष्ठं न प्रयच्छति ।। ६८ ।।

69) [तन्मित्रं कर्तव्यं यन्मित्रं कालकम्बलीसदृशम्। उदकेन धाव्यमानं स्वभावरङ्गं न मुञ्चति।] तन्मित्रं कर्तव्यं यन्मित्रं कालकम्बली-सदृशम्। उदकेन धाव्यमानं स्वभावरङ्गं न मुञ्चति। यथा कृष्णः कम्बलः शतशः पानीयेन धौतः कृष्ण एव तथा यन्मित्रमापद्ग्रस्तमपि स्वभावं न मुञ्चति ॥ ६९ ॥

70) सगुणाण निग्गुणाण य गरुया पालंति जं जि पडिवन्नं।
पेच्छह वसहेण समं हरेण वोलाविओ अप्पा ॥ ६ ॥

71) छिज्जउ सीसं अह होउ बंधणं चयउ सव्वहा लच्छी।
पडिवन्नपालणे सुपुरिसाण जं होइ तं होउ ॥ ७ ॥

72) दिढलोहसंकलाणं अन्नाण वि विविहपासबंधाणं।
ताणं चिय अहिययरं वायाबंधं कुलीणस्स ॥ ८ ॥

७. नेहवज्जा [स्नेहपद्धतिः]

73) चंदो धवलिज्जइ पुण्णिमाइ अह पुण्णिमा वि चंदेण।
समसुहदुक्खाइ मणे पुण्णेण विणा न लब्भंति ॥ १ ॥

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70) [सगुणानां निर्गुणानां च गुरवः पालयन्ति यदेव प्रतिपन्नम्। प्रेक्षध्वं वृषभेण समं हरेणातिक्रामित आत्मा ॥] सगुणानां निर्गुणानां च गुरुका महान्तः प्रतिपन्नं यत् तत् प्रतिपालयन्ति, नेतरे क्षुद्राः। अत्र दृष्टान्तमाह। प्रेक्षध्वं वृषभेण समं सह हरेण आत्मा अतिक्रामितः। यथा हरः सप्तभुवनाधिपतिर्हस्त्यश्वादि परिहृत्य आगतं वृषभमङ्गीचकार तथा निर्गुणं सगुणमपि पुरुषं महान् प्रतिपद्यत इति ॥ ७० ॥

71) [छिद्यतां शीर्षमथ भवतु बन्धनं त्यजतु सर्वथा लक्ष्मीः। प्रतिपन्नपालने सुपुरुषाणां यद्भवति तद्भवतु ॥] छिद्यतां शीर्षं मस्तकम्। अथवा भवतु बन्धनम्। त्यजतु सर्वथा लक्ष्मीः। प्रतिपन्नपालने सत्पुरुषाणां यद्भवति तद्भवतु। यद्यपि पूर्वोक्तम् अहमहमिकयोल्लसति तथापि प्रतिपन्नं कुर्वंत एव महान्तः ॥ ७१ ॥

72) [दृढलोहशृङ्खलाभ्योऽन्येभ्योऽपि विविधपाशबन्धेभ्यः। तेभ्य एवाधिकतरं वाग्बन्धनं कुलीनस्य ॥]

73) [चन्द्रो धवलीक्रियते पूर्णिमयाथ पूर्णिमापि चन्द्रेण। समसुखदुःखानि मन्ये पुण्येन विना न लभ्यन्ते ॥] चन्द्रो धवलीक्रियते पूर्णिमया अथ पूर्णिमापि चन्द्रेण। मणे इति अहं मन्ये। समसुखदुःखाः पुण्येन विना न लभ्यन्ते। अमुमेवार्थमर्थान्तरेण प्रकटयति ॥७३॥

74) एक्काइ नवरि नेहो पयासिओ तिहुयणम्मि जोण्हाए।
जा झिज्जइ झीणे ससहरम्मि वड्ढेइ वड्ढंते ॥ २ ॥

75) झिज्जइ झीणम्मि सया वड्ढइ वड्ढंतयम्मि सविसेसं।
सायरससीण छज्जइ जयम्मि पडिवन्नणिव्वहणं ॥ ३ ॥

76) पडिवन्नं जेण समं पुव्वणिओएण होइ जीवस्स।
दूरट्ठिओ न दूरे जह चंदो कुमुयसंडाणं ॥ ४ ॥

77) दूरट्ठिया न दूरे सज्जणचित्ताण पुव्वमिलियाणं।
गयणट्ठिओ वि चंदो आसासइ कुमुयसंडाइं ॥ ५ ॥

78) दिट्ठे वि हु होइ सुहं जइ वि न पावंति अंगसंगाइं।
दूरट्ठिओ वि चंदो सुणिव्वुइं कुणइ कुमुयाणं ॥ ६ ॥

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74) [एकया केवलं स्नेहः प्रकाशितस्त्रिभुवने ज्योत्स्नया। या क्षीयते क्षीणे शशधरे वर्धते वर्धमाने ॥] एकया एव ज्योत्स्नया त्रिभुवने स्नेहः प्रकाशितः। या शशधरे खिन्ने खिद्यते (? क्षीणे क्षीयते), वर्धमाने वर्धते ॥ ७४ ॥

75) [क्षीयते क्षीणे सदा वर्धते वर्धमाने सविशेषम्। सागरशशिनो राजते जगति प्रतिपन्ननिर्वहणम् ॥] सागरशशिनोर्जगति प्रतिपन्ननिर्वहणं शोभते। योग्यतां भजते। कथम्। यत् सागरस्तस्मिन् क्षीणे क्षीयते, सदा सर्वदा वर्धमाने स्फीतीभवति, स्फायते ॥ ७५ ॥

76) [प्रतिपन्नं येन समं पूर्वनियोगेन भवति जीवस्य। दूरस्थितो न दूरे यथा चन्द्रः कुमुदषण्डानाम् ॥] जीवस्य पूर्वनियोगेन पूर्वकृतकर्मणा येन समं प्रतिपन्नं भवति, स दूरस्थितोऽपि न दूरे। अत्र दृष्टान्तः। यथा चन्द्रः कुमुदखण्डानां कैरवाणां दूरस्थितोऽपि न दूरे भवति ॥७६॥

77) दूरस्थिता न दूरे सज्जनचित्तानां पूर्वमिलितानाम्। गगनस्थितोऽपि चन्द्र आश्वासयति कुमुदषण्डानि ॥] पूर्वमिलितानां सज्जनचित्तानां दूरस्थिता न दूरं भवन्ति। दृष्टान्तमाह। गगनस्थितोऽपि चन्द्रः कुमुदखण्डान्याशास्ते विकाशयतीति यावत् ॥ ७७ ॥

78) [दृष्टेऽपि खलु भवति सुखं यद्यपि न प्राप्नुवन्त्यङ्गसंगान्। दूरस्थितोऽपि चन्द्रः सुनिर्वृतिं करोति कुमुदानाम् ॥] दृष्टेऽपि सुखं

79) एमेव कह वि कस्स वि केण वि दिट्ठेण होइ परिओसो।
कमलायराण रइणा किं कज्जं जेण वियसंति ॥ ७ ॥

80) कत्तो उग्गमइ रई कत्तो वियसंति पंकयवणाइं।
सुयणाण जए नेहो न चलइ दूरट्ठियाणं पि ॥ ८ ॥

८. नीइवज्जा [नीतिपद्धतिः]

81) जं जस्स मम्मभेयं चालिज्जंतं च दूमए हिययं।
तं तस्स कण्णकडुयं कुलेसु जाया न जंपति ॥ १ ॥

82) संतेहि असंतेहि य परस्स किं जंपिएहि दोसेहिं।
अत्थो जसो न लब्भइ सो वि अमित्तो कओ होइ ॥ २ ॥

भवति यद्यपि अङ्गसंगं न प्राप्नोति। दूरस्थितोऽपि चन्द्रः कुमुदानां सुष्ठु निर्वृतिं सुखं, तात्त्विकतया विकाशं, करोति ॥ ७८ ॥

79) [एवमेव कथमपि कस्यापि केनापि दृष्टेन भवति परितोषः। कमलाकराणां रविणा किं कार्यं येन विकसन्ति ॥] एवमेव मुधैव कथमपि कस्यापि केनापि दृष्टेन परितोषो भवति। कथं ज्ञायत इत्याह। कमलाकराणां पद्मखण्डानां रविणा सूर्येण किं कार्यं येन हेतुना ते विकसन्ति ॥ ७९ ॥

80) [कुत उद्गच्छति रविः कुतो विकसन्ति पङ्कजवनानि। सुजनानां जगति स्नेहो न चलति दूरस्थितानामपि ॥] कुतः क्वोद्गच्छति रविः कुतश्च विकसन्ति पङ्कजवनानि। सुजनानां यत्र स्नेहो दूरस्थितानामपि न चलति ॥ ८० ॥

81) [यद्यस्य मर्मभेदम् उच्यमानं च दूनयति हृदयम्। तत्तस्य कर्णकटुकं कुलेषु जाता न जल्पन्ति ॥] यद्यस्य मर्मभेदं चाल्यमानम् उच्यमानं दूयते हृदयम। तत्तस्य कर्णकटुकं कुलेषु जाताः कुलजा न जल्पन्ति ॥ ८१ ॥

82) [सद्भिरसद्भिश्च परस्य किं जल्पितैर्दोषैः। अर्थो यशो न लभ्यते स चामित्रः कृतो भवति ॥] परस्य सद्भिरसद्भिरपि जल्पितैर्दोषैः किं प्रयोजनं, न किमपि। अर्थो यशो न लभ्यते, स चामित्रीकृतो भवति, शत्रुः कृतो भवतीत्यर्थः ॥ ८२ ॥

83) अप्पहियं कायव्वं जइ सक्कइ परहियं च कायव्वं ।
अप्पहियपरहियाणं अप्पहियं चेव कायव्वं ॥ ३ ॥

84) पुरिसे सच्चसमिद्धे अलियपमुक्के सहावसंतुट्ठे ।
तवधम्मणियममइए विसमा वि दसा समा होइ ॥ ४ ॥

85) सीलं वरं कुलाओ दालिद्दं भव्वयं च रोगाओ ।
विज्जा रज्जाउ वरं खमा वरं सुट्ठु वि तवाओ ॥ ५ ॥

86) सीलं वरं कुलाओ कुलेण किं होइ विगयसीलेण ।
कमलाइ कद्दमे संभवंति न हु हुंति मलिणाइं ॥ ६ ॥

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83) [आत्महितं कर्तव्यं यदि शक्यते परहितं च कर्तव्यम् । आत्महितपरहितयोरात्महितं चैव कर्तव्यम् ।।] आत्महितं कर्तव्यं, यदि शक्यते कर्तुं तदा परहितं च कर्तव्यम् । आत्महितपरहितयोर्मध्ये आत्महितं कर्तव्यम् इयमेव नीतिः ।। ८३ ।।

84) [पुरुषे सत्यसमृद्धेऽलीकप्रमुक्ते स्वभावसंतुष्टे । तपोधर्मनियममये विषमापि दशा समा भवति ।।] एते गुणाः पुरुषे वर्तमानं दशावैषम्यं नाशयन्तीति भावः ।। ८४ ।।

85) [शीलं वरं कुलात् दारिद्र्यं भव्यं च रोगात् । विद्या राज्याद्वरं क्षमा वरं सुष्ठ्वपि तपसः ।।] कुलाच्छीलं वरम् । रोगाद् दारिद्र्यं वरम्, अल्पव्ययं नीरोगत्वम् । वरं राज्याद्विद्या । सुष्ठ्वपि तपसः क्षमा वरम् । अकुलोऽपि यदि शीलवान्, दरिद्रोऽपि नीरोगो, भ्रष्टराज्यादपि (? भ्रष्टराज्योऽपि ?) विद्यावान्, प्रतप्ततपसोऽपि (प्रतप्ततपस्कोऽपि ?) क्षमावान् पुरुषः श्रेष्ठ इति भावः ।। ८५ ।।

86) [शीलं वरं कुलात् कुलेन किं भवति विगतशीलेन । कमलानि कर्दमे संभवन्ति न खलु भवन्ति मलिनानि ।।] पूर्वोक्तानां पदार्थानामाद्यं दृष्टान्तयति । शीलं वरं कुलात् । कुलेन किं भवति विगतशीलेन । कुतः । कमलानि कर्दमे संभवन्ति, न खलु भवन्ति मलिनानि । अतः शीलं कारणं न तु वंशः ।। ८६ ।।

87) जं जि खमेइ समत्थो धणवंतो जं न गव्वमुव्वहइ।
जं च सविज्जो नमिरो तिसु तेसु अलंकिया पुहवी ॥ ७ ॥

88) छंदं जो अणुवट्टइ मम्मं रक्खइ गुणे पयासेइ।
सो नवरि माणुसाणं देवाण वि वल्लहो होइ ॥ ८ ॥

89) छणवंचणेण वरिसो नासइ दिवसो कुभोयणे भुत्ते।
कुकलत्तेण य जम्मो नासइ धम्मो अहम्मेण ॥ ९ ॥

90) छन्नं धम्मं पयडं च पोरिसं परकलत्तवंचणयं।
गंजणरहिओ जम्मो राढाइत्ताण संपडइ ॥ १० ॥

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87) [यत खलु क्षमते समर्थो धनवान् यन्न गर्वमुद्वहति। यच्च सविद्यो नम्रस्त्रिभिस्तैरलङ्कृता पृथ्वी ॥] त्रिभिरेवालङ्कृता पृथ्वी। कैः कैरित्याह। यत् क्षाम्यति समर्थः। धनवांश्च यद्गर्वं नोद्वहति। यच्च सविद्यो नमिरो नम्रः ॥ ८७ ॥

88) [छन्दं योऽनुवर्तते मर्म रक्षति गुणान् प्रकाशयति। स न केवलं मानुषाणां देवानामपि वल्लभो भवति ॥] छन्दं योऽनुवर्तते। कोऽर्थः। स्वामिनं प्रति। स्वामी कथयति दक्षिणामपि पूर्वां दिशं यदा, तदा यः सेवकः स वक्ति " इयं पूर्वैव दिग् न दक्षिणा "। तथा वटो वटोऽयं न भवति, किंतु पिप्पल इति, तत्र पिप्पल एवेति वक्ति। इदं छन्दानुवर्तनम्। मर्म रक्षति, गुणान् प्रकाशयति। स न केवलं मनुष्याणां, देवानां वल्लभो भवतीत्यर्थः ॥ ८८ ॥

89) [क्षणवञ्चनेन वर्षो नश्यति दिवसः कुभोजने भुक्ते। कुकलत्रेण च जन्म नश्यति धर्मोऽधर्मेण ॥] क्षण उत्सवो दीपोत्सवादिः। तस्य वञ्चनेनाकरणेन वर्षो नश्यति। दिवसः कुभोजने भुक्ते। जन्म कुकलत्रेण, अधर्मेण धर्मोऽपि नश्यति ॥ ८९ ॥

90) [छन्नो धर्मः प्रकटं च पौरुषं परकलत्रवञ्चनम्। कलङ्करहितं जन्म भव्यात्मनां संपद्यते ॥] धर्मश्छन्नोऽप्रकटः। प्रकटं च पौरुषम्। परकलत्रवञ्चनम्। कलङ्करहितं जन्म। राढाइत्ताण भव्यात्मनां भाग्यवतामिति यावत्। भवति संपद्यते ॥ ९० ॥

९. धीरवज्जा [धीरपद्धतिः]

91) अप्पाणं अमुयंता जे आरंभंति दुग्गमं कज्जं ।
परमुहपलोइयाणं ताणं कह होइ जयलच्छी ॥ १ ॥

92) सिग्घं आरुह कज्जं पारद्धं मा कहं पि सिढिलेसु ।
पारद्धसिढिलियाइं कज्जाइ पुणो न सिज्झंति ॥ २ ॥

93) अच्छउ ता इयरजणो अंगे च्चिय जाइ पंच भूयाइं ।
ताहं च्चिय लज्जिज्जइ पारद्धं परिहरंतेण ॥ ३ ॥

94) झीणविहवो वि सुयणो सेवइ रन्नं न पत्थए अन्नं ।
मरणे वि अइमहग्घं न विक्किणइ माणमाणिक्कं ॥ ४ ॥

95) बे मग्गा भुवणयले माणिणि माणुन्नयाण पुरिसाणं ।
अहवा पावंति सिरिं अहव भमंता समप्पंति ॥ ५ ॥

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91) [आत्मानममुञ्चन्तो य आरभन्ते दुर्गमं कार्यम् । परमुखावलोकिनां तेषां कथं भवति जयलक्ष्मीः ॥] आत्मानममुञ्चन्तो य आरभन्ते दुर्गमं कार्यं परमुखावलोकिनां तेषां कथं जयलक्ष्मीर्भवति ॥ ९१ ॥

92) [शीघ्रमारोह कार्यं प्रारब्धं मा कथमपि शिथिलय । प्रारब्धशिथिलितानि कार्याणि पुनर्न सिध्यन्ति ॥] शीघ्रमारभस्व कार्यं, प्रारब्धं मा कथमपि शिथिलय । प्रारब्धशिथिलितानि कार्याणि पुनर्न सिध्यन्ति ॥९२॥

93) [आस्तां तावदितरजनोऽङ्ग एव यानि पञ्च भूतानि । तेभ्य एव लज्यते प्रारब्धं परिहरता ॥] आस्तां तावदितरजनः । अङ्गस्थितानि यानि पञ्च भूतानि पृथिव्यप्तेजोवाय्वाकाशास्तेभ्य एव लज्यते प्रारब्धं परिहरता त्यजता पुरुषेण ॥ ९३ ॥

94) [क्षीणविभवोऽपि सुजनः सेवतेऽरण्यं न प्रार्थयतेऽन्यम् । मरणेऽप्यतिमहार्घं न विक्रीणाति मानमाणिक्यम् ॥] क्षीणविभवोऽपि सुजनः सेवतेऽरण्यं प्रार्थयते नान्यम् । मरणेऽप्यतिमहार्घं न विक्रीणाति मानमाणिक्यम् । धीरा दरिद्रिणोऽपि मरणभाजोऽपि मानं मुक्त्वान्यं न प्रार्थयन्त इति भावः ॥ ९४ ॥

95) [द्वौ मार्गौ भुवनतले मानिनि मानोन्नतानां पुरुषाणाम् । अथवा प्राप्नुवन्ति श्रियमथवा भ्रमन्तः समाप्यन्ते ॥] द्वावेव मार्गौ भुवनतले

96) वेण्णि वि हुंति गईओ साहसवंताण धीरपुरिसाणं ।
वेल्लहलकमलहत्था रायसिरी अहव पव्वज्जा ॥ ६ ॥

97) अहवा मरंति गुरुवसणपेल्लिया खंडिऊण नियजीहं ।
नो गंतूण खलाणं चवंति दीणक्खरं धीरा ॥ ७ ॥

98) अह सुप्पइ पियमालिंगिऊण उत्तुंगथोरथणवट्टे ।
अह नरकरंककंकालसंकुले भीसणमसाणे ॥ ८ ॥

99) अह भुंजइ सह पियकामिणीहिं कच्चोलथालसिप्पीहिं ।
अहवा विमलकवाले भिक्खं भमिऊण पेयवणे ॥ ९ ॥

मानिनि मानोन्नतानां पुरुषाणाम् । अथवा भ्रमन्तो ग्रामनगराटवीषु श्रियं प्राप्नुवन्ति, अथवा समाप्यन्ते म्रियन्त इत्यर्थः ।। ९५ ।।

96) [द्वे अपि भवतो गती साहसवतां धीरपुरुषाणाम् । विकसित-कमलहस्ता राजश्रीरथवा प्रव्रज्या ।।] द्वे एव गती भवतः । केषाम् । साहसवतां धीरपुरुषाणाम् । के ते इत्याह । विकसितकमलहस्ता राजश्री-रथवा प्रव्रज्या ।। ९६ ।।

97) [अथवा म्रियन्ते गुरुव्यसनप्रेरिताः खण्डयित्वा निजजिह्वाम् । नो गत्वा खलानां जल्पन्ति दीनाक्षरं धीराः ।।] अथवा धीरा निजजिह्वां खण्डयित्वा गुरुव्यसनप्रेरिताः सन्तो म्रियन्ते, नो गत्वा खलानां पुरतो दीनाक्षरं देहीत्यादि जल्पन्ति ।। ९७ ।।

98) [अथ सुप्यते प्रियामालिङ्ग्योत्तुङ्गपृथुस्तनपृष्ठे । अथ नरकर-ङ्ककङ्कालसंकुले भीषणश्मशाने ।।] अथ पक्षान्तरे प्रियामालिङ्ग्योत्तुङ्ग-विस्तीर्णस्तनपृष्ठे धीरेण सुप्यते । अथ नरकरङ्ककङ्कालसंकुले भीषणे श्मशाने ।। ९८ ।।

99) [अथ भुङ्क्ते सह प्रियकामिनीभिः कच्चोलस्थालशुक्तिभिः । अथवा विमलकपाले भिक्षां भ्रान्त्वा प्रेतवने ।।] अथवा भुङ्क्ते प्रिय-कामिनीभिः सार्कं कच्चोलस्थालशुक्तिभिः । अथवा विमलकपाले भिक्षां भ्रान्त्वा प्रेतवने भुङ्क्ते धीरः ।। ९९ ।।

100) नमिऊण जं विढप्पइ खलचलणं तिहुयणं पि किं तेण ।
माणेण जं विढप्पइ तणं पि तं निव्वुइं कुणइ ॥ १० ॥

101) ते धन्ना ताण नमो ते गरुया माणिणो थिरारंभा ।
जे गरुयवसणपडिपेल्लिया वि अन्नं न पत्थंति ॥ ११ ॥

102) तुंगो च्चिय होइ मणो मणंसिणो अंतिमासु वि दसासु ।
अत्थंतस्स वि रइणो किरणा उद्धं चिय फुरंति ॥ १२ ॥

103) ता तुंगो मेरुगिरी मयरहरो ताव होइ दुत्तारो ।
ता विसमा कज्जगई जाव न धीरा पवज्जंति ॥ १३ ॥

104) ता वित्थिण्णं गयणं ताव च्चिय जलहरा अइगहीरा ।
ता गरुया कुलसेला जाव न धीरेहि तुल्लंति ॥ १४ ॥

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100) [नत्वा यदर्ज्यते खलचरणं त्रिभुवनमपि किं तेन । मानेन यदर्ज्यते तृणमपि तन्निर्वृतिं करोति ।।] खलचरणं नत्वा यत् त्रिभुवनमप्यर्ज्यते, किं तेन त्रिभुवनेन । मानेन यत् तृणमप्यर्ज्यते तन्निर्वृतिं सुखं करोति ॥ १०० ॥

101) [ते धन्यास्तेभ्यो नमस्ते गुरवो मानिनः स्थिरारम्भाः । ये गुरुव्यसनप्रतिप्रेरिता अप्यन्यं न प्रार्थयन्ते ।। १०१ ।।]

102) [तुङ्गमेव भवति मनो मनस्विनोऽन्तिमास्वपि दशासु । अस्तमयमानस्यापि रवेः किरणा ऊर्ध्वमेव स्फुरन्ति ।। १०२।।]

103) [तावत्तुङ्गो मेरुगिरिर्मकरालयस्तावद्भवति दुस्तरः । तावद्विषमा कार्यगतिर्यावन्न धीराः प्रपद्यन्ते ।।] तावत्तुङ्गो मेरुगिरिर्मकरगृहस्तावद्भवति दुस्तरः । तावद्विषमा कार्यगतिर्यावद्धीरा न प्रतिपद्यन्ते । धीरा एवैतत् पूर्वोक्तं कर्तुमलंकर्माणाः ॥ १०३ ॥

104) [तावद्विस्तीर्णं गगनं तावदेव जलधरा अतिगभीराः । तावद्गुरुकाः कुलशैला यावन्न धीरैस्तुल्यन्ते ।।] तावद्विस्तीर्णं गगनं तावदेव जलधरा अतिगभीराः, तावद्गुरुकाः कुलशैलाः, यावन्न धीरैस्तोल्यन्ते ।। १०४ ॥

105) मेरू तिणं व सग्गो घरंगणं हत्थछित्तं गयणयलं ।
वाहलिया य समुद्दा साहसवंताण पुरिसाणं ॥ १५ ॥

106) संघडियघडियविघडियघडंतविग्रडंतसंघडिज्जंतं ।
अवहत्थिऊण दिव्वं करेइ धीरो समारद्धं ॥ १६ ॥

१०. साहसवज्जा [साहसपद्धतिः]

107) साहसमवलंवंतो पावइ हियइच्छियं न संदेहो ।
जेणुत्तमंगमेत्तेण राहुणा कवलिओ चंदो ॥ १ ॥

108) तं किं पि साहसं साहसेण साहंति साहससहावा ।
जं भाविऊण दिव्वो परंमुहो धुणइ नियसीसं ॥ २ ॥

105) [मेरुस्तृणमिव स्वर्गो गृहाङ्गणं हस्तस्पृष्टं गगनतलम् । क्षुद्रनद्यः समुद्राः साहसवतां पुरुषाणाम् ।।] साहसवतां पुरुषाणां मेरुस्तृणमिव, स्वर्गो गृहाङ्गणमिव, हस्तस्पृष्टं गगनतलं, समुद्राश्च क्षुद्रनद्य इव । को भावः । यथा तृणमाक्रम्यते तथा मेरुः । यथा गृहाङ्गणं तथा स्वर्गः । गगनतलं हस्तेन स्पृश्यते, समुद्राः क्षुद्रनद्य इव तीर्यन्त इति ।। १०५ ।।

106) [संघटितघटितविघटितघटमानविघटमानसंघट्यमानम् । अपहस्त्य दैवं करोति धीरः समारब्धम् ।।]

107) [साहसमवलम्बमानः प्राप्नोति हृदयेप्सितं न संदेहः । येनोत्तमाङ्गमात्रेण राहुणा कवलितश्चन्द्रः ।।] साहसमवलम्बमानः पुमान् प्राप्नोति हृदयेप्सितं न संदेहः । कथमेवं ज्ञायत इत्याह । येन कारणेनोत्तमाङ्गमात्रेण शिरःशेषेण राहुणा स्वर्भानुना चन्द्रः कवलितः । अत्र साहसमेव प्रमाणम् । नो चेद् हस्तपादाद्यवयवसंयुक्तं चन्द्रं मूर्धमात्रो राहुः कथं कवलयितुमीष्टे ।। १०७ ।।

108) [तत् किमपि साहसं साहसेन साधयन्ति साहसस्वभावाः । यद् भावयित्वा दैवं पराङ्मुखं धूनयति निजशिरः ।।] साहससहायाः पुमांसः साहसेन तत् किमपि साहसं साधयन्ति । यद् भावयित्वा दैवं पराङ्मुखं सच्छिरो निजं धूनयति " अहो अस्य साहसं यदेवमकार्षीत् " इति ।। १०८ ।।

1 C साहससहाया

109) थरथरइ धरा खुब्भंति सायरा होइ विम्हलो[1] दइवो।
असमववसायसाहससंलद्धजसाण धीराणं ॥ ३ ॥

110) अगणियसमविसमाणं साहसतुंगे समारुहंताणं।
रक्खइ धीराण मणं आसन्नभयाउलो दइवो ॥ ४ ॥

111) तं किं पि कम्मरयणं धीरा ववसंति साहसवसेणं।
जं बंभहरिहराण वि लग्गइ चित्ते चमक्कारो ॥ ५ ॥

112) धीरेण समं समसीसियाइ रे दिव्व आरुहंतस्स।
होहिइ किं पि कलंकं धुव्वंतं जं न फिट्टिहिइ ॥ ६ ॥

113) जह जह न समप्पइ विहिवसेण विहडंतकज्जपरिणामो।
तह तह धीराण मणे वड्ढइ विउणो समुच्छाहो ॥ ७ ॥

109) [कम्पते धरा क्षुभ्यन्ति सागरा भवति विह्वलं दैवम्। असमव्यवसायसाहससंलब्धयशोभ्यो धीरेभ्यः ॥] धीरेभ्य एवं भवति। कथमित्याह। धरा पृथ्वी थरथरायते कम्पते। क्षुभ्यन्ति सागराः। भवति विह्वलं दैवम्। किंविशिष्टेभ्यो धीरेभ्यः। असमव्यवसायसाहसवद्भ्यः ॥ १०९ ॥

110) [अगणितसमविषमाणां साहसतुङ्गे समारोहताम्। रक्षति धीराणां मन आसन्नभयाकुलं दैवम् ॥]

111) [तत्किमपि कर्मरत्नं धीरा व्यवस्यन्ति साहसवशेन। यद् ब्रह्महरिहराणामपि लगति चित्ते चमत्कारः ॥] तत् किमपि कर्मरत्नं धीरा व्यवस्यन्ति साहसवशेन, यद् ब्रह्महरिहराणामपि चित्ते चमत्कारो लगति ॥ १११ ॥

112) [धीरेण समं समशीर्षिकायां रे दैवारोहतः। भविष्यति कोऽपि कलङ्को धाव्यमानो यो न यास्यति ॥] रे दैव, धीरेण समं समसीसियाए स्पर्धया आरोहतस्तव कोऽपि कलङ्को भविष्यति यो धाव्यमानोऽपि न यास्यति ॥ ११२ ॥

113) [यथा यथा न समाप्यते विधिवशेन विघटमानकर्मपरिणामः। तथा तथा धीराणां मनसि वर्धते द्विगुणः समुत्साहः ॥] यथा यथा विधि-

1 C भिंभलो

114) फलसंपत्तीइ समोणयाइ तुंगाइ फलविपत्तीए।
हिययाइ सुपुरिसाणं महातरूणं व सिहराइं ॥ ८ ॥

115) हियए जाओ तत्थेव वड्ढिओ नेय पयडिओ लोए।
ववसायपायवो सुपुरिसाण लक्खिज्जइ फलेहिं[1] ॥ ९ ॥

116) ववसायफलं विहवो विहवस्स य विहलजणसमुद्धरणं।
विहलुद्धरणेण जसो जसेण भण किं न पज्जत्तं ॥ १० ॥

117) आढत्ता सप्पुरिसेहि तुंगववसायदिन्नहियएहिं।
कज्जारंभा होहिंति निप्फला कह चिरं कालं ॥ ११ ॥

वशेन विघटमानः कार्यपरिणामो न समाप्यते, न पूर्णो भवति, तथा तथा धीराणां मनसि द्विगुणः समुत्साहो वर्धते ॥ ११३ ॥

114) [फलसंपत्त्या समवनतानि तुङ्गानि फलविपत्त्या। हृदयानि सुपुरुषाणां महातरूणामिव शिखराणि ॥] फलसंपत्त्या समवनतानि तुङ्गानि फलविपत्त्या, सत्पुरुषाणां हृदयानि महातरूणामाम्रादीनां शिखराणीव भवन्तीत्यध्याहर्तव्यम् ॥ ११४ ॥

115) [हृदये जातस्तत्रैव वर्धितो नैव प्रकटितो लोके। व्यवसायपादपः सुपुरुषाणां लक्ष्यते फलैः ॥] व्यवसायपादपः सुपुरुषाणां फलैः लक्ष्यते। अत्र फलं कार्यनिष्पत्तिः। किंविशिष्टो व्यवसायपादपः। हृदये जात उत्पन्नस्तत्रैव वर्धितो नैव प्रकटितो लोके। अन्यो यः पादपो भवति स जातमात्रो दृश्यते वर्धमानश्च। अयं तु व्यवसायवृक्षः फलैरेव ज्ञायते। अयं भावः। सत्पुरुषाणां व्यवसायः फलित एव ज्ञायते, न पूर्वमिति ॥ ११५ ॥

116) [व्यवसायफलं विभवो विभवस्य च विह्वलजनसमुद्धरणम्। विह्वलोद्धरणेन यशो यशसा भण किं न पर्याप्तम् ॥] व्यवसायफलं विभवः। विभवफलं विह्वलजनसमुद्धरणम्। विह्वलोद्धरणेन यशो, यशसा भण किं न पर्याप्तम् अपि तु सर्वमपि संपूर्णम् ॥ ११६ ॥

117) [आरब्धाः सत्पुरुषैस्तुङ्गव्यवसायदत्तहृदयैः। कार्यारम्भा भविष्यन्ति निष्फलाः कथं चिरं कालम् ॥] सत्पुरुषैस्तुङ्गव्यवसायदत्त-

1 J फलेण

118) न महुमहणस्स[1] वच्छे मज्झे कमलाण नेय खीरहरे।
ववसायसायरे सुपुरिसाण लच्छी फुडं वसइ ॥ १२ ॥

119) तद्दियहारंभवियावडाण मित्तेक्ककज्जरसियाणं।
रविरहतुरयाण व सुपुरिसाण न हु हिययवीसामो ॥ १३ ॥

११. दिव्ववज्जा [दैवपद्धतिः]

120) अत्थो विज्जा पुरिसत्तणं च अन्नाइ गुणसहस्साइं।
दिव्वायत्ते कज्जे सव्वाइ नरस्स विहडंति ॥ १ ॥

121) सत्थत्थे पडियस्स वि मज्झेणं एइ किं पि तं कज्जं।
जं न कहिउं न सहिउं न चेव पच्छाइउं तरइ ॥ २ ॥

हृदयैः कार्यारम्भाः प्रारब्धाः कथं चिरकालं निष्फला भविष्यन्ति। अपि तु तत्क्षणादेव फलिष्यन्ति ॥ ११७ ॥

118) [न मधुमथनस्य वक्षसि मध्ये कमलानां नैव क्षीरनिधौ। व्यवसायसागरे सुपुरुषाणां लक्ष्मीः स्फुटं वसति ॥] लक्ष्मीर्न मधुमथनस्य वक्षसि वसति, न कमलानां मध्ये, नैव क्षीरनिधौ। स्फुटं व्यवसायसागरे सत्पुरुषाणां व्यवसाय एव सागरस्तत्र वसति ॥ ११८ ॥

119) [तद्दिवसारम्भव्यापृतानां मित्रैककार्यरसिकानाम्। रविरथतुरगाणामिव सुपुरुषाणां न खलु हृदयविश्रामः ॥] तद्दिवसारम्भविशेषव्यापृतानां मित्रैककार्यरसिकानां सत्पुरुषाणां न खलु हृदयविश्रामः। केषामिव। रविरथतुरंगाणामिव। यथा सूर्यस्यन्दनसंप्रसक्तानाम् (तुरगाणाम्) अहर्निशं परिभ्रमतां विश्रामो नास्ति। तेषामपि किंविशिष्टानाम्। मित्रः सूर्यः, तस्यैककार्यरसिकानाम् ॥ ११९ ॥

120) [अर्थो विद्या पौरुषं चान्यानि गुणसहस्राणि। दैवायत्ते कार्ये सर्वाणि नरस्य विघटन्ते ॥ १२० ॥]

121) [शास्त्रार्थे पतितस्यापि मध्येनैति तत् किमपि कार्यम्। यन्न कथयितुं न सोढुं न चैव प्रच्छादयितुं शक्नोति ॥] स्वस्यार्थे पतितस्यापि

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1 BCJ: ण हु महुमहस्स

122) जइ विसइ विसमविवरं लंघइ उयहिं करेइ ववसायं ।
तह वि हु फलं न पावइ पुरिसो दिव्वे पराहुत्ते ॥ ३ ॥

123) नग्घंति गुणा विहडंति बंधवा वल्लहा विरज्जंति ।
ववसाओ न समप्पइ नरस्स दिव्वे पराहुत्ते ॥ ४ ॥

124) जं जं डालं लंबइ हत्थे गहिऊण वीसमइ जत्थ ।
सा सा तडत्ति तुट्टइ नरस्स दिव्वे पराहुत्ते ॥ ५ ॥

125) जं नयणेहि न दीसइ हियएण वि जं न चिंतियं कह वि ।
तं तं सिरम्मि निवडइ नरस्स दिव्वे पराहुत्ते ॥ ६ ॥

तत् किमपि कार्यं मध्य एति, यत् कार्यं न कथयितुं, न सोढुं, न चैव प्रच्छादयितुं तीर्यते समर्थ्यते ।। १२१ ।।

122) [यदि विशति विषमविवरे लङ्घयत्युदधिं कुरुते व्यवसायम् । तथापि खलु फलं न प्राप्नोति पुरुषो दैवे पराग्भूते ।।] यदि विशति विषमविवरे, उदधिं लङ्घयति अतिक्रामति, कुरुते व्यवसायं, तथापि दैवे पराङ्मुखे फलं पूर्वकृतस्य न प्राप्नोति पुमान् ।। १२२ ।।

123) [नार्घन्ति गुणा विघटन्ते बान्धवा वल्लभा विरज्यन्ते । व्यवसायो न समाप्यते नरस्य दैवे पराग्भूते ।।] नार्घन्ति गुणाः, विघटन्ते बान्धवाः, वल्लभा विरज्यन्ते । व्यवसायो न समाप्यते समाप्तिं याति नरस्य दैवे पराङ्मुखे ।। १२३ ।।

124) [यां यां शाखां लम्बते हस्ते गृहीत्वा विश्राम्यति यस्याम् । सा सा तटदिति त्रुटयति नरस्य दैवे पराग्भूते ।।] दैवे पराङ्मुखे सति यां यां शाखामालम्बते हस्तेन गृहीत्वा यस्यां च विश्राम्यति सा सा शाखा नरस्य त्रुट्यतीति दैवविलसितमिदम् ।। १२४ ।।

125) [यन्नयनाभ्यां न दृश्यते हृदयेनापि यन्न चिन्तितं कथमपि । तत्तच्छिरसि निपतति नरस्य दैवे पराग्भूते ॥] यन्नयनाभ्यां नैव दृश्यते हृदयेनापि यन्न चिन्तितं कथमपि, तत्तच्छिरसि निपतति नरस्य दैवे पराङ्मुखे ।। १२५ ।।

१२. विहिवज्जा [विधिपद्धतिः]

126) खंडिज्जइ विहिणा ससहरो वि सूरस्स होइ अत्थमणं।
हा दिव्वपरिणईए कवलिज्जइ को न कालेणं ॥ १ ॥

127) को एत्थ सया सुहिओ कस्स व लच्छी थिराइ पेम्माइं।
कस्स व न होइ खलणं भण को हु न खंडिओ विहिणा ॥२॥

128) उन्नय नीया नीया वि उन्नया हुंति तक्खण च्चेव।
विहिपरिणामियकज्जं हरिहरबम्हा न याणंति ॥ ३ ॥

129) विहिणा जं चिय लिहियं नलाडवट्टीइ तेण दइवेण।
पच्छा सो वि पसन्नो अन्नह करिउं न हु समत्थो ॥ ४ ॥

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126) [खण्डयते विधिना शशधरोऽपि सूर्यस्य भवत्यस्तमनम्। हा दैवपरिणत्या कवलीक्रियते को न कालेन ॥] विधिना पुराकृतकर्मणा शशधरोऽपि खण्ड्यते, सूर्यस्य भवत्यस्तमनम्। हा खेदे। दैवपरिणत्या को न कालेन कवलीक्रियते। आस्तां तावन्मनुष्यादिः। यत्र सर्वकार्यसमर्थयो-र्दिननिशाकरयोरेवंविधो भवति विवर्तस्तत्र का कथा पुरुषादेः ॥ १२६ ॥

127) [कोऽत्र सदा सुखितः कस्य वा लक्ष्मीः स्थिराणि प्रेमाणि। कस्य वा न भवति स्खलनं भण कः खलु न खण्डितो विधिना ॥] कोऽत्र जगति सदा सुखितः। कस्य लक्ष्मीः स्थिरा, कस्य प्रेमाणि स्थिराणि। कस्य वा स्खलनं न भवति। भण कः खलु विधिना न खण्डितः॥१२७॥

128) [उन्नता नीचा नीचा अप्युन्नता भवन्ति तत्क्षणादेव। विधिपरिणामितकार्यं हरिहरब्रह्माणो न जानन्ति ॥] उन्नता ये नीचा भवन्ति ते तत्क्षणादेव, नीचाश्चोन्नताः। विधिपरिणामितकार्यं हरिहर-ब्रह्माणोऽपि न जानन्ति ॥ १२८ ॥

129) [विधिना यदेव लिखितं ललाटपट्टे तेन दैवेन। पश्चात्सोऽपि प्रसन्नोऽन्यथा कर्तुं न खलु समर्थः ॥] तेन दैवेन विधिना ललाटपट्टयां यल्लिखितं पश्चात्सोऽपि कथमप्याराधनेन प्रसन्नः सन्, अन्यथा-कर्तुं न समर्थस्तल्लिखितम् ॥ १२९ ॥

130) किं करइ किर वराओ साहसववसायमाणगरुओ वि ।
पुरिसो भग्गपयावो विहिणा विवरीयरूवेण ॥ ५ ॥

131) वेण्णि वि महणारंभे पेच्छह जं पुव्वकम्मपरिणामो ।
उप्पज्जइ हरह विसं कण्हस्स घणत्थणा लच्छी ॥ ६ ॥

132) विहिविहियं चिय लब्भइ अमयं देवाण महुमहे लच्छी ।
रयणायरम्मि महिए हरस्स भाए विसं जायं ॥ ७ ॥

१३. दीणवज्जा [दीनपद्धतिः]

133) परपत्थणापवन्नं मा जणणि जणेसु एरिसं पुत्तं ।
उयरे वि मा धरिज्जसु पत्थणभंगो कओ जेण ॥ १ ॥

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130) [किं करोति किल वराकः साहसव्यवसायमानगुरुरपि । पुरुषो भग्नप्रतापो विधिना विपरीतरूपेण ॥] किं करोति वराकः किल साहसव्यवसायमानगुरुरपि । यतो विपरीतरूपेण विधिना भग्नप्रतापः ॥ १३० ॥

131) [द्वे अपि मथनारम्भे प्रेक्षध्वं यत् पूर्वकर्मपरिणामः । उत्पद्यते हरस्य विषं कृष्णस्य घनस्तनी लक्ष्मीः ॥] प्रेक्षध्वं यत् पूर्वकर्मपरिणामः । मथनारम्भे द्वावेव हरहरौ विद्येते । तत्र मथनारम्भे कृते हरह इति ईश्वरस्य विषमुत्पद्यते, कृष्णस्य घनस्तनी लक्ष्मीः । अत्र हरह इति अपभ्रंशे षष्ठयाःस्थाने ह इति रूपम् । पूर्वकर्मणा, समयोरपि पुरुषयोः पूर्वं कर्म परिणमति ॥ १३१ ॥

132) [विधिविहितमेव लभ्यतेऽमृतं देवानां मधुमथने लक्ष्मीः । रत्नाकरे मथिते हरस्य भागे विषं जातम् ॥] गाथान्तरेण तमेवार्थमुद्वेलयति । विधिविहितमेव लभ्यते कथमित्याह । अमृतं देवानाम् । मधुमथने लक्ष्मीः संजाता । हरस्य भागे विषं जातम् ॥ १३२ ॥

133) [परप्रार्थनाप्रपन्नं मा जननि जनयेदृशं पुत्रम् । उदरेऽपि मा धारय प्रार्थनाभङ्गः कृतो येन ॥] परमार्थनाप्रपन्नं मा जननि जनयस्वेदृशं पुत्रम् । उदरेऽपि मा धारय तं येन परप्रार्थनाभङ्गः कृतः ॥ १३३ ॥

134) ता रूवं ताव गुणा लज्जा सच्चं कुलक्कमो ताव।
ताव च्चिय अहिमाणो देहि त्ति न भण्णए जाव॥ २॥

135) तिणतूला वि हु लहुयं दीणं दइवेण निम्मियं भुवणे।
वाएण किं न नीयं अप्पाणं पत्थणभएण॥ ३॥

136) थरथरथरेइ हियय जीहा घोलेइ कंठमज्झम्मि।
नासइ मुहलावण्णं देहि त्ति परं भणंतस्स॥ ४॥

137) किसिणिज्जंति लयंता उयहिजलं जलहरा पयत्तेण।
धवलीहुंति हु देंता देंतलयंतंतरं पेच्छ॥ ५॥

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134) [तावद्रूपं तावद्गुणा लज्जा सत्यं कुलक्रमस्तावत्। तावदेवाभिमानो देहीति न भण्यते यावत्॥] तावद्रूपं तावद्गुणास्तावल्लज्जा सत्यं कुलक्रमस्तावत्। तावदेवाभिमानः। तावत् कथम्। यावद्देहीति न भण्यते पुरुषेण॥ १३४॥

135) तृणतूलादपि खलु लघुर्दीनो दैवेन निर्मितो भुवने। वातेन किं न नीत आत्मानं प्रार्थनभयेन॥] तृणकर्पासादेरपि लघुर्दीनो याचको दैवेन निर्मितः। तृणतूलवद् यद् वातेन न नीयते, तत्र को हेतुः। आत्मनः प्रार्थनाभयेन। अयं याचको मामपि याचिष्यते नीतः सन्निति न नीयते॥ १३५॥

136) [कम्पते हृदयं जिह्वा घूर्णते कण्ठमध्ये। नश्यति मुखलावण्यं देहीति परं भणतः॥] परमन्यं देहीति भणतो याचकस्य थरथरायते कम्पते हृदयं, जिह्वा कण्ठमध्य इततश्चलति, नश्यति मुखलावण्यम्॥ १३६॥

137) [कृष्णीभवन्ति गृह्णन्त उदधिजलं जलधराः प्रयत्नेन। धवलीभवन्ति खलु ददतो ददद्गृह्णदन्तरं प्रेक्षस्व॥] ददल्लादन्तरं पश्य ददतो लातो गृह्णतश्चान्तरम्। तदेव दर्शयति। उदधिजलं लान्तो गृह्णन्तो जलधराः कृष्णीभवन्ति खलु। तदेव ददतो वर्षन्तो धवलीभवन्ति। सजलाः कृष्णा निर्जला धवला घना भवन्तीति स्वभावः॥ १३७॥

१४. दारिद्दवज्जा [दारिद्र्यपद्धतिः]

138) दारिद्दय तुज्झ गुणा गोविज्जंता वि धीरपुरिसेहिं ।
पाहुणएसु छणेसु य वसणेसु य पायडा हुंति ॥ १ ॥

139) दारिद्दय तुज्झ नमो जस्स पसाएण एरिसी रिद्धी ।
पेच्छामि सयललोए ते मह[1] लोया न पेच्छंति ॥ २ ॥

140) जे जे गुणिणो जे जे वि माणिणो जे वियड्ढसंमाणा ।
दालिद्द रे वियक्खण ताण तुमं साणुराओ सि ॥ ३ ॥

141) दीसंति जोयसिद्धा अंजणसिद्धा वि के वि दीसंति ।
दारिद्दजोयसिद्धं मं ते लोया न पेच्छंति ॥ ४ ॥

138) [दारिद्र्यक तव गुणा गोप्यमाना अपि धीरपुरुषैः । प्राघूर्णकेषु क्षणेषु च व्यसनेषु च प्रकटा भवन्ति ॥] दारिद्र्यक । अत्र कप्रत्ययो नीचार्थः । अतो हे दारिद्र्य नीच । तव गुणा धीरपुरुषैर्गोप्यमाना अपि प्रकटीभवन्ति । केषु । प्राघूर्णकेषु आगतेषु । क्षणेषु दीपोत्सवादिषु । व्यसनेषु च ॥ १३८ ॥

139) दारिद्र्यक तुभ्यं नमो यस्य प्रसादेनेदृश्यृद्धिः । प्रेक्षे सकललोकांस्ते मां लोका न प्रेक्षन्ते ॥] हे दारिद्र्य तुभ्यं नमः । यस्य प्रसादेनेदृश्यृद्धिः संजाता । तामेव दर्शयति । सकललोकानहं पश्यामि । ते लोकाः खलु मां न पश्यन्ति ॥ १३९ ॥

140) [ये ये गुणिनो ये येऽपि मानिनो ये विदग्धसंमानाः । दारिद्र्य रे विचक्षण तेषां त्वं सानुरागमसि ॥] ये ये गुणिनो ये चापि मानिनो ये विदग्धसंमानाः । दारिद्र्य हे विचक्षण तेषां त्वं सानुरागमसि । अन्योऽपि यो विचक्षणो भवति स गुणमानवत्सु सानुरागः स्यात् ॥ १४० ॥

141) [दृश्यन्ते योगसिद्धा अञ्जनसिद्धा अपि केचन दृश्यन्ते । दारिद्र्ययोगसिद्धं मां ते लोका न प्रेक्षन्ते ॥] दृश्यन्ते योगसिद्धा अञ्जनसिद्धाश्च केचन दृश्यन्ते । दारिद्र्यमेव योगस्तेन सिद्धं मां लोकास्ते न प्रेक्षन्ते ॥ १४१ ॥

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142) जे भग्गा विहवसमीरणेण वंकं ठवंति पयमग्गं।
ते नूणं दालिद्दोसहेण जइ पंजलिज्जंति ॥ ५ ॥
143) किं वा कुलेण कीरइ किं वा विणएण किं व रूवेण।
धणरहियाणं सुंदरि नराण को आयरं कुणइ ॥ ६ ॥
144) जाई रूवं विज्जा तिन्नि वि गच्छंतु कंदरे विवरे।
अत्थो च्चिय परिवड्ढउ जेण गुणा पायडा हुंति ॥ ७ ॥
145) धम्मत्थकामरहिया जे दियहा निद्धणाण वोलीणा।
जइ ताइ गणेइ विही गणेउ न हु एरिसं जुत्तं ॥ ८ ॥

142) [ये भग्ना विभवसमीरणेन वक्रं स्थापयन्ति पदमार्गम्। ते नूनं दारिद्र्यौपधेन यदि प्राञ्जलीक्रियन्ते ॥] ये भग्ना विभवसमीरणेन विभववातेन, वक्रं स्थापयन्ति पदमार्गम्। कोऽर्थः। वक्रं चलन्ति। ते नूनं दारिद्र्यौपधेन प्राञ्जलीभवन्ति। अन्येऽपि वातरुग्णा औषधेन पुनर्ऋजू-भवन्ति ॥ १४२ ॥

143) [किं वा कुलेन क्रियते किं वा विनयेन किं वा रूपेण। धनरहितानां सुन्दरि नराणां क आदरं करोति ॥] किं वा कुलेन क्रियते किं वा विनयेन किं वा रूपेण। हे सुन्दरि धनरहितानां नराणां को नामा-दरं करोति ॥ १४३ ॥

144) [जाती रूपं विद्या त्रीण्यपि गच्छन्तु कन्दरे विवरे। अर्थ एव परिवर्धतां येन गुणाः प्रकटा भवन्ति ॥] जातिर्विद्या रूपं त्रीण्यपि गच्छन्तु कन्दरे[1] विवरे। अर्थ एव परिवर्धतां येन गुणाः प्रकटी-भवन्ति ॥ १४४ ॥

145) [धर्मार्थकामरहिता ये दिवसा निर्धनानामतिक्रान्ताः। यदि तान् गणयति विधिर्गणयतु न खल्वीदृशं युक्तम् ॥] "सुंदरं एयं" इति पाठः। धर्मार्थकामरहिता ये दिवसा निर्धनानामतिक्रान्ता, यदि तान् गणयति विधिर्गणयतु न खल्वीदृशं युक्तम्। "सुंदरं एयं" इति पाठे न खल्विदं सुन्दरम् ॥ १४५ ॥

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146) संकुयइ संकुयंते वियसइ वियसंतयम्मि सूरम्मि ।
सिसिरे रोरकुडुंबं पंकयलीलं समुव्वहइ ॥ ९ ॥

१५. पहुवज्जा [प्रभुपद्धतिः]

147) छज्जइ पहुस्स ललियं पियाइ माणो खमा समत्थस्स ।
जाणंतस्स य भणियं मोणं च अयाणमाणस्स ॥ १ ॥

148) सच्छंदं वोलिज्जइ किज्जइ जं नियमणस्स पडिहाइ ।
अजसस्स न वीहिज्जइ पहुत्तणं तेण रमणिज्जं ॥ २ ॥

149) जम्मदिणे थणणिवडणभएण दिज्जंति धाइउच्छंगे ।
पहुणो जं नीयरया मन्ने तं खीरमाहप्पं ॥ ३ ॥

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146) [संकुचति संकुचति विकसति विकसति सूर्ये । शिशिरे दरिद्रकुटुम्बं पङ्कजलीलां समुद्वहति ।।] शिशिरे दरिद्रकुटुम्बं पङ्कजलीलां कमलसादृश्यं समुद्वहति । सूर्ये संकुचति सति अस्तमयमाने संकुचति । विकसति उद्गच्छति सूर्ये विकसति विकाशं लभते । हस्तपादं प्रसारयति शीताभावात् । कमलमपि संकुचति मुकुलीभवति, विकसति तस्मिन् विकसति पुष्यतीत्यर्थः ।। १४६ ।।

147) [राजते प्रभोर्ललितं प्रियाया मानः क्षमा समर्थस्य । जानतश्च भणितं मौनं चाजानतः ।।] प्रभोर्ललितं क्रीडितं शोभते । प्रियाया मानः क्षमा समर्थस्य । जानतो भणितमजानतो मौनम् । “छज्जइ” इति सर्वत्र सम्बध्यते ।। १४७ ।।

148) [स्वच्छन्दं कथ्यते क्रियते यन्निजमनसः प्रतिभाति । अयशसो न भीयते प्रभुत्वं तेन रमणीयम् ।।] प्रभुत्वं तेन हेतुना रमणीयं मनोऽभीष्टम् । कथम् । स्वच्छन्दमुच्यते सेवकानां गाल्यादिकं क्रियते । यन्निजमनसः प्रतिभाति अयुक्तकरणमेव । यदयशस्तस्मान्न भीयते ।।१४८।।

149) [जन्मदिने स्तननिपतनभयेन दीयन्ते धात्र्युत्सङ्गे । प्रभवो यन्नीचरता मन्ये तत्क्षीरमाहात्म्यम् ।।] प्रभवो यन्नीचरतास्तन्मन्ये क्षीर-माहात्म्यं स्तन्यकारणम् । कथमेवम् । यतः प्रभवो जन्मदिवसे तन्मातुः स्तननिपतनभयेन धात्री उपमाता तदुत्सङ्गे दीयन्ते । ये किल राज-

150) हिट्ठट्ठे जडणिवहं तह य सुपत्ताइ उत्तमंगेसु ।
जह होइ तरू तह जइ पहुणो ता किं न पज्जत्तं ॥ ४ ॥

१६. सेवयवज्जा [सेवकपद्धतिः]

151) जं सेवयाण दुक्खं चारित्तविवज्जियाण नरणाह ।
तं होउ तुह रिऊणं अहवा ताणं पि मा होउ ॥ १ ॥

152) भूमीसयणं जरचीरबंधणं बंभचेरयं भिक्खा ।
मुणिचरियं दुग्गयसेवयाण धम्मो परं नत्थि ॥ २ ॥

153) जइ नाम कह वि सोक्खं होइ तुलग्गेण सेवयजणस्स ।
तं खवणयसग्गारोहणं व विग्गोवयसएहिं ॥ ३ ॥

महिष्यामुत्पन्नास्ते कथं नीचा भवन्ति । परं धात्रीस्तन्यं पिबतां नीचत्वमेव भवति ॥ १४९ ॥

150) [अधोऽधो मूलनिवहं (जडनिवहं) तथा च सुपत्राणि (सुपात्राणि) उत्तमाङ्गेषु । यथा भवति तरुस्तथा यदि प्रभवस्तत् किं न पर्याप्तम् ॥] यथा भवति तरुस्तथा यदि प्रभवो भवेयुस्तत् किं न पर्याप्तम् । कथम् । अधोऽधो जडनिवहं तथा च सुपत्राणि शोभनच्छदानुत्तमाङ्गेषु । धारयन्तीत्यव्याहार्यम् । प्रभवः पुनस्तरुभ्यः प्रतीपाः । अधोऽधः सुपात्राणि धारयन्ति । कोऽर्थः । सुपात्राणि विदुषस्तृणायापि न मन्यन्ते । उत्तमाङ्गेषु मूर्खवृन्दं सर्वथा संमानयन्तीत्यर्थः ॥ १५० ॥

151) [यत्सेवकानां दुःखं चारित्र्यविवर्जितानां नरनाथ । तद्भवतु तव रिपूणामथवा तेषामपि मा भवतु ॥] यत्सेवकानां दुःखं चारित्र्यविवर्जितानां नरनाथ, तद्दुःखं तव रिपूणां शत्रूणां भवतु, अथवा तेषामपि मा भवतु ॥ १५१ ॥

152) [भूमीशयनं जरच्चीरबन्धनं ब्रह्मचर्यं भिक्षा । मुनिचरितं दुर्गतसेवकानां धर्मः परं नास्ति ॥] भूमीशयनं जरच्चीरधारणं ब्रह्मचर्यं भिक्षा, यावत् मुनिचरित्रं दुर्गतसेवकानां, धर्मः परं नास्ति । मुनिचरित्रे सर्वं भवति । दुर्गतसेवकस्य च धर्ममृते ॥ १५२ ॥

153) [यदि नाम कथमपि सौख्यं भवति काकतालीयेन सेवक-जनस्य । तत्क्षपणकस्वर्गारोहणमिव व्याकुलभावशतैः ॥] यदि नाम

154) ओलग्गिओ सि धम्मम्मि होज्ज एण्हि नरिंद वच्चामो।
आलिहियकुंजरस्स व तुह पहु दाणं चिय न दिट्ठं ॥ ४ ॥

155) आसन्नफलो फणसो व्व नाह सयलस्स सेवयजणस्स।
अम्हं पुण पत्थिव पत्थिओ वि तालो तुमं जाओ ॥ ५ ॥

156) फणसेण समं महिमंडलम्मि का तरुवराण समसीसी।
करिकुंभसच्छहं मग्गणाण जो देइ फलणिवहं ॥ ६ ॥

कथमपि सौख्यं सेवकजनस्य तुलाग्रेण काकतालीयन्यायेन भवति, तत् क्षपणकस्वर्गारोहणमिव विगोपकशतैः। अयं भावः। यथा संन्यासिनो मृतस्य श्राद्धैश्च तन्माहात्म्यान्नरविमानमारोहितस्य ददद्दानं वाद्यमानमर्दलं नीयमानस्य संस्काराय सुखं[1] भवति, तथा सेवकजनस्याहर्निशं सेवां कुर्वाणस्य। उक्तं च यतः। सेवया धनमिच्छद्भिः सेवकैः पश्य किं कृतम्। स्वातन्त्र्यं यच्छरीरस्य मूढैस्तदपि हारितम् ॥ १५३ ॥

154) [अवलग्नोऽसि धर्मे भूया इदानीं नरेन्द्र व्रजामः। आलिखितकुञ्जरस्येव तव प्रभो दानमेव न दृष्टम् ॥] हे नरेन्द्र, अवलगितो धर्मे भूयाः। इदानीं व्रजामः। आलिखितकुञ्जरस्येव तव प्रभो दानं न दृष्टम्। यथा चित्रलिखितस्य कुञ्जरस्य दानं मदजलं न भवति, तथा तवापीत्यर्थः ॥ १५४ ॥

155) [आसन्नफलो पनस इव नाथ सकलस्य सेवकजनस्य। अस्माकं पुनः पार्थिव प्रार्थितोऽपि तालस्त्वं जातः ॥] हे नाथ त्वं सर्वस्यापि सेवकजनस्य आसन्नफलः। क इव। पनस इव। हे पार्थिव प्रार्थितोऽपि त्वमस्माकं तालः संजातोऽसि। तालश्च शतवर्षं यावदेकदैव फलति ॥१५५॥

156) [पनसेन समं महीमण्डले का तरुवराणां समशीर्षिका। करिकुम्भसदृक्षं मार्गणानां यो ददाति फलनिवहम् ॥] पनसेन समं पृथ्वीवलये का तरुवराणां स्पर्धा, यो मार्गणानां याचकानां करिकुम्भसदृक्षं फलनिवहं ददाति ॥ १५६ ॥

1 J संस्कार्यसुखं

157) वरिसिहिसि तुमं जलहर भरिहिसि भुवणंतराइ नीसेसं ।
तण्हासुसियसरीरे मुयम्मि वप्पीहयकुडुंबे ॥ ७ ॥

158) देहि त्ति कह नु भण्णइ सुपुरिसववहारबाहिरं वयणं ।
सेविज्जइ विणएणं एस च्चिय पत्थणा लोए ॥ ८ ॥

159) भुंजंति कसणदसणा अब्भंतरसंठिया गइंदस्स ।
जे उण विहुरसहाया ते धवला बाहिर च्चेव ॥ ९ ॥

160) तंबाउ तिन्नि सुपओहराउ चत्तारि पकलवइल्ला ।
निप्पन्ना रालयमंजरीउ सेवा सुहं कुणउ ॥ १० ॥

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157) [वर्षिष्यसि त्वं जलधर भरिष्यसि भुवनान्तराणि निःशेषम् । तृष्णाशोषितशरीरे मृते चातककुटुम्बे ॥] वर्षिष्यसि त्वं जलधर, पूरयिष्यसि भुवनान्तराणि निःशेषम् । क सति । तृष्णाशोषितशरीरे चातककुटुम्बे मृते सति ॥ १५७ ॥

158) [देहीति कथं नु भण्यते सुपुरुषव्यवहारबहिर्भूतं वचनम् । सेव्यते विनयेनैषैव प्रार्थना लोके ॥] कथं नु भण्यते देहीति सत्पुरुषव्यवहारबहिर्भूतं वचनम् । सेव्यते विनयेन एषैव प्रार्थना लोके लोकमध्ये ॥ १५८ ॥

159) [भुञ्जते कृष्णदशना अभ्यन्तरसंस्थिता गजेन्द्रस्य । ये पुनर्विधुरसहायास्ते धवला बहिरेव ॥] गजेन्द्रस्य मुखाभ्यन्तरस्थिताः कृष्णदशना भुञ्जते । ये पुनर्विधुरसहायास्ते धवला बहिरेव वर्तन्ते । अयमत्र भावः । मलिनचित्ताः प्रभोरभ्यन्तरस्थिता विभवजातं भुञ्जते । ये पुनः शुद्धस्वभावास्ते बहिःस्थिता एव केवलं क्लेशमनुभवन्ति ॥ १५९ ॥

160) [गावस्तिस्रः सुपयोधराश्चत्वारः समर्थवृषभाः । निष्पन्ना रालकमञ्जर्यः सेवा सुखं करोतु ॥] सेवा सुखं करोतु । सेवया पर्याप्तम् । किमिति । गावस्तिस्रः सुपयोधराः, चत्वारश्च समर्था वृषभाः, निष्पन्ना रालकमञ्जर्यः । अयं भावः । धेनुवृषभरालकधान्येषु विद्यमानेषु सेवयालमित्यर्थः ॥ १६० ॥

161) सव्वो छुहिओ सोहइ मढदेउलमंदिरं च चच्चरयं।
नरणाह मह कुडुंबं छुहछुहियं दुब्बलं होइ ॥ ११ ॥

१७. सुहडवज्जा [सुभटपद्धतिः]

162) जं दिज्जइ पहरपरव्वसेहि मुच्छागएहि पयमेक्कं।
तह नेहस्स पयस्स व न याणिमो को समब्भहिओ ॥ १ ॥

163) भग्गे वि वले वलिए वि साहणे सामिए निरुच्छाहे।
नियभुयविक्कमसारा थक्कंति कुलुग्गया सुहडा ॥ २ ॥

164) वियलइ धणं न माणं झिज्जइ अंगं न झिज्जइ पयावो।
रूवं चलइ न फुरणं सिविणे वि मणंसिसत्थाणं ॥ ३ ॥

161) [सर्वो धवलितः शोभते मठदेवकुलमन्दिरं च चत्वरम्। नरनाथ मम कुटुम्बं सुधाधवलितं (क्षुधाक्षुधितं) दुर्बलं भवति ।।] सर्वः छुहिओ सुधाधवलितः शोभते मठदेवकुलमन्दिरं च चत्वरकं चतुष्पथम्। अत्र शब्दच्छलः[1]। एकत्र छुहिओ धवलितः। अन्यत्र क्षुधितः बुभुक्षायुक्तः ।। १६१ ।।

162) [यद्दीयते प्रहारपरवशैर्मूर्छागतैः पदमेकम्। तथा स्नेहस्य पदस्य वा न जानीमः किमभ्यधिकम् ।।] यत् दीयते प्रहारपरवशैर्मूर्छागतैः पदं चरणविन्यास एकः। तथा स्नेहस्य पयसो वा न जानीमः किमभ्यधिकम्। स्नेहपानीययोर्मध्ये ।। १६२ ।।

163) [भग्नेऽपि बले वलितेऽपि साधने स्वामिनि निरुत्साहे। निजभुजविक्रमसारास्तिष्ठन्ति कुलोद्गताः सुभटाः ।।] भग्ने बले, साधने वलिते पश्चाद्भूते, स्वामिनि निरुत्साहे, एवं समरसंमर्दे निजभुजविक्रमसाराः कुलोद्गताः सुभटास्तिष्ठन्ति, नेतरे कातरा नीचाश्चेति ।। १६३ ।।

164) [विगलति धनं न मानः क्षीयतेऽङ्गं न क्षीयते प्रतापः। रूपं चलति न स्फुरणं स्वप्नेऽपि मनस्विसार्थानाम् ।।] विगलति धनं न मानः, क्षीयतेऽङ्गं न प्रतापः क्षीयते। रूपं चलति न स्फुरणं तेजः, स्वप्नेऽपि मनस्विसार्थानां सुभटानाम् इति ।। १६४ ।।

1 J अत्र शब्दे छलम्

165) अवमाणिओ व्व संमाणिओ व्व नवसेवओ व्व कुविओ व्व ।
पहरइ कयावराहो व्व निब्भओ को वि संगामे ॥ ४ ॥

166) उयरे असिकप्परिए अंतोहे निवडियम्मि चलणेसु ।
भमइ भडो जसलुद्धो ससंकलो मत्तहत्थि व्व ॥ ५ ॥

167) दाहिणकरेण खग्गं वामेण सिरं धरेइ निवडंतं ।
अंतावेढियचलणो जाइ[1] भडो एक्कमेक्कस्स ॥ ६ ॥

168) अज्ज वि विहुरो सुपहू अज्ज वि पहरंति सुहडसंघाया ।
अज्ज वि मज्झत्था जयसिरी वि ता जीव मा वच्च ॥ ७ ॥

165) [अपमानित इव संमानित इव नवसेवक इव कुपित इव । प्रहरति कृतापराध इव निर्भयः कोऽपि संग्रामे ॥] कोऽपि निर्भयः प्रहरति संग्रामे । अपमानित इव, संमानित इव, नवसेवक इव, कुपित इव, कृतापराध इव ॥ १६५ ॥

166) [उदरेऽसिदारितेऽन्त्रौघे निपतिते चरणयोः । भ्रमति भटो यशोलुब्धः सशृङ्खलो मत्तहस्तीव ॥] भटो भ्रमति । किंविशिष्ट इव[2]। सशृङ्खलो मत्तहस्तीव । किंविशिष्टः । यशोलुब्धः । क सति । उदरे खड्गदारितेऽन्त्रौघे चरणयोर्निपतिते । खड्गघातदारितोदरनिपतितान्त्रमालानिगडितचरणः सुभटोऽन्दुकक्षिप्तपादस्य मत्तहस्तिन उपमां[3] धारयति ॥ १६६ ॥

167) [दक्षिणकरेण खड्गं वामेन शिरो धारयति निपतत् । अन्त्रावेष्टितचरणो याति भट एकैकस्य ॥] याति भट एकैकस्य प्रतिसुभटस्य । किंविशिष्टः । अन्त्रमालावेष्टितचरणः । पूर्वं किं करोति । दक्षिणकरेण खड्गं, वामेन निपतत् परच्छिन्नं शिरो धारयति ॥ १६७ ॥

168) [अद्यापि विधुरः सुप्रभुरद्यापि प्रहरन्ति सुभटसंघाताः । अद्यापि मध्यस्था जयश्रीरपि तस्माज्जीव मा व्रज ॥] अद्यापि विधुरः प्रभुरद्यापि प्रहरन्ति सुभटसंघाताः । अद्यापि मध्यस्था जयश्रीरियं

1 J and Laber धाइ (= धायइ = धावति)　2 J कथंभूत इव.　3 J औपम्यम्.

176) छिन्ने रणम्मि वहुपहुपसायमालापडिच्छिरे सीसे ।
उत्तिण्णगरुयभारं व नच्चियं नरवरकवंधं ॥ १५ ॥

177) पक्खाणिलेण पहुणो विरमउ मुच्छ त्ति पासपडिएण ।
गिद्धंतकड्ढणं दूसहं पि साहिज्जइ भडेण ॥ १६ ॥

178) वच्छत्थलं च सुहडस्स रुहिरकुंकुमविलित्तयंगस्स ।
वरकामिणि व्व चुंवइ उरे निसण्णा सिवा वयणं ॥ १७ ॥

जानानः स्वामी हृष्टहृदयः कृतः । कृतयुद्धः सन् मृतः स्वर्गे जीवं स्थापयामास । निःशङ्कयुद्धोत्थितकीर्तिप्रसरेण जगद् धवलयामास । मृतः सन् पतितशिरसा महीमानर्च । इति कृतकार्यो निष्कवन्धः सुभटो ननर्त । सुभटसहस्रमरणे रणे सुभटो नृत्यतीति वहुश्रुताः कथयन्ति । प्रायः सहस्रनाशे समरमुखे नृत्यति कवन्धः ॥ १७५ ॥

176) [छिन्ने रणे वहुप्रभुप्रसादमालाग्राहिणि शीर्षे । उत्तीर्णगुरुकभारमिव नर्तितं नरवरकवन्धम् ॥] नरवरकवन्धं नर्तितम् । उत्प्रेक्षते । उत्तीर्णगुरुकभारमिव । कथं ज्ञायते । रणे शीर्षे छिन्ने सति । किंविशिष्टे शीर्षे । वहुप्रभुप्रसादमालाप्रतीक्षणशीले । अयं भावः । अनवरतप्राप्तस्वामिप्रसादवृन्दाप्यायितशरीरः सकलमेव कालं युद्धमेव वाञ्छते । ततश्च प्राप्तयुद्धः केन प्रकारेण स्वामिप्रसादानृण्यं यास्यामीति धिया विचिन्त्य तावद्युयुधे युधि, यावच्छिरो निपपात । ततश्च दत्तस्वामिप्रसाद उत्तीर्णशिरोभारः सन् ननर्तेव ॥ १७६ ॥

177) [पक्षानिलेन प्रभोर्विरमतु मूर्छेति पार्श्वपतितेन । गृध्रान्त्रकर्षणं दुःसहमपि सह्यते भटेन ॥] भटेन गृध्रैरन्त्राकर्षणं दुःसहमपि सह्यते । किंविशिष्टेन[1] । स्वस्वामिपार्श्वपतितेन । किमिति जीवता सामर्थ्यवतापि सह्यत इत्याह । इति कथम् । प्रभोर्मूर्छा एतत्पक्षानिलेन विरमत्विति । एतेन स्वामिभक्तत्वं कौलीन्यं च दर्शितम् ॥ १७७ ॥

178) [वक्षःस्थलं च सुभटस्य रुधिरकुंकुमविलिप्ताङ्गस्य । वरकामिनीव चुम्वत्युरसि निषण्णा शिवा वदनम् ॥] शिवा शृगाली

1 J reads here and elsewhere किंभूत or कथंभूत for किंविशिष्ट.

१८. धवलवज्जा [धवलपद्धतिः]

179) संचुण्णियथोरजुयप्पहारसंजणियगरुयकिणसोहो।
धवलस्स महाभरकड्ढणाइ कंधो च्चिय कहेइ ॥ १ ॥

180) अह मरइ धुरालग्गो संचुण्णियसंधिवंधणो धवलो।
न हु पामरस्स विहुरे आरापरिघट्टणं सहइ ॥ २ ॥

181) अह तोडइ नियकंधं अह कड्ढइ गुरुभरम्मि दुव्वोज्झं।
धवलो धुरम्मि जुत्तो न सहइ उच्चारियं हक्कं ॥ ३ ॥

कस्यचित् सुभटस्योरसि निषण्णा वदनं चुम्बति। किंविशिष्टस्य। रुधिरमेव कुंकुमं तेन विलिप्ताङ्गस्य। वरकामिनीव। यथा वरकामिनी कुंकुमविलिप्ताङ्गस्य स्वकमितुः कामार्ता वदनं चुम्बति। अयं भावः। शस्त्रखण्डितशरीरस्रुतास्रप्लावितमुखवक्षःस्थलं सुभटमवलोक्य शृगाली रुधिरमांसलौल्यात् तदुपरि निपपात। अतोऽनुमीयते (? अत उपमीयते) वरकामिन्या सहेति ॥ १७८ ॥

179) [संचूर्णितपृथुयुगप्रहारसंजनितगुरुकिणशोभः। धवलस्य महाभरकर्षणानि स्कन्ध एव कथयति ॥] धवलस्य महाभराकर्षणानि स्कन्ध एव कथयति। किंविशिष्टः। संचूर्णितदीर्घयुगप्रहारसंजनितगुरुकिणशोभः। संचूर्णितश्चासौ विस्तीर्णयुगप्रहारसंजनितगुरुकिणशोभश्चेति कर्मधारयः ॥ १७९ ॥

180) [अथ म्रियते धुरालग्नः संचूर्णितसन्धिबन्धनो धवलः। न खलु पामरस्य विधुर आरापरिघट्टनं सहते ॥] अथ म्रियते धुरालग्नः संचूर्णितसन्धिबन्धनः। न खलु विधुरे पामरस्य आरापरिघट्टनं सहते धवलः ककुद्मान् ॥ १८० ॥

181) [अथ त्रोटयति निजस्कन्धमथ कर्षति गुरुभरे दुर्वाह्यम्। धवलो धुरि युक्तो न सहत उच्चारितं प्रेरणम् ॥] अथ त्रोटयति निजस्कन्धम्, अथ कर्षति गुरुभरे दुर्वाह्यं वस्तु। धवलो धुरि युक्तो न सहत उच्चारितं प्रेरणम् ॥ १८१ ॥

169) नेच्छइ सग्गग्गमणं कुवइ भडो सुरवहूहि निज्जन्तो।
गरुयपडिवक्खपेल्लियसामियकज्जे अणिम्माए ॥ ८ ॥

170) एक्को वि को वि नियगोत्तभूसणो धरउ जणणिउयरम्मि।
जो रिउघडाण समुहो परंमुहो परकलत्ताणं ॥ ९ ॥

171) वियडं सो परिसक्कउ सामिपसायं च सो समुव्वहउ।
दुव्वारवेरिवारणणिवारणा जस्स भुयदंडा ॥ १० ॥

172) एक्कं दंतम्मि पयं बीयं कुंभम्मि तइयमलहंतो।
बलिबंधविलसियं महुमहस्स आलंबए सुहडो ॥ ११ ॥

र्भर्तस्वामिनं नालिङ्गति। अत एव हे जीव मा व्रजेति सुभटप्रकाण्डवचनमिदम् ।। १६८ ॥

169) [नेच्छति स्वर्गगमनं कुप्यति भटः सुरवधूभिर्नीयमानः। गुरुकप्रतिपक्षक्षिप्तस्वामिकार्येऽनिर्मिते ।।] कश्चित्सुभटः स्वर्गगमनं नेच्छति। सुरवधूभिश्च नीयमानः स्वर्गं, ताभ्यः कुप्यति। क सति। गुरुप्रतिभटप्रेरितस्वामिकार्येऽनिर्मितेऽकृते सति। अयमत्र भावः। स्वामिकार्यकरणोत्थितयशःप्रसरं विहाय, गत्वरं स्वर्गतरुणीसुखं तृणायापि न मन्यत इति ।।१६९।।

170) [एकोऽपि कोऽपि निजगोत्रभूषणो ध्रियतां जनन्युदरे। यो रिपुघटानां संमुखः पराङ्मुखः परकलत्रेभ्यः ।।] एकोऽपि निजगोत्रभूषणं, तं जनन्युदरे धारयतु। यो रिपुघटानां संमुखोऽग्रयोद्धा। पराङ्मुखश्च परकलत्रेभ्यः। एतेनैतस्य शौर्यशीलशालित्वं व्यज्यते ।। १७० ।।

171) [विकटं स परिक्रामतु स्वामिप्रसादं च स समुद्वहतु। दुर्वारवैरिवारणनिवारणौ यस्य भुजदण्डौ ।।] स विकटं परिशक्नोतु (? परिष्वष्कतु), स्वामिप्रसादं च स समुद्वहतु। दुर्वारवैरिवारणनिवारणौ यस्य भुजदण्डौ। यो दुःसहशत्रुसामजनिवारणबाहुदण्डो भवति ॥ १७१ ॥

172) [एकं दन्ते पदं द्वितीयं कुम्भे तृतीयमलभमानः। बलिबन्धविलसितं मधुमथनस्यालम्बते सुभटः ।।] सुभटो बलिबन्धविलसितं महुमहस्स वामनमूर्तेर्विष्णोरालम्बते। किं कुर्वाणः सुभटः। एकं पदं चरण-

173) चलचमरकण्णचालिरविज्जिज्जंतो भडो गइंदेण।
ओ सुवइ सामिकयकज्जणिब्भरो दंतपल्लंके ॥ १२ ॥
174) गाढासणस्स कस्स वि उयरे निहयस्स मंडलग्गेण।
अद्धं महीइ पडियं तुरंगपिट्ठिट्ठियं अद्धं ॥ १३ ॥
175) सब्भावे पहुहियए जीए सग्गे जसे जए सयले।
ठविए रणम्मि सीसे कयकज्जो नच्चिओ सुहडो ॥ १४ ॥

विन्यासं दन्ते, द्वितीयं कुम्भे, तृतीयं पदमलभमानः। उक्तं च। एक्को पाउ पयाले बीओ बंभंडमंडलविलग्गो। तइओ रोसफुरंतो बलिबंधे वामणो जयइ॥ १७२ ॥

173) [चलचामरकर्णचञ्चलवीज्यमानो भटो गजेन्द्रेण। अहो स्वपिति स्वामिकृतकार्यनिर्भरो दन्तपल्यङ्के ॥] ओ इति अहो। भटः स्वपिति दन्तपल्यङ्के स्वामिकृतकार्येण निर्भरो निश्चिन्तः। किं क्रियमाणः। चलचमरौ यौ कर्णौ, ताभ्यां चालनशीलाभ्यां (? चलनशीलाभ्यां) वीज्यमानः। केन गजेन्द्रेण हस्तिना। कोऽर्थः। हस्तिना कृतप्रहारोऽपि तद्दन्तमारूढः सन् मृत एव तिष्ठति। ज्ञायते किल कर्णचमरवीज्यमानः कृतस्वामिकार्यनिश्चिन्तः स्वपिति। अन्योऽपि यो नरः कृतस्वामिकार्यो भवति, स निश्चिन्तः सन् पल्यङ्के चामरैर्वीज्यमानः शेते॥ १७३ ॥

174) [गाढासनस्य कस्याप्युदरे निहतस्य मण्डलाग्रेण। अर्धं मह्यां पतितं तुरंगपृष्ठस्थितमर्धम् ॥] कस्यचित् सुभटस्यार्धं मह्यां पतितम्। यतः किंविशिष्टस्य। उदरे मण्डलाग्रेण खड्गेन निहतस्य प्रहतस्य। अर्धं च तुरंगपृष्ठस्थितम्। तत्र कारणमाह विशेषणद्वारा। किंविशिष्टस्य। गाढासनस्य। अनेन सुभटस्य योधित्व[1]शूरत्वमुक्तम् ॥ १७४ ॥

175) [सद्भावे प्रभुहृदये जीवे स्वर्गे यशसि जगति सकले। स्थापिते रणे शिरसि कृतकार्यो नर्तितः सुभटः ॥] सुभटो नर्तितः। किंविशिष्टः। कृतकार्यः। क सति। सद्भावे प्रभुहृदये, जीवे स्वर्गे, यशसि जगति सकले, रणे शिरसि स्थापिते कृतकृत्यः। सद्भावं युद्धे निष्कपटत्वं

1 J योधत्व

182) चिक्कणचिक्खल्लचहुट्टचक्कथक्के भरम्मि जाणिहिसि ।
अविसेसन्नय गहवइ परंमुहो जं सि धवलाणं ॥ ४ ॥

183) अमुणियगुणो न जुप्पइ[1] न मुणिज्जइ स य गुणो अजुत्तस्स ।
थक्के भरे विसूरइ अउव्ववग्गं गओ धवलो ॥ ५ ॥

184) सो च्चिय सयडे सो च्चिय हलम्मि सो च्चिय वहेइ पिट्ठीए ।
बहुगोधणो वि हलिओ नंदइ एक्केण धवलेण ॥ ६ ॥

185) कत्तो लब्भंति धुरंधराइ धवलाइ भरसमत्थाइं ।
अइविहुरे गुरुभारं कड्ढंति य लीलमत्ताए ॥ ७ ॥

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182) [चिक्कणकर्दममग्नचक्रस्थिते भरे ज्ञास्यसि । अविशेषज्ञ गृहपते पराङ्मुखो यदसि धवलेभ्यः ॥] गृहपतेऽविशेषज्ञ, यद् धवलेभ्यः पराङ्मुखोऽसि, तद् भरे ज्ञास्यसि । किंविशिष्टे भरे । चिक्कणः स्त्यानश्चासौ चिक्खल्लो कर्दमः, तत्र चहुट्टं मग्नं यत् चक्रं, तेन थक्को स्थितः । तस्मिन्नेवंविधे भरे सति । कश्चनाविशेषज्ञस्त्यक्तविधुरे सहायभूतभृत्यः पश्चाद्-व्यसनशतपतितकुटुम्ब एवमुच्यते ॥ १८२ ॥

183) [अज्ञातगुणो न युज्यते न ज्ञायते स च गुणोऽयुक्तस्य । स्थिते भरे खिद्यतेऽपूर्ववल्गां गतो धवलः ॥] अज्ञातगुणोऽनसि न योज्यते । स च गुणस्तस्यायोजितस्य न ज्ञायते । धवलोऽपूर्ववल्गां गतोऽपूर्वेण सह योजितो भरे स्थिते सति विसूरइ खिद्यते ॥ १८३ ॥

184) [स एव शकटे स एव हले स एव वहति पृष्ठे । बहुगोधनोऽपि हालिको नन्दत्येकेन धवलेन ॥] हालिको ग्रामणीर्बहुगोधनोऽप्येकेन धवलेन नन्दति, हृष्यति, समृद्धो भवति वा । कथम् । तदेव दर्शयति । स एव शकटेऽनसि, स एव हले, स एव वहति पृष्ठयाम् । अतः कारणादेको धवलः सकलमपि कार्यं गृहपतेः साधयतीत्यर्थः ॥ १८४ ॥

185) [कुतो लभ्यन्ते धुरंधरा धवला भरसमर्थाः । अतिविधुरे गुरुभरं कर्षन्ति च लीलामात्रेण ॥] कुतो लभ्यन्ते धुरंधरा भरसमर्था

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१९. विंझवज्जा [विन्ध्यपद्धतिः]

186) दंतच्छोहं तडवियडमोडणं सरसपल्लवुल्लिहणं ।
जइ विंझो च्चिय न सहइ ता करिणो कत्थ वच्चंति ॥ १ ॥

187) सा रेवा ताइ पाणियाइ ते च्चेव करिणिसंघाया ।
सा सल्लइ सल्लइ गयवरस्स विंझं मुयंतस्स ॥ २ ॥

188) विंझेण विणा वि गया नरवइभवणेसु गोरविज्जंति ।
विंझो न होइ अगओ गएहि बहुएहि वि गएहिं ॥ ३ ॥

189) गोमहिसतुरंगाणं पसूण सव्वाण जुज्जए ठाणं ।
दड्ढगइंदाण पुणो अह विंझो अह महाराओ ॥ ४ ॥

धवलाः । अत्र प्राकृते पुंस्त्वेऽपि नपुंसकत्वम्[1] । यतस्तेऽतिविधुरे नद्युत्तारे नद्युच्चतटादौ गुरुभरं लीलयैव कर्षन्ति । एवंविधा धवला दुर्लभाः ।।१८५।।

186) [दन्तक्षोभं तटविकटमोटनं सरसपल्लवोल्लेखनम् । यदि विन्ध्य एव न सहते तत् करिणः कुत्र व्रजन्ति ।।] दन्तक्षोभं, तटविकटमोटनं, सरसपल्लवोल्लेखनं सरसपल्लवत्रोटनं यदि विन्ध्यो न सहते तदा करिणः कुतो व्रजन्ति । न कुत्रापि ।। १८६ ।।

187) [सा रेवा तानि पानीयानि ते चैव करिणीसंघाताः । सा सल्लकी शल्यायते गजवरस्य विन्ध्यं मुञ्चतः ।।] सा रेवा नर्मदा । तानि लोकोत्तराणि स्वादूनि पानीयानि । त एव स्नेहलाः करिणीसंघाताः । गणिकारिकावृन्दानि (?) । सा सरसपल्लवा सल्लकी गजवरस्य शल्यायते । किं कुर्वतः । विन्ध्यं मुञ्चतः । एते पदार्था विन्ध्योत्पन्नाः ।। १८७ ।।

188) [विन्ध्येन विनापि गजा नरपतिभवनेषु गौरविता भवन्ति । विन्ध्यो न भवत्यगजो गजैर्बहुभिरपि गतैः ।।] विन्ध्येन विनापि गजा नरपतिभुवनेषु गौरव्यन्ते । विन्ध्योऽगजो न भवति गजैर्बहुभिरप्यन्यत्र गतैः । एतेन गजविन्ध्ययोरपि परस्परं शोभातिशयः ॥ १८८ ॥

189) [गोमहिषतुरंगाणां पशूनां सर्वेषां युज्यते स्थानम् । दग्धगजेन्द्राणां पुनरथ विन्ध्योऽथ महाराजः ॥ १८९ ।।]

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1 J अत्र प्राकृते नपुंसकेऽपि पुंस्त्वम्

२०. गयवज्जा [गजपद्धतिः]

190) वियलियमएण गयजोव्वणेण हल्लंतदंतमुसलेण।
अज्ज वि वणं सणाहं जूहाहिव पइ जियंतेण ॥ १ ॥

191) अज्ज वि संभरइ गओ मज्जंतो सरवरम्मि लीलाए।
जं करिणिकरग्गुम्मूलिएण पहओ मुणालेण ॥ २ ॥

192) मा सुमरसु चंदणपल्लवाण करिणाह गेण्ह तिणकवलं।
जा जह परिणमइ दसा तं तह धीरा पडिच्छंति ॥ ३ ॥

193) मा झिज्जसु अणुदियहं करिणिविओएण मूढ करिणाह।
सोक्खं न होइ कस्स वि निरंतरं एत्थ संसारे ॥ ४ ॥

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190) [विगलितमदेन गतयौवनेन चलद्दन्तमुसलेन। अद्यापि वनं सनाथं यूथाधिप त्वया जीवता ॥] हे यूथाधिप, अद्यापि त्वया जीवता वनं सनाथं सस्वामि। "पइ मइ" इति त्वया मयेत्यर्थे। किंविशिष्टेन। विगलितमदेन, गतयौवनेन, चलद्दशनमुसलेन ॥ १९० ॥

191) [अद्यापि संस्मरति गजो मज्जन् सरोवरे लीलया। यत् करिणीकराग्रोन्मूलितेन प्रहतो मृणालेन ॥] अद्यापि गजः संस्मरति। किमिति। यत् प्रहतो मृणालेन। किंविशिष्टेन। करिणीकराग्रोन्मूलितेन। किं कुर्वन्। सरोवरे लीलया मज्जन् ॥ १९१ ॥

192) [मा स्मर चन्दनपल्लवानां करिनाथ गृहाण तृणकवलम्। या यथा परिणमति दशा तां तथा धीराः प्रपद्यन्ते ॥] मा स्मर चन्दनपल्लवानां करिनाथ गृहाण तृणकवलम्। या यथा परिणमति दशा तां तथा धीराः प्रतीच्छन्ति। चन्दनपल्लवान् परित्यज्य प्राप्तानि तृणानि भक्षयेत्यर्थः ॥ १९२ ॥

193) [मा क्षीयस्वानुदिवसं करिणीवियोगेन मूढ करिनाथ। सौख्यं न भवति कस्यापि निरन्तरमत्र संसारे ॥] हे मूढ करिनाथ, अनुदिवसं करिणीवियोगेन मा खिद्यस्व। सौख्यं न भवति कस्याप्यनवरतमत्र संसारे ॥ १९३ ॥

194) जायासुयविरहविसंठुलस्स जूहाहिवस्स विंझम्मि ।
ते सरसपल्लवा सल्लईइ विसकवलसारिच्छा ॥ ५ ॥
195) गरुयछुहाउलियस्स य वल्लहकरिणीसुहं भरंतस्स ।
सरसो मुणालकवलो गयस्स हत्थे च्चिय विलीणो ॥ ६ ॥
196) तह नीससियं जूहाहिवेण चिरविलसियं भरंतेण ।
करगहियं तिणकवलं हरियं जह झत्ति पज्जलियं ॥ ७ ॥
197) विरहपलित्तो रे वरगइंद मा भंज सयलवणराई ।
उम्मूलिए वि विंझे विरहावत्था तह च्चेय ॥ ८ ॥
198) जूहाओ वणगहणं गहणाउ सरं सराउ गिरिसिहरं ।
सिहराहिंतो पुहविं निएइ हत्थी पियाविरहे ॥ ९ ॥

194) [जायासुतविरहविसंष्ठुलस्य यूथाधिपतेर्विन्ध्ये । ते सरसपल्लवाः सल्लक्या विषकवलसदृक्षाः ॥] विन्ध्ये यूथाधिपतेस्ते सरसपल्लवाः सल्लक्या विषकवलसदृक्षाः । कारणं विशेषणद्वारेणाह । किंविशिष्टस्य यूथाधिपतेः । जायासुतविरहविसंष्ठुलस्य ॥ १९४ ॥

195) [गुरुक्षुधाकुलितस्य च वल्लभकरिणीसुखं स्मरतः । सरसो मृणालकवलो गजस्य हस्त एव विलीनः ॥] गजस्य सरसो मृणालकवलो हस्त एव विलीनो हस्त एव स्थितः । न तु भक्षितः । कारणमाह । वल्लभकरिणीसुखं स्मरतः । कदाचिद् अक्षुधितो भवेत् । गरुयछुहाउलियस्स वि बृहत्क्षुधाकुलितस्यापि ॥ १९५ ॥

196) [तथा निःश्वसितं यूथाधिपेन चिरविलसितं स्मरता । करगृहीतं तृणकवलं हरितं यथा झटिति प्रज्वलितम् ॥] तथा निःश्वसितं यूथाधिपेन चिरविलसितं स्मरता, यथा करगृहीतं हरितमपि आर्द्रतृणकवलं झटिति प्रज्वलितम् ॥ १९६ ॥

197) [विरहप्रदीप्त रे वरगजेन्द्र मा भङ्ग्धि सकलवनराजीः । उन्मूलितेऽपि विन्ध्ये विरहावस्था तथैव ॥] विरहप्रदीप्त रे वरगजेन्द्र मा भञ्जय सकलवनराजीः, यतो विन्ध्येऽप्युन्मूलिते विरहावस्था तथैव ॥ १९७ ॥

198) [यूथाद्वनगहनं गहनात्सरः सरसो गिरिशिखरम् । शिखरात्पृथिवीं पश्यति हस्ती प्रियाविरहे ॥] हस्ती प्रियाविरहे यूथाद्वन-

199) करिणिकरप्पियणवसरससल्लईकवलभोयणं दंती ।
जइ न मरइ सुमरंतो ता किं किसिओ वि मा होउ ॥ १० ॥

२१. सीहवज्जा [सिंहपद्धतिः]

200) किं करइ कुरंगी बहुसुएहि ववसायमाणरहिएहिं ।
एक्केण वि गयघडदारणेण सिंही सुहं सुवइ ॥ १ ॥

201) जाइविसुद्धाण नमो ताण मइंदाण अहह जियलोए ।
जे जे कुलम्मि जाया ते ते गयकुंभणिद्दलणा ॥ २ ॥

गहनं पश्यति, वाञ्छतीति यावत् । गहनात् सरः सरोवरम् । सरोवराद्गिरिशिखरम् । गिरिशिखरात् पृथ्वीं वाञ्छति । विरहासहनात् (? विरहासहनत्वात्) क्वापि स्थितिं न भजते ॥ १९८ ॥

199) [करिणीकरार्पितनवसरससल्लकीकवलभोजनं दन्ती । यदि न म्रियते स्मरंस्तदा किं कृशितोऽपि मा भवतु ॥] दन्ती यदि न म्रियते तदा कृशोऽपि किं मा भवतु । किं कुर्वन् । स्मरन् । किं तत् । करिणीकरार्पितनवार्द्रसल्लकीकवलभोजनम् । अयमत्र भावः । आत्मवल्लभाशुण्डादण्डार्पितसल्लकीकवलभोजनं स्मरतो मरणं संभवति का कथा कार्श्यस्येति ॥ १९९ ॥

200) [किं करोति कुरङ्गी बहुसुतैर्व्यवसायमानरहितैः । एकेनापि गजघटादारकेण सिंही सुखं स्वपिति ॥] व्यवसायमानरहितैर्बहुसुतैः कुरङ्गी हरिणी किं करोति । तथा बहुसुतेष्वपि विद्यमानेषु मृगी न निर्भया भवति । सिंही पुनः सुखं स्वपिति, एकेनैव सुतेन सिंहकिशोरकेण । यतः किंविशिष्टेन । गजघटादारकेण । अत एव निर्भया सिंही भवतीत्यर्थः ॥ २०० ॥

201) [जातिविशुद्धेभ्यो नमस्तेभ्यो मृगेन्द्रेभ्योऽहह जीवलोके । ये ये कुले जातास्ते ते गजकुम्भनिर्दलनाः ॥] अहह इति अद्भुते । तेभ्यो मृगेन्द्रेभ्यो नमो नमस्कारोऽस्तु । क्व । जीवलोके । किंविशिष्टेभ्यः । जातिविशुद्धेभ्यः । यतस्तेषां कुले ये ये जातास्ते ते गजकुम्भनिर्दलनाः ॥ २०१ ॥

202) मा जाणह जह[1] तुंगत्तणेण पुरिसाण होइ सोंडीरं।
मडहो वि मइंदो करिवराण कुंभत्थलं दलइ ॥ ३ ॥
203) वेण्णि वि रण्णुप्पन्ना वज्झंति गया न चेव केसरिणो।
संभाविज्जइ मरणं न गंजणं धीरपुरिसाणं ॥ ४ ॥

२२. वाहवज्जा [व्याधपद्धतिः]

204) एक्कसरपहरदारियमाइंदगइंदजुज्झमाभिडिए।
वाहि न लज्जसि नच्चसि दोहग्गे पायडिज्जंते ॥ १ ॥

202) मा जानीत यथा तुङ्गत्वेन पुरुषाणां भवति शौण्डीर्यम्। लघुरपि मृगेन्द्रः करिवराणां कुम्भस्थलं दलयति ॥] पुरुषाणां तुङ्गत्वेन शौण्डीर्यं बलं भवति इति मा स्म जानीत। तुङ्गत्वेन न किमपि सिध्यति। मृगेन्द्रो लघुरपि करिवराणां हस्तिराजानां कुम्भस्थलं दारयति। केवलं तेज एव कारणं न तूच्चैस्त्वम्। मडहो लघुः। देशीयपदमिदम्। अग्रेऽपि वक्ष्यति मालतीपद्धतौ यथा "मडहा मालइकलिया" (गाथा २३०) इति ॥ २०२ ॥

203) [द्वावप्यरण्योत्पन्नौ बध्यन्ते गजा न चैव केसरिणः। संभाव्यते मरणं न कलङ्को धीरपुरुषाणाम् ॥] बध्यन्ते गजा न चैव केसरिणः। उभयेऽपि किंविशिष्टाः। अरण्योत्पन्नाः। यतो मरणमेव संभाव्यते न गंजनं विगोपकं धीरपुरुषाणाम् ॥ २०३ ॥

204) [एकशरप्रहारदारितमृगेन्द्रगजेन्द्रयुद्धे प्रवृत्ते। व्याधि न लज्जसे नृत्यसि दौर्भाग्ये प्रकाश्यमाने ॥] एकशरप्रहारदारितमृगेन्द्रगजेन्द्रयुद्धे प्रवृत्ते, हे व्याधि व्याधवनिते, न लज्जसे, यन्नृत्यसि। यतः दौर्भाग्ये प्रकटीक्रियमाणे। अयं भावः। एकशरप्रहारपातितसिंहगजं भर्तारमवलोक्य शौर्यवतो वनितास्मीति गर्वायमाणा व्याधवधूर्ननर्त। तां च नृत्यन्तीं समवलोक्य तत्सखी ब्रूते। हे मूढे, त्वत्पतिश्चेत् त्वय्यासक्तो भवेत् ततः किं, बहुभिरपि शरप्रहारैर्हरिणं हन्ति। अत एव त्वय्यननुरक्तत्वाच्छक्तिक्षयाभावे गजेन्द्रमृगेन्द्रावेकेनैव शरेण जघान। अतस्तव नर्तनं निजदौर्भाग्यप्रकटनाय प्रत्युतेदमिति। प्राकृते पहरपहारौ शब्दौ द्वावपि भवतः ॥ २०४ ॥

1 B, C, G, I, Laber जइ

205) कत्तो तं रायघरेसु विलसियं जं घरम्मि वाहस्स ।
गयकुंभवियारियमोत्तिएहि जं जंगलं किणइ ॥ २ ॥
206) अज्ज कयत्थो दियहो वाहवहू रूवजोव्वणुम्मइया ।
सोहग्गं धणुरुंपच्छलेण रच्छासु विक्खिरइ ॥ ३ ॥
207) ओ खिप्पइ मंडलमारुएण गेहंगणाउ वाहीए ।
सोहग्गधयवडाइ व्व धणुरओरुंपरिंछोली ॥ ४ ॥
208) जह जह वड्ढंति थणा तह तह झिज्जंति पंच वत्थूणि ।
मज्झं पइ कोयंडं पल्लिजुवाणा सवत्तीओ ॥ ५ ॥

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205) [कुतस्तद्राजगृहेषु विलसितं यद्गृहे व्याधस्य । गजकुम्भविदारितमौक्तिकैर्यज्जांगलं क्रीयते ।।] कुतस्तद्राजगृहेषु विलसितं यद् गृहे व्याधस्य वर्तते । कथम् । यद्गजकुम्भविदारितमौक्तिकैरुपलक्षितं मांसं क्रीयते ।। २०५ ।।

206) [अद्य कृतार्थो दिवसो व्याधवधू रूपयौवनोन्मत्ता । सौभाग्यं धनुरुल्लिखनच्छलेन रथ्यासु विकिरति ।।] अद्य कृतार्थो दिवसो व्याधवधू रूपयौवनोन्मादिता सौभाग्यं धनुरुल्लिखनव्याजेन रथ्यासु विस्तृणोति । अयं भावः । तस्यामासक्तः शक्तिक्षयात प्रत्यहं धनुस्तनूकरोति भर्ता । तस्य च त्वगुत्करं कचवरं रथ्यायां निक्षिपति तद्वधूः । ज्ञायते किलात्मीयं सौभाग्यं लोकेषु दर्शयति ।। २०६ ।।

207) [अहो क्षिप्यते मण्डलमारुतेन गेहाङ्गणाद्व्याधवध्वाः । सौभाग्यध्वजपटानीव धनूरजस्त्वक्पङ्क्तिः ।।] ओ अहो मंडलमारुएण मण्डलीवातेन धनूरजस्त्वक्पङ्क्तिः क्षिप्यत उड्डीयते । कस्मात् । गेहाङ्गणात् । सौभाग्यध्वजपताकेव व्याधवध्वाः ।। २०७ ।।

208) [यथा यथा वर्धेते स्तनौ तथा तथा क्षीयन्ते पञ्च वस्तूनि । मध्यं पतिः कोदण्डः पल्लियुवानः सपत्न्यः ।।] यथा यथा वर्धेते स्तनौ व्याधवध्वास्तथा तथा खिद्यन्ते (? क्षीयन्ते) पञ्च वस्तूनि । कानि तानीत्याह । मध्यमुदरम् । पतिः । कोदण्डः । पल्लियुवानः । सपत्न्यः ॥ २०८ ॥

209) जह जह वड्ढंति थणा वियसइ मयणो सवम्महा दिट्ठी ।
तह तह वाहजुवाणो दियहे दियहे धणुल्लिहइ ॥ ६ ॥

210) जह जह न चडइ चावो उम्मिल्लइ करह पल्लिणाहस्स ।
तह तह सुण्हा विप्फुल्लगंडविवरुम्मुही हसइ ॥ ७ ॥

211) दिन्नं थणाण अग्घं करिणीजूहेण वाहवहुयाए ।
रंडत्तणं न पत्तं हे सुंदरि तुह पसाएण ॥ ८ ॥

212) सिहिपेहुणावयंसा वहुया वाहस्स गव्विरी[1] भमइ ।
गयमुत्तागहियपसाहणाण मज्झे सवत्तीणं ॥ ९ ॥

209) [यथा यथा वर्धेते स्तनौ विकसति मदनः समन्मथा दृष्टिः । तथा तथा व्याधयुवा दिवसे दिवसे धनुरुल्लिखति ॥] दिवसे दिवसे प्रतिदिवसम् ॥ २०९ ॥

210) [यथा यथा नारोहति चापो भ्रश्यते (स्रंसते) करात् पल्लिनाथस्य । तथा तथा स्नुषा विफुल्लगण्डविवरोन्मुखी भवति ॥] यथा यथा चापो न चटति, करह हस्तात् उम्मिल्लइ भ्रश्यति । कस्य । पल्लिनाथस्य । तथा तथा सुण्हा वधूर्विस्फुल्लगण्डपराङ्मुखी हसति । अचटितप्रत्यञ्चं कराद् भ्रश्यच्च धनुर्दृष्ट्वा सुन्दरं मय्यासक्तोऽसौ प्रिय एवंविधामवस्थां प्रापेति विकसितकपोलं पराङ्मुखी हसति ॥ २१० ॥

211) [दत्तः स्तनयोरर्घः करिणीयूथेन व्याधवध्वाः । रण्डात्वं न प्राप्तं हे सुन्दरि तव प्रसादेन ॥] करिणीजूहेण हस्तिनीवृन्देन व्याधवध्वाः स्तनयोरर्घं दत्तम् । किमिति । हे सुन्दरि तव स्तनयोः पूजनं कुर्मः । तव प्रसादतो रण्डात्वं न प्राप्तमस्माभिः । यदि त्वय्यनासक्तोऽभविष्यत् तर्हि त्वद्भर्तास्मत्पतिम् एकेनैवेषुणाहनिष्यत् । इदानीं त्वत्कुचप्रसादतो जीवद्धवाः स्म इति भावः ॥ २११ ॥

212) [शिखिपिच्छावतंसा वधूर्व्याधस्य गर्ववती भ्राम्यति । गजमुक्तागृहीतप्रसाधनानां मध्ये सपत्नीनाम् ॥] व्याधस्य वधूर्गर्वोद्वहनशीला भ्राम्यति । क्व । मध्ये सपत्नीनाम् । किंविशिष्टानाम् । गजमुक्ताभिर्गृहीतप्रसाधनानाम् । सा च किंविशिष्टा । शिखिपिच्छावतंसा । तर्हि गर्वो–

1 G गव्विया

213) वाणियय हत्थिदंता कत्तो अम्हाण वग्घकित्तीओ ।
उत्तुंगथोरथणवट्टसालसा जं वहू सुवइ ॥ १० ॥

214) वग्घाण नहा सीहाण केसरा मोत्तिया गइंदाणं ।
कत्तो वाणिय अम्हं मयचम्मपरिग्गहो नत्थि ॥ ११ ॥

२३. हरिणवज्जा [हरिणपद्धतिः]

215) हरिणा जाणंति गुणा रण्णे वसिऊण [1]गेयमाहप्पं ।
ताणं चिय नत्थि घणं जीयं वाहस्स अप्पंति ॥ १ ॥

216) अम्हाण तिणंकुरभोयणाण न हु किंचि संचियं दविणं ।
मह मंसपिंडतुट्ठो जइ वच्चइ ता अहं धन्नो ॥ २ ॥

दहनशीला कथम् । एता मत्सपत्नीः कामयमानस्तद्दिनेऽद्रवीभूतचित्तः शक्तिवाहुल्याद्गजान् हन्ति । गजशिरःपिण्डगलितमुक्ताफलैर्मण्डयति ताः । मय्यासक्तश्च क्षीणशक्तिस्तद्दिने मयूरं मारयति । तन्मयूरपिच्छावतंसका धन्याहमिति भावः ॥ २१२ ॥

213) [वाणिजक हस्तिदन्ताः कुतोऽस्माकं व्याघ्रकृत्तयः । उत्तुंगपृथुस्तनपट्टसालसा यद्वधूः स्वपिति ॥] वाणिजक कुतोऽस्माकं हस्तिदन्ताः कुतश्च व्याघ्रकृत्तयो व्याघ्रचर्माणि, यतो हेतोरुत्तुंगविस्तीर्णस्तनपट्टसालसा वधूः स्वपिति ॥ २१३ ॥

214) [व्याघ्राणां नखाः सिंहानां केसरा मौक्तिकानि गजेन्द्राणाम् । कुतो वाणिजास्माकं मृगचर्मपरिग्रहो नास्ति ॥] व्याघ्राणां नखाः सिंहानां केसरा मौक्तिकानि गजेन्द्राणां कुतो वाणिजास्माकं मृगचर्मपरिग्रहोऽपि नास्ति । अत्रापि पूर्वोक्तो भावो ज्ञातव्यः ॥ २१४ ॥

215) [हरिणाः जानन्ति गुणानरण्य उषित्वा गेयमाहात्म्यम् । तेषामेव नास्ति धनं जीवं व्याधस्यार्पयन्ति ॥ २१५ ॥]

216) [अस्माकं तृणाङ्कुरभोजनानां न खलु किमपि संचितं द्रविणम् । मम मांसपिण्डतुष्टो यदि व्रजति तदाहं धन्यः ॥] अस्माकं तृणांकुरभोजनानां न खलु किमपि संचितं द्रविणं वर्तते । यद्यसौ गायनो व्याधो मम मांसपिण्डतुष्टो व्रजति तदाहं धन्यः ॥ २१६ ॥

1 G गीयमाहप्पं

217) एक्केण वि सरउ सरेण वाह किं बीयएण गहिएण ।
एक्कं पि वसइ जीयं हयास दोण्हं पि य सरीरे ॥ ३ ॥

218) सरसल्लिएण भणियं कंधं धुणिऊण जुण्णहरिणेण ।
गिज्जउ पुणो वि गिज्जउ जाव य कंठट्ठिओ जीवो ॥ ४ ॥

219) घाएण मओ सद्देण मई चोज्जेण वाहवहुया वि ।
अवठंभिऊण धणुहं वाहेण वि मुक्किया[1] पाणा ॥ ५ ॥

२४. करहवज्जा [करभपद्धतिः]

220) कंकेल्लिपल्लवोव्वेल्लमणहरे जइ वि नंदणे चरइ ।
करहस्स तह वि मरुविलसियाइ हियए खुडुक्कंति ॥ १ ॥

217) [एकेनापि पूर्यतां शरेण व्याध किं द्वितीयेन गृहीतेन । एकोऽपि वसति जीवो हताश द्वयोरपि च शरीरे ।।] हे व्याध, एकेनापि शरेण सरउ पूर्यतां, किं द्वितीयेन गृहीतेन। एकमेव जीवं (? जीवितं) द्वयोरप्यावयोर्दम्पत्योः शरीरे वसति । हे हताश। हता आशा येन तस्य संबोधनम् ।। २१७ ।।

218) [शरशल्यितेन भणितं स्कन्धं धूत्वा जीर्णहरिणेन । गीयतां पुनर्गीयतां यावच्च कण्ठस्थितो जीवः ।।] शरशल्यितेन भणितं स्कन्धं विधूय जीर्णहरिणेन । गीयतां पुनरपि गीयतां यावन्मम कण्ठस्थितो जीवः ।। २१८ ।।

219) [घातेन मृगः शब्देन मृगी आश्चर्येण व्याधवधूरपि । अवष्टभ्य धनुर्व्याधेनापि मुक्ताः प्राणाः ।।] घातेन मृगो मृत इत्यध्याहार्यम् । शब्देन म्रियमाणमृगशब्देन हरिणारटितेन मृगी मृता । चोज्जेण – " अहो एतस्या मृग्या अपि प्रेमातिरेकः." इत्याश्चर्येण व्याधवधूरपि । धनुरवष्टभ्य, " हरिणदम्पती तावन्मया मारितौ । मद्वल्लभाप्येतयोः पश्वोरपि प्रेमातिरेकमवलोक्य मृता । एतया विना ममापि जीवितेन किं कर्तव्यम् " इति व्याधेनापि मुक्ताः प्राणाः ।। २१९ ।।

220) [कङ्केल्लिपल्लवोद्वेलमनोहरे यद्यपि नन्दने चरति । करभस्य तथापि मरुविलसितानि हृदये आविर्भवन्ति ।।] कङ्केल्लिपल्लवोद्वेलमनोहरे

1 C मुंचिया

221) ते गिरिसिहरा ते पीलुपल्लवा ते करीरकसरक्का ।
लब्भंति करह मरुविलसियाइ कत्तो वणेत्थम्मि ॥ २ ॥

222) पुणरुत्तपसारियदीहकंधरो करह किं पलोएसि ।
कत्तो लब्भंति मरुत्थलीउ दिव्वे पराहुत्ते ॥ ३ ॥

223) दीहुण्हपउरणीसाससोसियासेसपीलुसयसिहरो ।
कवलं पि न गेण्हसि करह मुद्ध किं चक्खियमपुव्वं ॥ ४ ॥

224) उन्नयकंधर मा जूर करह ता धरसु किं चि चरिऊण ।
तुह जोग्गा अक्कमरुत्थलीइ[1] तुंगा तरू कत्तो ॥ ५ ॥

यद्यपि नन्दने चरति, तथापि करभस्य मरुविलसितानि मरुस्थले कण्टकजालभक्षणानि हृदय आविर्भवन्ति ॥ २२० ॥

221) [तानि गिरिशिखराणि ते पीलुपल्लवास्ते करीरकुड्मलाः । लभ्यन्ते करभ मरुविलसितानि कुतो वनेऽत्र ॥] तानि गिरिशिखराणि । प्राकृते नपुंसकेऽपि पुंस्त्वं क्वापि । ते पीलुपल्लवाः । ते करीरकसरक्का करीरकुड्मलस्वेच्छाभक्षणानि । एवंविधानि मरुविलसितानि कुतोऽत्र वने लभ्यन्ते । न क्वापीत्यर्थः ॥ २२१ ॥

222) [पुनरुक्तप्रसारितदीर्घकन्धरः करभ किं प्रलोकयसि । कुतो लभ्यन्ते मरुस्थल्यो दैवे पराङ्मुखे ॥ २२२ ॥]

223) [दीर्घोष्णप्रचुरनिःश्वासशोषिताशेषपीलुशतशिखरः । कवलमपि न गृह्णासि करभ मुग्ध किमास्वादितमपूर्वम् ॥] दीर्घोष्णप्रचुरनिःश्वासशोषिताशेषपीलुशतशिखरो यत् कवलमपि न गृह्णासि हे मुग्ध करभ किमपूर्वं भवतास्वादितम् ॥ २२३ ॥

224) [उन्नतकन्धर मा खिद्यस्व करभ तावद् ध्रियस्व किंचिच्चरित्वा । तव योग्या अर्कमरुस्थल्यां तुङ्गास्तरवः कुतः ॥] उन्नतकन्धर हे करभ मा खिद्यस्व । तत् तस्माद् धरस्व किंचिच्चरित्वा । तव योग्या अर्कमरुस्थल्यस्तुङ्गास्तरवः कुतो वर्तन्ते, अपि तु न सन्ति ॥ २२४ ॥

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1 BC अक्कमरुत्थलीउ

225) जं जीहाइ विलग्गं किंचि वरं मामि तस्स तं दिट्ठं ।
थुक्केइ चक्खिउं वणसयाइ करहो धुयग्गीवो ॥ ६ ॥

226) अन्नेहिं पि न पत्ता पत्तलकरहेहि करह सा वेल्ली ।
को एसो तुज्झ गहो जं चिंतसि विंझसिहराइं ॥ ७ ॥

२५. मालईवज्जा [मालतीपद्धतिः]

227) तह तुह विरहे मालइ महिमंडलवंदणिज्जमयरंदे ।
परिझीणं भमरउलं जह जायं मसयवंदं व ॥ १ ॥

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225) [यज्जिह्वायां विलग्नं किंचिद्वरं सखि तस्य तद्दृष्टम् । थूत्करोत्यास्वाद्य वनशतानि करभो धुतग्रीवः ॥] कश्चन युवा कांचनापूर्वां तरुणीमवलोक्य विरुद्धामपि पूर्वरमितामनाकलय्य तामलभमानः शिरो धूनयति । थूत्कारयति च । तं तादृशमवलोक्य सा रूपवती सखीं प्रति ब्रूते । हे मामि सखि, करभो धुतग्रीवो वनशतानि चक्खिउं आस्वादयितुं थूत्करोति । युक्तोऽयमर्थोऽथवा यद्विरुद्धमपि यस्य जिह्वायां लग्नम् । कोऽर्थः । यस्मै यद्रोचते तस्य तदेव वरम् इति भावः ॥ २२५ ॥

226) [अन्यैरपि न प्राप्ता कृशकरभैः करभ सा वल्ली । क एष तव ग्रहो यच्चिन्तयसि विन्ध्यशिखराणि ॥] हे करभ, अन्यैरपि कृशकरभैरियं वल्ली न प्राप्ता । क एष तव ग्रहो यच्चिन्तयसि विन्ध्यशिखराणि । को भावः । इयं मत्सखी रन्तुम् अकुण्ठसौभाग्ययुक्तैरपि युवभिर्न प्रापे । त्वद्भाग्याच्च स्वयमप्यागतामिमां किमित्यवगणयसि यदन्यामवलोकयसि । को नाम तवाग्रह इति ध्वन्यते ॥ २२६ ॥

227) [तथा तव विरहे मालति महीमण्डलवन्दनीयमकरन्दे । परिक्षीणं भ्रमरकुलं यथा जातं मशकवृन्दमिव ॥] हे मालति जाति, तव विरहे, महीमण्डलवन्दनीयमकरन्दे, तथा क्षीणं कृशीभूतं भ्रमरकुलं यथा मशकवृन्दमिव जातम् इत्युत्तरार्धः । भावार्थस्त्वयम् । कांचन नायिकामागत्य दूती वदति । हे महीमण्डलस्थितयुवप्रार्थनीयसौभाग्यवति, त्वद्विरहे सकलमपि युवजातं तथा तानवमवलम्बते यथा द्वित्रिषु दिनेष्वनिष्टभाग्भविष्यति ॥ २२७ ॥

228) वड्ढसु मालइकलिए निब्भरमयरंदपरिमलुग्गारे।
मुंचंतु छप्पया सेसकुसुमसेवाकिलेसस्स ॥ २ ॥

229) वियसंतु नाम गंधुद्धुराउ सेसाउ कुसुमजाईओ।
इंदिंदिरस्स रणरणयकारणं मालइ च्चेव ॥ ३ ॥

230) मउहं मालइकलियं महुयर दट्ठूण किं पराहुत्तो।
एत्तो पसरइ भुवणंतराइ गंधो वियंभंतो ॥ ४ ॥

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228) [वर्धस्व मालतीकलिके निर्भरमकरन्दपरिमलोद्गारे। मुञ्चन्तु षट्पदाः शेषकुसुमसेवाक्लेशम् ॥] हे मालतीकलिके निर्भरमकरन्दपरिमलोद्गारे वर्धस्व। किमिति। पुष्पितायां त्वयि षट्पदा अशेषकुसुमसेवाक्लेशान्मुच्यन्ताम्। अशेषकुसुमानि परित्यज्य त्वत्कुसुमान्येवास्वादयन्तु, इत्युत्तरार्धः। भावार्थः पुनरेषः। हे तामरसाक्षि निर्भरयौवनरमणीये भवन्तीं सर्वावयवरूढप्रौढयौवनामालोक्य सर्वेऽपि युवानस्त्वामेवाहमहमिकया वाञ्छन्तु। भविष्यत्प्रौढतारुण्यारूढां नायिकां प्रति सखीवाक्यमिति ॥ २२८ ॥

229) [विकसन्तु नाम गन्धोद्धुराः शेषाः कुसुमजातयः। इन्दिन्दिरस्य रणरणककारणं मालत्येव ॥] विकसन्तु नाम गन्धोद्धुराः शेषकुसुमजातयः। इन्दिन्दिरस्य भ्रमरस्य रणरणककारणं मालत्येव। अयमभिप्रायः। भवन्तु सर्वा अपि स्त्रियो, यूनः पुनः कस्यापि कर्णान्तविश्रान्तलोचना कुचयुगलपीड्यमानचिबुका, चम्पककलिकागौराङ्गी अवतीर्णतारुण्या युवती रणरणकहेतुर्भवति ॥ २२९ ॥

230) [लघ्वीं मालतीकलिकां मधुकर दृष्ट्वा किं पराङ्मुखः। इतः प्रसरति भुवनान्तराणि गन्धो विजृम्भमाणः ॥] हे मधुकर लघ्वीं मालतीकलिकामवलोक्य किं पराङ्मुखः संजातः। यत इतो मालत्या गन्धः प्रसरति। किं कुर्वाणः। भुवनान्तराणि विजृम्भमाणो व्याप्नुवन्। अयं भावः। कश्चिद्युवानवतीर्णतारुण्यां नायिकामालोक्य तामकामयमानस्तत्सख्योच्यते। हे युवन् किं पराङ्मुखः संजातोऽसि। अस्याः स कोऽपि यौवनभरः समुल्लसिष्यति येन सकलनगरीनारीरप्यतिशयिष्यते ॥ २३० ॥

231) मउहुलियाइ किं तुह इमीइ किं वा दलेहि तलिणेहिं ।
आमोए महुयर मालईइ जाणिहिसि माहप्पं ॥ ५ ॥

232) तह वासियं वणं मालईइ कुसुमेहि निब्भरं सरए ।
जह इत्थ तत्थ कत्थ वि भमरा दुक्खेहि लक्खंते ॥ ६ ॥

233) का समसीसी सह मालईइ सेसाण कुसुमजाईणं ।
जस्स वि गंधविलित्ता भसला भसलेहि पिज्जंति ॥ ७ ॥

234) कलियामिसेण उब्भेवि अंगुलिं मालईइ महमहियं ।
धरउ[1] जु धरणसत्थो मह एंतो महुयरजुवाणो ॥ ८ ॥

231) [लघुतया किं तवैतस्याः किं पत्रैस्तलिनैः । आमोदे मधुकर मालत्या ज्ञास्यसि माहात्म्यम् ॥] हे मधुकर, एतस्या लघुतया किं तव, किंवा तलिणेहिं विरलैः स्तोकैर्वा दलैः पत्रैः । यतोऽस्या आमोदेन माहात्म्यं ज्ञास्यसि । अयं भावः । कश्चन युवा संपूर्णकुचयुगलां मुग्धां वामाक्षीमवलोक्य तत्सख्योच्यते । अस्याः सुरतपाण्डित्येन गुणातिशयं ज्ञास्यसि । एतां मुग्धां लघ्वीं मा ज्ञासीरिति ॥ २३१ ॥

232) [तथा वासितं वनं मालत्या कुसुमैर्निर्भरं शरदि । यथात्र तत्र कुत्रापि भ्रमरा दुःखैर्लक्ष्यन्ते ॥] तथा वासितं मालत्या कुसुमैर्वनं निर्भरम् । क । शरदि । यथा अत्र तत्र कुत्रापि भ्रमरा दुःखैर्लक्ष्यन्ते ॥ २३२ ॥

233) [का समशीर्षिका सह मालत्या शेषाणां कुसुमजातीनाम् । यस्यापि गन्धविलिप्ता भ्रमरा भ्रमरैः पीयन्ते ॥] शेषाणां कुसुमजातीनां मालत्या सह का प्रतिस्पर्धा । यस्या गन्धविलिप्ता भ्रमरा भ्रमरैरेव पीयन्ते । गन्धवासिता भ्रमराः कुसुमान्येतानीति भ्रान्त्या भ्रमरैरास्वाद्यन्ते । गन्धातिशयोक्तिरियम् ॥ २३३ ॥

234) [कलिकामिषेणोर्ध्वीकृत्याङ्गुलिं मालत्या कथितम् । धरतु यो धरणसमर्थो माम् आयन् मधुकरयुवा ॥] कलिकाव्याजेनाङ्गुलिमूर्ध्वीकृत्य मालत्या महमहियं कथितमिति संज्ञा । किमित्याह । यो धारयितुं समर्थः स धारयतु मधुकरयुवा मां प्रत्यागच्छन् । भावोऽयम् । काचन नारी

1 B, C, G धरइ

235) पक्खुक्खेवं नहसूइखंडणं भमरभरसमुव्वहणं ।
उव सहइ थरहरंती वि दुब्बला मालइ च्चेव ॥ ९ ॥

२६. इंदिंदिरवज्जा [इन्दिन्दिरपद्धतिः]

236) इंदिंदिर छप्पय भसल भमर भमिओ सि काणणं सयलं ।
मालइसरिसं कुसुमं जइ दिट्ठं किं न ता भणसि ॥ १ ॥

237) कत्थ वि दलं न गंधं कत्थ वि गंधो न पउरमयरंदो ।
एक्ककुसुमम्मि महुयर वे तिन्नि गुणा न लब्भंति ॥ २ ॥

238) एक्कं महुयरहिययं तं चिय पुण मालईइ पडिरुद्धं ।
सेसा फुल्लंतु फलंतु पायवा को निवारेइ ॥ ३ ॥

सर्वाङ्गरूपवती सुभगा गर्वेण वक्ति । मद्रूपश्रियमवलोक्य यो युवा मामागच्छति तमेतं निवारयतु कश्चन यस्य शक्तिरस्ति ॥ २३४ ॥

235) [पक्षोत्क्षेपं नखसूचिखण्डनं भ्रमरभरसमुद्वहनम् । पश्य सहते कम्पमानापि दुर्बला मालत्येव ॥] पक्षोत्क्षेपं नखसूचीखण्डनं भ्रमरभरसमुद्वहनं पश्य कम्पमानापि दुर्बला मालत्येव सहते ॥ २३५ ॥

236) [इन्दिन्दिर षट्पद भसल भ्रमर भ्रान्तोऽसि काननं सकलम् । मालतीसदृशं कुसुमं यदि दृष्टं किं न तदा भणसि ॥] इन्दिन्दिर षट्पद भसल भ्रमर त्वं भ्रान्तोऽसि काननं सकलं, मालतीसदृशं कुसुमं यदि दृष्टं किं न तदा भणसि ॥ २३६ ॥

237) [कुत्रापि दलं न गन्धः कुत्रापि गन्धो न प्रचुरमकरन्दः एककुसुमे मधुकर द्वौ त्रयो गुणा न लभ्यन्ते ॥] कुत्रापि दलं पत्रं न गन्धः । कुत्रापि गन्धो न प्रचुरमकरन्दः । एकस्मिन् कुसुमे हे मधुकर द्वौ त्रयो वा गुणा न लभ्यन्ते ॥ २३७ ॥

238) [एकं मधुकरहृदयं तदेव पुनर्मालत्या प्रतिरुद्धम् । शेषाः पुष्पन्तु फलन्तु पादपाः को निवारयति ॥] एकं मधुकरहृदयं, तदेव मालत्या प्रतिरुद्धम् । मालतीं विना मधुकरहृदयं नान्यत्र रमते । अतः शेषाः पादपाः पुष्पन्तु फलन्तु, कस्तान्निवारयति ॥ २३८ ॥

239) मालइ पुणो वि मालइ हा मालइ मालइ त्ति जंपंतो।
उव्विग्गो[1] भमइ अली हिंडंतो सयलवणराईं ॥ ४ ॥

240) रुणरुणइ वलइ[2] वेल्लइ पक्खउडं धुणइ खिवइ अंगाइं।
मालइकलियाविरहे पंचावत्थं गओ भमरो ॥ ५ ॥

241) मालइविरहे रे तरुणभसल मा रुवसु निब्भरुक्कंठं।
वल्लहविओयदुक्खं मरणेण विणा न वीसरइ ॥ ६ ॥

242) जाव न वियसइ सरसा वरइ न ईसं पि मालईकलिया।
अविणीयमहुयरेहिं ताव च्चिय पाउमारद्धा ॥ ७ ॥

243) वियसंतसरसतामरसभसल वियसेइ मालई जाव।
ता जत्थ व तत्थ व जह व तह व दियहा गमिज्जंति ॥ ८ ॥

239) [मालति पुनरपि मालति हा मालति मालतीति जल्पन्। उद्विग्नो भ्रमत्यलिर्हिण्डमानः सकलवनराजीः ॥] मालति पुनरपि मालति हा मालति मालतीति जल्पन्नुद्विग्नो भ्रमत्यलिर्हिण्डमानः सकलवनराजीः। अयं भावः। सकलगुणयुक्तां मालतीमनवलोकयन् सकला अपि पुष्पजातीस्तृणायापि न मन्यत इत्यर्थः ॥ २३९ ॥

240) [रुणरुणायते वलति वेल्लति पक्षपुटं धुनोति क्षिपत्यङ्गानि। मालतीकलिकाविरहे पञ्चावस्थां गतो भ्रमरः ॥ २४० ॥]

241) [मालतीविरहे रे तरुणभ्रमर मा रोदीर्निर्भरोत्कण्ठम्। वल्लभवियोगदुःखं मरणेन विना न विस्मर्यते ॥] रे तरुण भ्रमर मा रोदीर्निर्भरोत्कण्ठम्। वल्लभवियोगदुःखं मरणेन विना न विस्मरति ॥ २४१ ॥

242) [यावन्न विकसति सरसा वृणोति नेशमपि मालतीकलिका। अविनीतमधुकैरस्तावदेव पातुमारब्धा ॥] यावत्सरसा मालती न विकसति, ईसं पि न वरइ ईषदपि न वृणोति, अविनीतमधुकैरस्तावदेव पातुमास्वादयितुमारब्धा। अयं भावः। काचन नायिका अनवतीर्णतारुण्यापि प्रियैः पातुमारब्धा। परकीयासती नायिका ॥ २४२ ॥

243) [विकसत्सरसतामरसभ्रमर विकसति मालती यावत्। तावद्यत्र वा तत्र वा यथा वा तथा वा दिवसा गम्यन्ते ॥] विकसत्सरस-

1 G उव्विण्णो 2 G चलइ

244) छप्पय गमेसु कालं वासवकुसुमाइ ताव मा मुयसु ।
मन्न जियंतो पेच्छसि पउरा[1] रिद्धी वसंतस्स ॥ ९ ॥

245) मा इंदिंदिर तुंगसु पंकयदलणिलय मालईविरहे ।
तुंविणिकुसुमाइ न संपडंति दिव्वे पराहुत्ते ॥ १० ॥

246) इयरकुसुमेसु महुयर दे बंध रइं विमुंच रणरणयं ।
झायंतो च्चिय मरिहिसि कत्तो ते मालई सरए ॥ ११ ॥

247) भमरो भमरो त्ति गुणोज्झिएहि कुसुमेहि लाइओ दोसो ।
लहिऊण मालइं पुण सो निउणो भमउ जइ भमइ ॥ १२ ॥

तामरसेषु स्थितो योऽसौ भ्रमरस्तस्य संबोधनम् । हे विकसत्सरसकमलभ्रमर, यावन्मालती विकसति तावद्यत्र तत्र यथा तथा दिवसा नीयन्ताम् ॥ २४३ ॥

244) [षट्पद गमयस्व कालं वासवकुसुमानि तावन्मा मुञ्च । मन्ये जीवन् पश्यसि प्रचुरा ऋद्धीर्वसन्तस्य ॥] षट्पद गमयस्व कालं समयम् । वासवकुसुमानि आटरूषकपुष्पाणि मा मुञ्च । किमिति । मन्न मन्ये अहमिति । जीवन् प्रचुरर्द्धिं वसन्तस्य पश्यसि ॥ २४४ ॥

245) [मेन्दिन्दिर ताम्य पङ्कजदलनिलय मालतीविरहे । तुम्बिनिकुसुमानि न संपतन्ति दैवे पराग्भूते ॥] हे भ्रमर मा तुंगसु मा श्राम्य । तर्हि किं करोमीत्याह । मालतीविरहे पंकयदले कमलपत्रे निलय लग । यतो दैवे पराङ्मुखे तुम्बीकुसुमानि न संपद्यन्ते । आसतां चम्पककुसुमादीनि, अलाबुपुष्पाण्यपि न प्राप्यन्ते ॥ २४५ ॥

246) [इतरकुसुमेषु मधुकर हे बधान रतिं विमुञ्च रणरणकम् । ध्यायन्नेव मरिष्यसि कुतस्ते मालती शरदि ।] दे इति प्रार्थनायां निपातः । हे मधुकर इतरकुसुमेषु बधान रतिं, विमुञ्च रणरणकम् । ध्यायन्नेव मरिष्यसि, कुतस्ते मालती शरदि ॥ २४६ ॥

247) [भ्रमरो भ्रमर इति गुणोज्झितैः कुसुमैरारोपितो दोषः । लब्ध्वा मालतीं पुनः स निपुणो भ्रमतु यदि भ्रमति ॥] गुणोज्झितैः

1 G पवरा (अवरा)

248) कुंदलयामउलपरिट्ठिएण भरिऊण मालइविलासं ।
तह नीससियं इंदिंदिरेण जह सा वि पज्जलिया ॥ १३ ॥
249) वोसट्टवहलपरिमलकेयइमयरंदवासियंगस्स ।
हियइच्छियपियलंभा[1] चिरा सया कस्स जायंति ॥ १४ ॥
250) वियलियदलं पि गंधोज्झियं पि विरसं पि मालईविडवं ।
भसलेहि नेय मुक्कं पढमरसं संभरंतेहिं ॥ १५ ॥

कुसुमैर्यो दोष आरोपितः, अयं भ्रमरो भ्रमणं करोतीति भ्रमर इति दोषो भ्रमर आरोपितो नेदं युक्तम् । निपुणो विदग्धोऽयं भ्रमरो मालतीं प्राप्य यदि भ्रमति, तर्हि भ्रमतु । परमन्यत्र न यातीति । अयं भावः । सकला अपि नारीर्दर्शं दर्शं परिभ्रमति, परमेकामपि न कामयते सर्वाङ्गसुन्दरीमलभमानः । एवं स्थिते काचन वक्ति । सर्वत्र परिभ्रमति, परं क्वापि स्थितिं न विधत्तेऽयम् इत्युपालभ्यते । तदुपालम्भनं श्रुत्वान्यः कश्चिद् ब्रूते । यदि मनोगतां सर्वगुणपरिपूर्णां प्राप्नोति, तर्हि न भ्राम्यतीति ॥ २४७ ॥

248) [कुन्दलतामुकुलपरिस्थितेन स्मृत्वा मालतीविलासम् । तथा निःश्वसितमिन्दिन्दिरेण यथा सापि प्रज्वलिता ॥] कुन्दलतामुकुलोपरिस्थितेनेन्दिन्दिरेण मालतीविलासं स्मृत्वा तथा निःश्वसितं यथा सापि कुन्दलता प्रज्वलिता ॥ २४८ ॥

249) [विकसितबहलपरिमलकेतकीमकरन्दवासिताङ्गस्य । हृदयेप्सितप्रियालम्भाश्चिरात् सदा कस्य जायन्ते ॥] विकसितबहुलपरिमलकेतकीमकरन्दवासिताङ्गस्य भ्रमरस्य हृदयेप्सितप्रियालम्भाश्चिरात् सदा कस्य जायन्ते ॥ २४९ ॥

250) [विगलितदलोऽपि गन्धोज्झितोऽपि विरसोऽपि मालतीविटपः । भ्रमरैर्नैव मुक्तः प्रथमरसं संस्मरद्भिः ॥] मालतीविटपं भ्रमरैर्नैव मुक्तम् । कदाचित्सुन्दरं भवेदित्याह । विगलितदलं शटितपत्रमपि । गन्धोज्झितमपि, विरसमपि । तर्हि केन गुणेन न मुक्तमिति विशेषणद्वार

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1 G वेलंभा (for पियलंभा)

251) [1]ढंखरसेसो वि हु महुयरेहि मुक्को न मालईविडवो।
दरवियसियकलियामोयवहलिमं संभरंतेहिं ॥ १६ ॥
252) निविडदलसंठियं पि हु कलियं वियसाविऊण सविसेसं।
जे पढमं तीइ रसं पियंति ते छप्पया छेया ॥ १७ ॥

२७. सुरतरुविसेसवज्जा [सुरतरुविशेषपद्धतिः]

253) वसिऊण सग्गलोए गंधं गहिऊण पारिजायस्स।
रे भसल किं न लज्जसि चुंबंतो इयरकुसुमाइं ॥ १ ॥

कारणमाह। प्रथमरसं संस्मरता (? संस्मरद्भिः)। अयमर्थः यथा कश्चन युवातिक्रान्ततारुण्यामपि गुणगणयुक्तां नारीं प्रथमोपभुक्तां न त्यजति ॥ २५० ॥

251) [पत्रपुष्परहितशाखाशेषोऽपि खलु मधुकरैर्मुक्तो न मालतीविटपः। दरविकसितकलिकामोदबाहुल्यं संस्मरद्भिः ॥] मधुकरैर्मुक्तो न मालतीविटपः। किंविशिष्टोऽपि। पत्रपुष्पादिरहितोऽपि खलु। को हेतुरिति विशेषणद्वारेणाह। ईषद्विकसितकलिकामोदबाहुल्यं संस्मरद्भिः ॥ २५१ ॥

252) [निबिडदलसंस्थितामपि खलु कलिकां विकास्य सविशेषम्। ये प्रथमं तस्या रसं पिबन्ति ते षट्पदाश्छेकाः ॥] ये षट्पदा भ्रमरा निबिडदलसंस्थितामपि कलिकां विकास्य सविशेषं यथा स्यात्तथा, प्रथमं तस्या मालत्या रसं पिबन्ति ते छेका विदग्धाः। इदमैदंपर्यम्। यथा कश्चन कामुकः कांचनानवतीर्णतारुण्यां कयाचन युक्त्या सुरतक्षमां विधाय तामुपभुङ्क्ते स निपुणो भवेदिति ॥ २५२ ॥

253) [उषित्वा स्वर्गलोके गन्धं गृहीत्वा पारिजातस्य। रे भ्रमर किं न लज्जसे चुम्बन्नितरकुसुमानि ॥] हे भ्रमर स्वर्गलोक उषित्वा गन्धं गृहीत्वा पारिजातस्य वृक्षस्य, इतरकुसुमानि चुम्बन्न लज्जसे। अयं भावः। प्रधानस्थानस्थितां निबिडकुचयुगलभरनम्यमानमध्यां मध्यवयसं नारीं रमित्वा, इदानीमितरनारीः कामयमानो न लज्जसे हे युवन्नित्युपालम्भोक्तिः ॥ २५३ ॥

1 C ढंकर

254) कत्तो लवंगकलिया इच्छं पूरेइ छेयभसलस्स ।
अमरतरुमंजरिरसेण जस्स आणंदियं हिययं ॥ २ ॥

255) भमर भमंतेण तए अणेयवणगहणकाणणुद्देसं ।
दिट्ठो सुओ य कत्थ वि सरिसतरू पारिजायस्स ॥ ३ ॥

256) अमरतरुकुसुममंजरि वाउहया महुयरेण जं रसिया ।
तल्लद्धरसेण कओ संकप्पो सेसकुसुमाणं ॥ ४ ॥

२८. हंसवज्जा [हंसपद्धतिः]

257) हंसो सि महासरमंडणो सि धवलो सि धवल किं तुज्झ ।
खलवायसाण मज्झे ता हंसय कत्थ पडिओ सि ॥ १ ॥

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254) [कुतो लवङ्गकलिकेच्छां पूरयति च्छेकभ्रमरस्य । अमरत्तरुमञ्जरीरसेन यस्यानन्दितं हृदयम् ।।] कुतो लवङ्गकलिकेच्छां विदग्धभ्रमरस्य पूरयति, यस्यामरतरुमञ्जरीरसेन हृदयमानन्दितम् । सर्वगुणपरिपूर्णायाः कर्णान्तविश्रान्तलोचनायाः सुरते सुखीभूतहृदयस्य यूनो हृदयं सामान्यनारीरतं यथा नानन्दयति तथा केनचिदुच्यते ।। २५४ ।।

255) [भ्रमर भ्राम्यता त्वयानेकवनगहनकाननोद्देशम् । दृष्टः श्रुतश्च कुत्रापि सदृशतरुः पारिजातस्य ।।] हे भ्रमर त्वया पारिजातस्य सदृशस्तरुर्दृष्टः श्रुतः कुत्रापि । किं कुर्वता त्वया । अनेकवनगहनकाननोद्देशं भ्राम्यता ॥ २५५ ॥

256) अमरतरुकुसुममञ्जरी वायुहता मधुकरेण यद्रसिता । तल्लब्धरसेन कृतः संकल्पः शेषकुसुमानाम् ।।] अमरतरुकुसुममञ्जरी वायुहता यद्भ्रमरेणास्वादिता, तल्लब्धरसेन मधुकरेण तेन शेषकुसुमानां संकल्पो नियमः कृतः ॥ २५६ ॥

257) [हंसोऽसि महासरोमण्डनमसि धवलोऽसि धवल किं तव । खलवायसानां मध्ये तस्माद्धंस कुत्र पतितोऽसि ।।] हंसोऽसि महासरोमण्डनमसि । त्वया विना तडागस्य कुतो लक्ष्मीः । धवलोऽसि, धवल किं तव कथ्यते । खलवायसानां मध्ये ततः कारणात् कुतः पतितोऽसि । अयमभिप्रायः । यथा कश्चिद् विपश्चित्प्रकाण्डः सकलपरिषन्मण्डनभूतः सज्जनशिरोमणिर्दुर्जनसंसन्मध्यगतः केनचिदेवमुच्यते ।। २५७ ॥

258) हंसो मसाणमज्झे काओ जइ वसइ पंकयवणम्मि ।
तह वि हु हंसो हंसो काओ काओ च्चिय वराओ ॥ २ ॥
259) अहिणवघणउच्छलिया सवित्थरा[1] जइ वि पाउसवसेण ।
तह वि हु किं सेविज्जइ वाहलिया रायहंसेहिं ॥ ३ ॥
260) वे वि सपक्खा तह वे वि धवलया वे वि सरवरणिवासा ।
तह वि हु हंसवयाणं जाणिज्जइ अंतरं गरुयं ॥ ४ ॥
261) नवणलिणमुणालुल्लोलमालियं हंस माणसं मोत्तुं ।
लज्जाइ कह न मूओ सेवंतो गामवाहलियं ॥ ५ ॥

258) [हंसः श्मशानमध्ये काको यदि वसति पङ्कजवने । तथापि खलु हंसो हंसः काकः काक एव वराकः ॥] हंसः सितच्छदो यदि श्मशानमध्ये वसति, काकश्च पङ्कजवने, तथापि खलु हंसो हंसः काकः काक एव वराकः ॥ २५८ ॥

259) [अभिनवघनोच्छलिता सविस्तरा यद्यपि प्रावृड्वशेन । तथापि खलु किं सेव्यते क्षुद्रनदी राजहंसैः ॥] तथापि खलु किं क्षुद्रनदी हंसैः सेव्यते, यद्यप्येवंभूता संजाता । अभिनवघनोच्छलितात एव पउत्तरा चलद्बहुजला । केन । प्रावृड्वशेन ॥ २५९ ॥

260) [द्वावपि सपक्षौ तथा द्वावपि धवलौ द्वावपि सरोवरनिवासौ । तथापि खलु हंसबकयोर्ज्ञायतेऽन्तरं गुरुकम् ॥] यद्यपि द्वावपि सपक्षौ, द्वावपि धवलौ, द्वावपि सरोवरनिवासौ, तथापि हंसबकयोमहदन्तरं ज्ञायते आकारदुरन्तत्वेनेति ॥ २६० ॥

261) [नवनलिनमृणालोल्लोलमालितं हंस मानसं मुक्त्वा । लज्जया कथं न मृतः सेवमानो ग्रामक्षुद्रनदीम् ॥] हे हंस नवनलिनीमृणालोपलक्षिता उल्लोलास्तैर्मालितं मानसं सरो मुक्त्वा लज्जया कथं न मृतः । किं कुर्वाणः । सेवमानः । काम् । गामवाहलियं ग्रामजलनिर्गमनोद्भवनदीम् । इयं शृङ्गारे वर्तते । यथा कश्चन युवा कांचन विदग्धवनितां चलच्चमूरुचक्षुषमुपभुज्य निकृष्टां कामयमानः केनापि सख्यैवमुच्यते ॥ २६१ ॥

1 B, C, G पउत्तरा (पयउत्तरा)

262) एक्केण य पासपरिट्ठिएण हंसेण होइ जा सोहा।
तं सरवरो न पावइ बहुएहि वि ढिंकसत्थेहिं ॥ ६ ॥

263) माणससररहियाणं जह न सुहं होइ रायहंसाणं।
तह तस्स वि तेहि विणा तीरुच्छंगा न सोहंति ॥ ७ ॥

२९. चंदवज्जा [चन्द्रपद्धतिः]

264) सव्वायरेण रक्खह तं पुरिसं जत्थ जयसिरी वसइ।
अत्थमिय चंदबिंबे ताराहि न कीरए जोण्हा ॥ १ ॥

265) जह जह वड्ढेइ ससी तह तह ओ पेच्छ घेप्पइ मएण।
वयणिज्जवज्जियाओ कस्स वि जइ हुंति रिद्धीओ ॥ २ ॥

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262) [एकेन च पार्श्वपरिस्थितेन हंसेन भवति या शोभा। तां सरोवरो न प्राप्नोति बहुभिरपि ध्वांक्षसार्थैः ॥] एकेनैव पार्श्वस्थितेन हंसेन भवति या शोभा, तां सरोवरो बहुभिरपि ढिंकसार्थैर्न प्राप्नोति ॥२६२॥

263) [मानससरोरहितानां यथा न सुखं भवति राजहंसानाम्। तथा तस्यापि तैर्विना तीरोत्सङ्गा न शोभन्ते ॥] यथा मानससरोवररहितानां हंसानां सुखं न भवति, तथा तस्यापि मानसस्य तैर्विना तीरोत्सङ्गा न शोभन्ते ॥ २६३ ॥

264) [सर्वादरेण रक्षत तं पुरुषं यत्र जयश्रीर्वसति। अस्तमिते चन्द्रबिम्बे ताराभिर्न क्रियते ज्योत्स्ना ॥] सर्वादरेण सर्वप्रयत्नेन तं पुरुषं रक्षत यत्र जयलक्ष्मीर्वसति। अमुमेवार्थमर्थान्तरेण साधयति। अस्तमिते चन्द्रमण्डले ताराभिर्ज्योत्स्ना न क्रियत इति ॥ २६४ ॥

265) [यथा यथा वर्धते शशी तथा तथाहो पश्य गृह्यते मृगेण (मदेन)। वचनीयवर्जिताः कस्यापि यदि भवन्त्यृद्धयः ॥] यथा यथा वर्धते शशी। 'ओ' इति अहो। पश्य गृह्यते मृगेण, मदेन च गर्वेण। वचनीयवर्जिताः कस्यचिद् यदि भवन्त्यृद्धयः। न तु सर्वेषाम्। यथा यथा पुमान् अर्थेन गुणगणेन परिपूर्णो भवति तथा तथा गर्वायत इति। निर्मदो भाग्यवानेको न तु सर्वे लक्ष्मीपूरिता इति ॥ २६५ ॥

266) जइ चंदो किं बहुतारएहि बहुएहि किं च तेण विणा।
जस्स पयासो लोए धवलेइ महामहीवट्टं[1] ॥ ३ ॥

267) चंदस्स खओ न हु तारयाण रिद्धी वि तस्स न हु ताणं।
गरुयाण चडणपडणं इयरा उण निच्चपडिया य ॥ ४ ॥

268) रयणायरम्मि जम्मो हरसिरतिलओ सहोयरा लच्छी।
विहडियकलाकलावो दसिया वि समीहए चंदो ॥ ५ ॥

269) हरसिरसरणम्मि गओ लुक्कंतो तह जडाण मज्झम्मि।
तह वि गिलिज्जइ चंदो विहिविहियं को निवारेइ ॥ ६ ॥

266) [यदि चन्द्रः किं बहुतारकाभिर्बहुभिः किं च तेन विना। यस्य प्रकाशो लोके धवलयति महामहीपृष्ठम् ॥] यदि चन्द्रोऽस्ति किं बहुतारकैः। बहुभिस्तैः किं च तेन विना, यस्य प्रकाश एव, आस्तां तावत् किरणनिकुरुम्बो, महन्महीतलं धवलयति ॥ २६६ ॥

267) [चन्द्रस्य क्षयो न खलु तारकाणामृद्धिरपि तस्य न खलु तासाम्। गुरुकाणामारोहणपतनमितरे पुनर्नित्यपतिताश्च ॥] चन्द्रस्य क्षयो न खलु तारकाणाम्। ऋद्धिरपि तस्य न खलु तेषाम्। महतां चटनपतनं, न क्षुद्राणाम्। इतरे पुनः क्षुद्राः पतिता एव। महतां हानिवृद्धी भवतः, क्षुद्राणां लघूनां सर्वदा हानिरेवेत्यर्थः ॥ २६७ ॥

268) [रत्नाकरे जन्म हरशिरस्तिलकः सहोदरा लक्ष्मीः। विघटितकलाकलापो दशामपि समीहते चन्द्रः ॥] सोऽयं चन्द्रो विघटितकलाकलापो द्वैतीयिको दशामपि वस्त्राञ्चलस्थितं तन्तुपुञ्जमपि समीहते वाञ्छति। लोकेभ्य इति शेषः। य एवंविधः। यस्य जन्म रत्नाकरे। यश्च त्रिभुवनतिलको ज्योत्स्नावत्त्वात्। सहोदरा लक्ष्मीः। एवंविधोऽपि विघटितकलाकलापो दशां समीहत इति ॥ २६८ ॥

269) [हरशिरःशरणे गतो निलयंस्तथा जटानां मध्ये। तथापि गिल्यते चन्द्रो विधिविहितं को निवारयति ॥] तथापि चन्द्रो निजेगिल्यते, अर्थाद्राहुणा, यद्यपि हरशिरसि शरणं गतः। तत्रापि गतः

1 G महामहीवट्टं (महामहीपट्टम्)

३०. छइल्लवज्जा [विदग्धपद्धतिः]

270) नयरं न होइ अट्टालएहिं पायारतुंगसिहरेहिं ।
गामो वि होइ नयरं जत्थ छइल्लो जणो वसइ ॥ १ ॥

271) निवसंति जत्थ छेया ललियक्खरकव्वबंधणे कुसला ।
जाणंति वंकभणियं सुंदरि नयरं, न सो गामो ॥ २ ॥

272) जो जंपिऊण जाणइ जंपियमत्तं च जाणए अत्थं ।
देसो तेण पवित्तो अच्छउ नयरं वसंतेण ॥ ३ ॥

273) गुरुविहवलंघिया[1] अवि आवइ पत्ता वि आउरमणा वि ।
सिविणंतरे वि छेया नियकज्जं नेय सिढिलंति ॥ ४ ॥

-संस्तथा च जटानां मध्ये लुक्कंतो निलयन् । युक्तोऽयमर्थः । यद्यपि -भर्गजटाटवीललाटपट्टे लिनाति तथापि राहुणा द्विषा निजेगिल्यते ॥ २६९॥

270) [नगरं न भवत्यट्टालकैः प्राकारतुङ्गशिखरैः । ग्रामोऽपि -भवति नगरं यत्र विदग्धो जनो वसति ॥] नगरं न भवत्यट्टालकैः प्रासादपङ्क्तिभिः, प्राकारतुङ्गशिखरैः । ग्रामोऽपि भवति नगरं यत्र विदग्धो जनो वसति । अट्टालकप्राकारशिखरसंयुक्तं नगरं विदग्धजनवर्जितं ग्रामा-दप्यतिशेते । विदग्धजनपवित्रितो ग्रामो नगरमधःकुरुत इति भावः ॥२७०॥

271) [निवसन्ति यत्र च्छेका ललिताक्षरकाव्यबन्धने कुशलाः । जानन्ति वक्रभणितं सुन्दरि नगरं, न स ग्रामः ॥] हे सुन्दरि, तन्नगरं, न स ग्रामो यत्र च्छेका निवसन्ति । किंविशिष्टाः । ललिताक्षरकाव्यबन्धने कुशलाः । तथा च वक्रभणितं जानन्ति, अन्योक्तीर्विदन्ति ॥ २७१ ॥

272) [यो जल्पितुं जानाति जल्पितमात्रं च जानात्यर्थम् । देशस्तेन पवित्र आस्तां नगरं वसता ॥] यो विदग्धो जल्पितुं जानाति, अर्थाद् वक्रभणितीः । जल्पितमात्रमप्यभिधेयं जानाति । देशो नीवृज्जनपद इति यावत् । वसता तेन पवित्र आस्तां तावन्नगरम् । एकस्मिन्नगरे विदग्धो वसति, सर्वमपि देशं मण्डयतीत्यर्थः ॥ २७२ ॥

273) [गुरुविभवलङ्घिता अप्यापदं प्राप्ता अप्यातुरमनसोऽपि । स्वप्नान्तरेऽपि च्छेका निजकार्यं नैव शिथिलयन्ति ॥] स्वप्नान्तरेऽपि च्छेका

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1 C गुरुनेहलंघिया

274) अन्नं धरंति हियए अन्नं वायाइ कीरए अन्नं ।
छेयाण पत्थिवाण य खलाण मग्गो च्चिय अउव्वो ॥ ५ ॥
275) छेयाण जेहि कज्जं न हु होसइ जेहि जम्मलक्खे वि[1] ।
दोहिं पि तेहि सरिसंसरिस च्चिय[2] हुंति उल्लावा ॥ ६ ॥
276) सब्भावबाहिरेहिं तह कह वि पियक्खरेहि जंपंति ।
जह बंधव त्ति कलिउं लोए सीसेहि वुब्भंति ॥ ७ ॥
277) दिट्ठीतुलाइ भुवणं तुलंति जे चित्तचेलए निहियं ।
को ताण छेयवाणिज्जयाण भण खंडणं कुणइ ॥ ८ ॥

निजकार्यं नैव शिथिलयन्ति । किंविशिष्टा अपि । गुरुविभवलङ्घिता अपि, आपदं प्राप्ता अपि आपन्ना अपि, आतुरमनसोऽपि ॥ २७३ ॥

274) [अन्यद्धरन्ति हृदयेऽन्यद्वाचि क्रियतेऽन्यत् । छेकानां पार्थिवानां च खलानां मार्ग एवापूर्वः ॥] अन्यद्धरन्ति हृदये, अन्यद् वाचि, अन्यत् कृत्ये कर्तव्ये । छेकानां पार्थिवानां खलानां मार्ग एवापूर्वः ॥२७४॥

275) [छेकानां यैः कार्यं न खलु भविष्यति यैर्जन्मलक्षेऽपि । द्वाभ्यामपि ताभ्यां सदृशासदृशा एव भवन्त्युल्लापाः ॥] छेकानां यैः कार्यं भवति, यैश्च जन्मलक्षेऽपि कार्यं न स्याद् द्वयोरपि तयोः सदृशासदृशा एवोल्लापा भवन्ति ॥ २७५ ॥

276) [सद्भावबहिर्भूतैस्तथा कथमपि प्रियाक्षरैर्जल्पन्ति । यथा बान्धवा इति कलयित्वा लोके शीर्षैरुह्यन्ते ॥] सद्भावबहिर्भूतैः प्रियाक्षरैस्तथा कथमपि जल्पन्ति, यथा बान्धवा एत इति लोके शिरोभिरुह्यन्ते धार्यन्ते ॥ २७६ ॥

277) [दृष्टितुलया भुवनं तुलयन्ति ये चित्ततुलापात्रे निहितम् । कस्तेषां छेकवणिजां भण खण्डनं करोति ॥] ये छेका विदग्धा एव वणिजो भुवनं तुलंति इयत्तया परिच्छिन्दन्ति । कया । दृष्टितुलया । किंविशिष्टं भुवनम् । निहितं स्थापितम् । क । चित्तचेलए चित्तमेव

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1 G जम्मलक्खेहिं 2 C दोहिं पि य तेहि समं सरिस च्चिय

278) तं नत्थि तं न हूयं न हु होसइ तं च तिहुयणे सयले।
तं विहिणा वि न विहियं जं न हु नायं छइल्लेहिं[1] ॥ ९ ॥
279) जह पढमदिणे तह पच्छिमम्मि फरुसाइ नेय जंपंति।
अव्वो महाणुभावा विरज्जमाणा वि दुल्लक्खा ॥ १० ॥
280) बहुकूडकवडभरियाण पुत्ति छेयाण जो पिडे पडइ।
सो सुन्नो सुन्नमणो सिविणे वि न पावए सुक्खं ॥ ११ ॥
281) जइ कह वि ताण छप्पन्नयाण[2] तणुयंगि गोयरे पडसि।
ता थोरवसणदाहेक्कमंडिया दुक्करं जियसि ॥ १२ ॥

तुलापात्रं तस्मिन्। तेषां छेकवणिजां भण को नाम खण्डनं करोति, को नाम तान् प्रतारयति ॥ २७७ ॥

278) [तन्नास्ति तन्न भूतं न खलु भविष्यति तच्च त्रिभुवने सकले। तद्विधिनापि न विहितं यन्न खलु ज्ञातं विदग्धैः ॥] तन्नास्ति तन्न भूतं न खलु भविष्यति त्रिभुवने सकले, तद्विधिनापि न कृतं यन्न खलु ज्ञातं विदग्धैः ॥ २७८ ॥

279) [यथा प्रथमदिने तथा पश्चिमेपि परुषाणि नैव जल्पन्ति। अहो महानुभावा विरज्यमाना अपि दुर्लक्ष्याः ॥] यथा प्रथमदिने तथा पश्चिमेऽपि परुषाणि नैव जल्पन्ति, अहो महानुभावाश्छेका विरज्यमाना अपि दुर्लक्ष्याः ॥ २७९ ॥

280) [बहुकूटकपटभृतानां पुत्रि छेकानां जो पिटे पतति। स शून्यः शून्यमनाः स्वप्नेऽपि न प्राप्नोति सौख्यम ॥] हे पुत्रि, बहुकूटकपटभृतानां छेकानां जो पिडे पडइ यस्तद्वशीभवति, स शून्यः शून्यमनाः स्वप्नेऽपि न प्राप्नोति सुखम् ॥ २८० ॥

281) [यदि कथमपि तेषां षट्प्रज्ञानां तन्वङ्गि गोचरे पतसि। तद् महद्व्यसनदाहैकमण्डिता दुष्करं जीवसि ॥] हे तन्वङ्गि, यदि कथमपि तेषां छेकानां गोचरे पतसि, दृग्गोचरीभवसि, तदा उत्सृष्टवृषभदाहैकमण्डिता दुष्करं जीवसि ॥ २८१ ॥

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1 G, I छयल्लेहिं 2 C छेयल्लयाण

282) मा पुत्ति वंकवंकं जंपसु पुरओ छइल्ललोयाणं।
हियए जं च निहित्तं तं पि हयासा मुणंति बुद्धीए ॥ १३ ॥
283) लीलावलोयणेण वि मुणंति जे पुत्ति हिययपरमत्थं।
ते कारिमउवयारेहि कह नु छेया छलिज्जंति ॥ १४ ॥
284) सहस त्ति जं न दिट्ठो सरलसहावेण जं न आलत्तो।
उवयारो जं न कओ तं चिय कलियं छइल्लेहिं ॥ १५ ॥

३१. पंचमवज्जा [पञ्चमपद्धतिः]

285) कंठब्भंतरणिग्गयदरघोलिरघुरहुरंतहुंकारं।
खलिरक्खरं पि मारइ पंथिय मा पंचमं सुणसु ॥ १ ॥

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282) [मा पुत्रि वक्रवक्रं जल्प पुरतश्छेकलोकानाम्। हृदये यच्च निहितं तदपि हताशा जानन्ति बुद्धया ॥] मा पुत्रि वक्रवक्रं जल्प पुरतो विदग्धजनानाम्। एते हताशा हृदये निहितं हृद्गतं यद् भवति तदपि स्वबुद्धया जानन्ति। अनुक्तमपि ये जानते तेषां पुरतो वक्रभणितयः काः ॥ २८२ ॥

283) [लीलावलोकनेनापि जानन्ति ये पुत्रि हृदयपरमार्थम्। ते कृत्रिमोपचारैः कथं नु छेकाश्छल्यन्ते ॥] हे पुत्रि, ये विदुरा लीलाविलोकनेनापि हृदयपरमार्थं विदन्ति जानन्ति, ते छेका धूर्ताः कृत्रिमोपचारैः कथं नु प्रतार्यन्ते ॥ २८३ ॥

284) [सहसेति यन्न दृष्टः सरलस्वभावेन यन्नालपितः। उपचारो यन्न कृतस्तदेव कलितं छेकैः ॥] यत्स प्रियो झटिति न दृष्टः, सरलस्वभावेन यन्नालपितः, उपचारो यच्च न कृतस्तदप्याकलितं विदग्धैः ॥२८४॥

285) [कण्ठाभ्यन्तरनिर्गतदरघूर्णनशीलघुरघुरायमाणहुङ्कारम्। स्खलनशीलाक्षरमपि मारयति पथिक मा पञ्चमं शृणु ॥] हे पथिक, पञ्चमरागं मा श्रावीः। यतः स्खलनशीलाक्षरमपि मारयति। तदेव स्खलनमुच्यते। कण्ठाभ्यन्तरान्निर्गतं च तदीषद्घुरघुरायमाणहुङ्कारम्। अत एव स्खलिताक्षरमपि मारयति ॥ २८५ ॥

286) घोलंततारवण्णुज्जलेण वरतरुणिकण्णलग्गेण ।
लोयणजुयलेण व पंचमेण भण को न संतविओ ॥ २ ॥

287) अन्ने वि गामराया गिज्जंता देंति सयलसोक्खाइं ।
एयस्स पुणो हयपंचमस्स अन्नो चमक्कारो ॥ ३ ॥

288) अप्पणकज्जेण वि दीहरच्छि थोरयरदीहरणरणया ।
पंचमसरपसरुग्गारगब्भिणा एंति नीसासा ॥ ४ ॥

289) तं वंचिओ सि पिययम तीए वाहोहसंवलिज्जंता ।
न सुया नीसासखलंतमंथरा पंचमतरंगा ॥ ५ ॥

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286) [घूर्णमानतारवर्णोज्ज्वलेन वरतरुणीकर्णलग्नेन । लोचनयुगलेनेव पञ्चमेन भण को न संतापितः ॥] भण कथय पञ्चमेन पञ्चमरागेण को न सन्तापितः । किंविशिष्टेन । वरतरुणीकर्णलग्नेन । पुनः किंविशिष्टेन । घूर्णमानास्तारा ये वर्णा अक्षराणि तैरुज्ज्वलेन । केनेव सन्तापितः । लोचनयुगलेनेव । यथा लोचनयुगलेन सर्वोऽपि जनः सन्तापितः । तेनापि किंविशिष्टेन । वरतरुणीकर्णलग्नेन कर्णान्तविश्रान्तेन । घूर्णमाना तारा कनीनिका, तस्या वर्णस्तेनोज्ज्वलं भासुरं, तेन तथा ॥ २८६ ॥

287) [अन्येऽपि ग्रामरागा गीयमाना ददति सकलसौख्यानि । एतस्य पुनर्हतपञ्चमस्यान्यश्चमत्कारः ॥ २८७ ॥]

288) [आत्मकार्येणापि दीर्घाक्षि महत्तरदीर्घरणरणकाः । पञ्चमस्वरप्रसरोद्गारगर्भिता आयन्ति निःश्वासाः ॥] हे दीर्घाक्षि, आत्मकार्येणापि विस्तीर्णतरदीर्घरणरणकाः, पञ्चमस्वरप्रसरोद्गारगर्भिता आयान्ति निःश्वासाः ॥ २८८ ॥

289) [त्वं वञ्चितोऽसि प्रियतम तस्या बाष्पौघसंवल्यमानाः । न श्रुता निःश्वासस्खलन्मन्थराः पञ्चमतरङ्गाः ॥] हे प्रियतम त्वं वञ्चितोऽसि, यतः पञ्चमतरङ्गा न श्रुतास्त्वया । किंविशिष्टाः सन्तः । तस्या बाष्पौघमिश्रीक्रियमाणाः । पुनः कीदृशाः । निःश्वासस्खलन्मन्थराः ॥ २८९ ॥

290) सुम्मइ पंचमगेयं पुज्जिज्जइ वसहवाहणो देवो ।
हियइच्छिओ रमिज्जइ संसारे इत्तियं सारं ॥ ६ ॥

३२. नयणवज्जा [नयनपद्धतिः]

291) नयणाइ समाणियपत्तलाइ परपुरिसजीवहरणाइं ।
असियसियाइ य मुद्धे खग्गाइ व कं न मारंति ॥ १ ॥

292) जत्तो नेहस्स भरो तत्तो निवडंति कसणधवलाइं ।
चलचलयकोडिमोडणकराइ नयणाइ तरुणीणं ॥ २ ॥

293) सवियारसविब्भमरहसवसविसट्टंतमणहरुद्दामा ।
मयणाउलाण दिट्ठी लक्खिज्जइ लक्खमज्झम्मि ॥ ३ ॥

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290) [श्रूयते पञ्चमगेयं पूज्यते वृषभवाहनो देवः । हृदयेप्सितो रम्यते संसार एतावत्सारम् ॥] संसार एतावन्मात्रं सारम् । किं तदित्याह । पञ्चमगेयं श्रूयते । वृषभवाहनो देवः पूज्यते । हृदयेप्सितो रम्यते ॥२९०॥

291) [नयने समानीततीक्ष्णे (°तीक्ष्णौ) परपुरुषजीवहरणे (°हरणौ)। असितसिते (असितशितौ) च मुग्धे खड्गाविव कं न मारयतः ॥] हे मुग्धे, तव नयने कं न मारयतः । काविव । खड्गाविव । यथा खड्गौ मारयतः । अधुना श्लेषमाह । समानीते च पत्रले च तीक्ष्णाग्रे, परपुरुषजीवहरणे असितसिते च । खड्गपक्षे पुंस्त्वेन व्याख्येयम् ॥ २९१ ॥

292) [यतः स्नेहस्य भरस्ततो निपतन्ति कृष्णधवलानि । चञ्चलकोटिमोटनकराणि नयनानि तरुणीनाम् ॥] तरुणीनां नयनानि यतः स्नेहस्य भरो भवति तत्र निपतन्ति कृष्णधवलानि । आत्मवल्लभं दृष्ट्वा कटाक्षैः पश्यन्ति तरुण्यः । कटाक्षास्त्वसिताःसिताः । पुनः किंविशिष्टानि । चञ्चलकोटिमोटनकराणि ॥ २९२ ॥

293) [सविकारसविभ्रमरभसवशविकसन्मनोहरोद्दामा । मदनाकुलानां दृष्टिर्लक्ष्यते लक्षमध्ये ॥] मदनाकुलानां दृष्टिर्लक्षजनमध्येऽपि लक्ष्यते । किंविशिष्टा । सविकारसविभ्रमरभसवशविकसन्मनोहरोद्दामा ॥ २९३ ॥

294) जत्तो विलोलपम्हलधवलाइ चलंति[1] नवर नयणाइं।
आयण्णपूरियसरो तत्तो च्चिय धावइ अणंगो ॥ ४ ॥

295) कस्स न भिंदइ हिययं अणंगसरधोरणि व्व निवडंती।
बालाइ वलिय[2]लोयणफुरंतमयणालसा दिट्ठी ॥ ५ ॥

296) नयणाइ तुज्झ सुंदरि विसेण भरियाइ निरवसेसाइं।
एमइ मारंति जणं अलज्जि किं कज्जलं देसि[3] ॥ ६ ॥

297) ईसिसिदिन्नकज्जलणीलुप्पलसच्छहेहि नयणेहिं।
वम्महमत्ता बाला मइया इव भमइ उत्तट्ठा ॥ ७ ॥

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294) [यतो विलोलपक्ष्मलधवलानि चलन्ति केवलं नयनानि। आकर्णपूरितशरस्तत एव धावत्यनङ्गः ॥] यतो विलोलपक्ष्मलधवलानि चलन्ति केवलं नयनानि, तत्रैवाकर्णपूरितशरोऽनङ्गो धावति। तीक्ष्णप्रान्तानि दीर्घाणि धवलकृष्णानि नयनानि कामिनीनां दृष्ट्वानङ्गः कामिनः सकामान् करोति ॥ २९४ ॥

295) [कस्य न भिनत्ति हृदयमनङ्गशरधोरणीव निपतन्ती। बालाया वलितलोचनस्फुरन्मदनालसा दृष्टिः ॥] कस्य न भिनत्ति हृदयमनङ्गशरराजिरिव निपतन्ती बालाया वलितलोचनस्फुरन्मदनालसा दृष्टिः। यत्र पुंसि बाला कटाक्षनिरीक्षणं करोति तस्य तामलभमानस्य हृदयं द्विधेव भवति ॥ २९५ ॥

296) [नयने तव सुन्दरि विषेण भृते निरवशेषे। एवमेव मारयतो जनमलज्जे किं कज्जलं ददासि ॥] हे सुन्दरि, तव नयने एवमेवानञ्जिते अपि जनं मारयतः। किंविशिष्टे। विषेण भृते निरवशेषे। हे अलज्जे लज्जारहिते किं कज्जलं ददासि। निष्कज्जले अपि त्वदीये लोचने विषं भक्षितमिव पुरुषं मारयतः। इति कज्जलदानं पुनर्मुधैव ॥ २९६ ॥

297) [ईषदीषद्दत्तकज्जलनीलोत्पलसच्छायाभ्यां नयनाभ्याम्। मन्मथमत्ता बाला मृगीव भ्रमत्युत्त्रस्ता ॥] ईषदीषद्दत्तकज्जलाभ्यामत एव नीलोत्पलसदृक्षाभ्यां नयनाभ्यामुपलक्षिता बाला मन्मथमत्ता उत्त्रस्ता मृगीव भ्राम्यति ॥ २९७ ॥

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1 G वलंति	2 G चलिय	3 C, G, I देहि

298) वंकेहि पिओ सरलेहि सज्जणो उज्जुएहि मज्झत्थो ।
आयंबिरेहि रिउणो नयणाइ चउव्विहा हुंति ॥ ८ ॥

299) नयणाण पडउ वज्जं अहवा वज्जाउ वड्डिलं किं पि ।
अमुणियजणे वि दिट्ठे अणुरायं जाइ पावंति ॥ ९ ॥

300) धावंति तम्मुहं धारिया वि वलियाइ तम्मि वलमाणे ।
जणसंकुले वि नच्चावियाइ तेणम्ह नयणाइं ॥ १० ॥

३३. थणवज्जा [स्तनपद्धतिः]

301) ठड्ढा खलो व्व सुयणो व्व संगया नरवइ व्व मंडलिया ।
थणया तह दुग्गयचिंतियं व हियए न मायंति ॥ १ ॥

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298) [वक्रैः प्रियः सरलैः सज्जन ऋजुभिर्मध्यस्थः । आताम्रै रिपवो नयनानि चतुर्विधानि भवन्ति ॥] नयनानि चतुर्विधानि भवन्ति । चतुर्विधत्वं कथयति । वक्रैः प्रियोऽवलोक्यते, सरलैः सज्जन ऋजुभिर्मध्यस्थः । आताम्रै रिपवोऽवलोक्यन्ते ॥ २९८ ॥

299) [नयनयोः पततु वज्रमथवा वज्रादधिकं किमपि । अज्ञातजनेऽपि दृष्टेऽनुरागं ये प्राप्नुतः ॥] नयनयोः पततु वज्रमथवा वज्रादधिकं किमपि पततु । किमिति । यतोऽज्ञातजनेऽपि दृष्टेऽनुरागं स्नेहं प्राप्नुतः । अयं भावः । काचन नारी दृष्टमात्रमपि मोहदायकं युवानं दृष्ट्वा तमलभमाना स्वनयने निन्दन्तीदमाहेति ॥ २९९ ॥

300) [धावतस्तन्मुखं धारिते अपि, वलिते तस्मिन्वलति । जनसङ्कुलेऽपि नर्तिते तेन मम नयने ॥] तेन यूना, हे सखि, अस्मन्नयने नर्तिते । क्व । जनसंकुले स्थाने । यतो धारिते अपि तन्मुखं धावतः । तस्मिन्वलति व्याघुटति, वलिते । सर्वाङ्गसुन्दरो युवासौ भाग्यपर्वतारूढो[1] यत्र यत्र जगाम तत्र तत्रैवास्मन्नयने जनसमक्षमेव लज्जां विहाय मन्त्रवशीकृते इव जग्मतुरित्यर्थः ॥ ३०० ॥

301) [स्तब्धौ खल इव सुजन इव संगतौ नरपतिरिव मण्डलितौ । स्तनौ तथा दुर्गतचिन्तेव हृदये न मातः ॥] स्तनौ हृदये न मातः ।

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1 G, I युवा सौभाग्यपर्वतारूढो

302) अमुहा खलो व्व कुडिला मज्झं से किविणदाणसारिच्छा।
थणया सप्पुरिसमणोरह व्व हियए न मायंति ॥ २ ॥

303) तुलओ व्व समा मित्तो व्व संगया उन्नओ व्व अक्खलिया।
सुयणो व्व सत्थहावा सुहडो व्व समुट्ठिया थणया ॥ ३ ॥

304) समउत्तुंगविसाला उम्मंथियकणयकलससंकासा।
कामणिहाणो व्व थणा पुण्णविहूणाण दुप्पेच्छा ॥ ४ ॥

अतिविस्तीर्णत्वात्। किंविशिष्टौ। स्तब्धौ खल इव, सुजन इव संगतौ, एकत्र मिलितौ। नरपतिरिव मण्डलितौ पारिमाण्डल्ययुक्तौ, यथा नरपतिर्मण्डलसंयुक्तो भवति। केव हृदये न मातः। दुर्गतचिन्तेव, यथा दरिद्रचिन्ता हृदये न माति। दुर्गतमनोरथा बहवोऽपि निष्फला भवन्तीत्यर्थः ॥ ३०१ ॥

302) [अमुखौ खल इव कुटिलौ मध्येऽस्याः कृपणदानसदृक्षौ। स्तनौ सत्पुरुषमनोरथा इव हृदये न मातः ॥] खल इव कुटिलौ निर्मुखौ से तस्याः स्तनौ हृदये न मातः। क इव। सत्पुरुषमनोरथा इव। यतस्तेऽतिदीर्घा भवेयुः। पुनः किंविशिष्टौ। मध्ये कृपणदानसदृक्षौ ॥ ३०२ ॥

303) [तुलेव समौ मित्रमिव सङ्गतौ उन्नत इवास्खलितौ। सुजन इव स्वस्थभावौ (सत्स्वभावौ) सुभट इव समुत्थितौ स्तनौ ॥] सुभटाविव स्तनावुत्थितौ। कीदृशौ। तुलापात्रमिव समौ। मित्रमिव संगतौ। उन्नत इव उच्चप्रदेश इव अस्खलितौ। सुजन इव स्वस्थभावौ ॥ ३०३ ॥

304) [समोत्तुङ्गविशालौ दग्धकनककलशसङ्काशौ। कामनिधानमिव स्तनौ पुण्यविहीनानां दुष्प्रेक्ष्यौ।] स्तनौ कामनिधानमिव पुण्यविहीनानां दुष्प्रेक्षौ, यथा निधानं पुण्यविहीनानां न संपद्यते। कीदृशौ स्तनौ। समोत्तुंगविशालौ, उन्मथितकनककलशसंकाशौ। उन्मथितं दग्धम् ॥ ३०४ ॥

305) उत्तुंगघणणिरंतरपक्काइयमाउलिंगसारिच्छा ।
मारंति वासभूसियणहो व्व विज्जुज्जला थणया ॥ ५ ॥
306) उव्विंबे थणहारे रेहइ बालाइ घोलिरो हारो ।
हिमगिरिवरसिहराओ खलिओ गंगापवाहो व्व ॥ ६ ॥
307) मग्गं च्चिय अलहंतो हारो पीणुन्नयाणं थणयाणं ।
उव्विंबो भमइ उरे जँउणाणइफेणपुंजो व्व ॥ ७ ॥
308) अज्जाइ[1] नीलकंचुयभरिउव्वरियं विहाइ थणवट्टं ।
जलभरियजलहरंतरदरुग्गओ चंदबिंबो व्व ॥ ८ ॥

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305) [उत्तुंगघननिरन्तरौ पक्वीभूतमातुलिंगसदृक्षौ । मारयतो वर्षाभूषितनभ इव विद्युदुज्ज्वलौ स्तनौ ॥] स्तनौ मारयतः । किंविशिष्टौ । उत्तुंगघननिरन्तरौ, पक्वीकृतमातुलिंगसदृक्षौ, विद्युदुज्ज्वलौ । किमिव । वर्षाभूषितं यन्नभस्तदिव । तदपि किंविशिष्टम् । विद्युदुज्ज्वलं विद्युतोज्ज्वलमाकाशम् ॥ ३०५ ॥

306) [उद्भटे स्तनभारे राजते बालाया घूर्णनशीलो हारः । हिमगिरिवरशिखरात् स्खलितो गङ्गाप्रवाह इव ॥] उद्बिम्बे स्तनभारे राजते बालाया घूर्णनशीलो हारो मौक्तिकमयः । उत्प्रेक्षते । गङ्गाप्रवाह इव । किंविशिष्टः । स्खलितः । कस्मात् । हिमगिरिवरशिखरात् ॥३०६॥

307) [मार्गमेवालभमानो हारः पीनोन्नतयोः स्तनयोः । उद्विग्नो भ्रमत्युरसि यमुनानदीफेनपुञ्ज इव ॥] उद्बिम्बो[2] भ्रमत्युरसि यमुनानदीफेनपुञ्ज इव हारः पीनोन्नतयोः स्तनयोरुपरि मार्गमलभमानः शोभते ॥ ३०७ ॥

308) [प्रौढयुवत्या नीलकञ्चुकभृतावशिष्टं विभाति स्तनपट्टम् । जलभृतजलधरान्तरदरोद्गतं चन्द्रबिम्बमिव ॥] प्रौढयुवत्याः स्तनपट्टं विभाति । किंविशिष्टम् । नीलकञ्चुकभृतोद्धृतम् । उत्प्रेक्षते । जलभृतजलधरान्तरदरोद्गतं चन्द्रबिम्बमिव ॥ ३०८ ॥

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1 G, I here and elsewhere अज्जाए   2 G उद्बिम्नो

309) अमया मओ व्व समया ससि व्व हरिकरिसिरो व्व चक्कलया।
किविणब्भत्थणविमुहा पसयच्छि पओहरा तुज्झ ॥ ९ ॥

310) अव्वो न हुंति थणया मज्झ सरीरे सवत्तिणा जाया।
आलिंगणे वि पत्ते दूरे वि पियं निवारेंति ॥ १० ॥

311) थणजुयलं तीइ निरंतरं पि दट्ठूण तारिसं पडियं।
मा करउ को वि गव्वं एत्थ असारम्मि संसारे ॥ ११ ॥

312) कह नाम तीइ तं तह सहावगरुओ वि थणहरो पडिओ।
अहवा महिलाण चिरं हियए को नाम संठाइ ॥ १२ ॥

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309) [अमृतमयाविव, समदौ (समृगौ) शशीव, हरिकरिशिर इव वर्तुलौ। कृपणाभ्यर्थनविमुखौ प्रसृत्यक्षि पयोधरौ तव ॥] हे प्रसृतिवदक्षिणी यस्याः सा प्रसृत्यक्षी, तस्याः संबोधनं, हे प्रसृत्यक्षि, तव स्तनौ शीतलत्वादमृतमयाविव। समदौ समृगौ शशिवत्। हरिकरिसिर व्व इन्द्रहस्तिकुम्भाविव चक्कलया विस्तीर्णौ। कृपणाभ्यर्थनविमुखौ ॥ ३०९ ॥

310) [अहो न भवतः स्तनौ मम शरीरे सपत्नौ जातौ। आलिङ्गनेऽपि प्राप्ते दूरेऽपि प्रियं निवारयतः ॥] अव्वो दुःखसूचनायां निपातः। अहो स्तनावेतौ न भवतः। किन्तु एतौ सपत्नीवज्जातौ। किमिति। आलिङ्गनेऽपि प्राप्ते दूरेऽपि प्रियं निवारयतः। अयमभिप्रायः। कठिनोच्चविस्तीर्णकुचत्वाद्गाढालिङ्गनं तस्या न संभवतीति ॥ ३१० ॥

311) [स्तनयुगलं तस्या निरन्तरमपि दृष्ट्वा तादृशं पतितम्। मा करोतु कोऽपि गर्वमत्रासारे संसारे ॥] तस्याः स्तनयुगलं तादृशं लोकोत्तरं निरन्तरमतिघनमपि पतितमवलोक्य मा करोतु कोऽपि गर्वमस्मिन्नसारे संसारे ॥ ३११ ॥

312) [कथं नाम तस्यास्तत् तथा स्वभावगुरुरपि स्तनभरः पतितः। अथवा महिलानां चिरं हृदये को नाम संतिष्ठति ॥] कथं नाम तत्, तथा स्वभावगुरुरपि तस्याः स्तनभरः पतितः। अथवा महिलानां हृदये चिरं को नाम तिष्ठति। यत्र निजाङ्गादप्युत्पन्नौ कुचौ न तिष्ठतस्तत्रान्यस्य का कथा। बहुतरं कालं हृदये प्रेम्णा कमपि न धारयन्ति मृगाक्ष्यः ॥ ३१२ ॥

३४. लावण्णवज्जा [लावण्यपद्धतिः]

313) पल्लवियं करयलपल्लवेहि पप्फुल्लियं व नयणेहिं ।
फलियं मिव पीणपओहरेहि अज्झाइ लावण्णं ॥ १ ॥

314) तह चंपिऊण भरिया विहिणा लावण्णएण तणुयंगी ।
जह से चिहुरतरंगा अंगुलिमग्ग व्व दीसंति ॥ २ ॥

315) अन्नं लडहत्तणयं अन्न च्चिय का वि बाहुलयछाया ।
सामा सामन्नपयावइणो रेह च्चिय न होइ ॥ ३ ॥

316) करचरणगंडलोयणबाहुलयाजहणमंडलुद्धरियं[1] ।
अंगेसु अमायंतं रंखोलइ[2] तीइ लावण्णं ॥ ४ ॥

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313) [पल्लवितं करतलपल्लवैः प्रपुष्पितमिव नयनाभ्याम् । फलितमिव पीनपयोधराभ्यां प्रौढयुवत्या लावण्यम् ॥] अज्झाए तरुण्या लावण्यं पल्लवितं संजातपल्लवमिव । कैः । करतलपल्लवैः । प्रफुल्लितं प्रोत्फुल्लितमिव नयनाभ्याम् । फलितमिव संजातफलमिव पीनपयोधराभ्याम् । पल्लवपुष्पफलानुकारं करतलनयनपयोधरं लावण्यवृक्षस्येति ॥ ३१३ ॥

314) [तथा निपीड्य भृता विधिना लावण्येन तन्वङ्गी । यथास्याश्चिकुरतरङ्गा अङ्गुलिमार्गा इव दृश्यन्ते ॥] तथा न्यञ्चीकृत्य (? न्यक्कृत्य) भृता विधिना लावण्येन तन्वङ्गी, यथा से अस्याश्चिकुरतरङ्गा अङ्गुलिमार्गा इव दृश्यन्ते । मस्तकं हस्ते धृत्वा लावण्यभरणेऽतिप्रयत्नवतो विधेरङ्गुलिमार्गा इवास्याश्चिकुरतरङ्गाः शुशुभिरे ॥ ३१४ ॥

315) [अन्यल्लटभत्वमन्यैव कापि बाहुलताछाया । श्यामा सामान्यप्रजापते रेखैव न भवति ॥] अन्यल्लटभत्वमन्यैव कापि बाहुलताछाया, अत एवेयं श्यामाप्रसूता स्त्री सामान्यप्रजापते रेखैव न भवति । सामान्यप्रजापतिरिमां न ससर्ज ॥ ३१५ ॥

316) [करचरणगण्डलोचनबाहुलताजघनमण्डलोद्धृतम् । अङ्गेष्वमादितस्ततश्चलति तस्या लावण्यम् ॥] तस्या अङ्गेष्वमाल्लावण्यं रिंखोलइ

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1 G उव्वरियं, I उच्चरियं   2 G, I रिंखोलइ

317) सामा नियंबगरुया थणजहणुव्वहणमंदसंचारा।
लक्खिज्जइ मयणणराहिवस्स संचारिणि कुडि व्व ॥ ५ ॥

318) सेयच्छलेण पेच्छह तणुए अंगम्मि से अमायंतं।
लावण्णं ओसरइ व्व तिवलिसोवाणपंतीहिं ॥ ६ ॥

३५. सुरयवज्जा [सुरतपद्धतिः]

319) दट्ठूण तरुणसुरयं विविहपलोट्टंतकरणसोहिल्लं।
दीवो वि तग्गयमणो गयं पि तेल्लं न लक्खेइ ॥ १ ॥

इतस्ततश्चलति। चकचकायते शरीरमिति भावः। किंविशिष्टं लावण्यम्। करचरणगण्डलोचनबाहुलताजघनमण्डलानि भृत्वोद्धृतम्। अन्यदपि पानीयादि निम्नानि स्थानानि संपूर्णीकृत्योद्धृतं सद् इतस्ततः प्रसरतीति ॥ ३१६ ॥

317) [श्यामा नितम्बगुरुका स्तनजघनोद्वहनमन्दसंचारा। लक्ष्यते मदननराधिपस्य संचारिणी कुटीव ॥] श्यामा मदननराधिपस्य संचारिणी जङ्गमा कुटीव (लक्ष्यते)। किंविशिष्टा। कटीप्रदेशगुरुका, स्तनजघनोद्वहनमन्दसंचारा ॥ ३१७ ॥

318) [स्वेदच्छलेन प्रेक्षध्वं तनुकेऽङ्गे तस्या अमात्। लावण्यमपसरतीव त्रिवलिसोपानपङ्क्तिभिः ॥] लावण्यमपसरतीव पश्यत, तस्या अङ्गेऽमात्। काभिः। त्रिवलीसोपानपङ्क्तिभिः। केन। स्वेदच्छलेन। किंविशिष्टेऽङ्गे। तनुके। कृशाङ्गयष्टेः श्रमवशान्निःसरत्स्वेदपूरेण, अमाल्लावण्यमुपमीयते स्म ॥ ३१८ ॥

319) [दृष्ट्वा तरुणसुरतं विविधप्रवर्तमानकरणशोभायुक्तम्। दीपोऽपि तद्गतमना गतमपि तैलं न लक्षयति ॥] दीपोऽपि तद्गतमनाः गतमपि तैलं न लक्षयति। किं कृत्वा। दृष्ट्वा। किम्। तरुणसुरतम्। तरुणश्च तरुणी च तरुणौ। सरूपाणामेकशेष एकविभक्तौ (पाणिनि, १.२.६४)। तरुणयोः सुरतम्। विविधप्रवर्तमानकरणशोभासंयुक्तम्। ॥ ३१९ ॥

320) मरुमरुमार त्ति भणंतियाइ सुरयम्मि केलिसंगामे ।
पासट्ठिओ वि दीवो सहसा हल्लुप्फलो जाओ ॥ २ ॥

321) सुम्मइ वलयाण रवो नेउरसद्दो वि निब्भरो जाओ ।
कस्स वि धन्नस्स घरे महिला पुरिसत्तणं कुणइ ॥ ३ ॥

322) दट्ठूण रयणिमज्झे वहुविहकरणेहि निब्भरं सुरयं ।
ओ धुणइ दीवओ विंभिओ व्व पवणाहओ सीसं ॥ ४ ॥

323) दंतणहक्खयमहियं[1] निग्घायपडंतवलयणिग्घोसं ।
वणसीहाण व जुज्झं वुत्तं तं तारिसं सुरयं ॥ ५ ॥

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320) [मरुमरुमार इति भणन्त्याः सुरते केलिसंग्रामे । पार्श्वस्थितोऽपि दीपः सहसा कम्पनशीलो जातः ॥] मरुमरुमार त्ति भणन्त्याः सुरते केलिसंग्रामे, पार्श्वस्थितोऽपि दीपः सहसा हल्लुप्फलो कम्पनशीलो जातः ।। ३२० ।।

321) [श्रूयते वलयानां रवो नूपुरशब्दोऽपि निर्भरो जातः । कस्यापि धन्यस्य गृहे महिला पुरुषकर्म करोति ।।] कस्यापि धन्यस्य गृहे महिला पुरुषत्वं करोति विपरीतरतं विदधाति । कथं ज्ञायत इत्याह । वलयानां रवः श्रूयते, नूपुरशब्दश्च निर्भरो जातोऽस्ति । अयं भावः । स्वभावसुरते वलयनूपुरयो रवौ न संगच्छेते । अतः कारणाद् द्वावपि श्रुत्वा कस्यापि धन्यस्य (गृहे) पुरुषायितं क्रियमाणं वर्तत इत्यनुमीयते ।।३२१।।

322) [दृष्ट्वा रजनीमध्ये बहुविधकरणैर्निर्भरं सुरतम् । अहो धुनोति दीपो विस्मित इव पवनाहतः शीर्षम् ।।] दीपकः पवनाहतः सन् सीसं शिखां धुनोति । उत्प्रेक्षते । विस्मित इव । किं कृत्वा । रजनीमध्ये बहुविधकरणैः सुरतैर्नानासुरतैर्निर्भरं सुरतं दृष्ट्वा । अयं भावः । तरुणयोः करणपवित्रितं सुरतं दृष्ट्वा अहो अनयोः सुरतक्षमत्वाच्चातुर्यमतीवेति पवनाहतो दीपो निजं शिरो धूनयति स्मेति ।। ३२२ ।।

323) [दन्तनखक्षतमहितं निर्घातपतद्वलयनिर्घोषम् । वनसिंहयोरिव युद्धं वृत्तं तत् तादृशं सुरतम् ।।] तत्तादृशं सुरतं वृत्तं वनसिंहयो-

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1 G सहियं

324) ओ सुम्मइ वासहरे विवरीयरयाइ पोढमहिलाए।
चलवलयकरप्फालणकणंतमणिमेहलासद्दो ॥ ६॥
325) न वि तह पढमसमागमसुरयसुहे पाविए वि परिओसो।
जह बीयदियह सविलक्खलक्खिए वयणकमलम्मि ॥ ७॥
326) सरहसरमणसमप्पणकलयलिरकणंतणिहुयसिक्कारं।
लब्भइ कुलवहुसुरए थवक्कओ सयलसोक्खाणं ॥ ८॥
327) झणझणइ[1] कणयडोरो तुट्टइ हारो गलंति रयणाइं।
पंडवभडसंगामो आढत्तो पोढमहिलाए ॥ ९॥

युद्धमिव। कीदृशं सुरतम्। दन्तनखयोः क्षतं खण्डनं, तेन[2] महितम्। दन्तनखक्षतयुक्तम्। निर्घातपतद्वलयनिर्घोषम् ॥ ३२३ ॥

324) [अहो श्रूयते वासगृहे विपरीतरतायाः प्रौढमहिलायाः। चलवलयकरास्फालनक्वणन्मणिमेखलाशब्दः ॥] 'ओ' इति अहो। विपरीतरतायाः प्रौढमहिलाया वासगृहे चलवलयकरास्फालनक्वणन्मणिमेखलाशब्दः श्रूयत इति ॥ ३२४ ॥

325) [नापि तथा प्रथमसमागमसुरतसुखे प्राप्तेऽपि परितोषः। यथा द्वितीयदिवसे सविलक्षलक्षिते वदनकमले ॥] नापि तथा प्रथमसमागमसुरतसुखे प्राप्तेऽपि परितोषो भवति, यादृग् द्वितीयदिवसे सविलक्षलक्षिते वदनकमले परस्परमिति ॥ ३२५ ॥

326) [सरभसरमणसमर्पणकलकलशीलक्वणन्निभृतसीत्कारम्। लभ्यते कुलवधूसुरते स्तवकः सकलसौख्यानाम् ॥] सरभसजघनसमर्पणकलकलशीलक्वणन्निभृतसीत्कारं लभ्यते कुलवधूसुरते थवक्कओ सयलसोक्खाणं समूहः सकलसौख्यानाम् ॥ ३२६ ॥

327) [झणझणायते कनककाञ्ची त्रुट्यति हारो गलन्ति रत्नानि। पाण्डवभटसंग्राम आरब्धः प्रौढमहिलया ॥] रणझणायते कनकदवरकः कनककाञ्ची, त्रुट्यति हारो, गलन्ति रत्नानि। पाण्डवभटसंग्राम आरब्धः

1 G रणझणइ 2 G तेन सहितम्। दन्तनखक्षतयुतम्।

328) रेहइ सुरयवसाणे अद्धुक्खित्तो सणेउरो चलणो।
जिणिऊण कामदेवं समुब्भिया धयवडाय व्व ॥ १० ॥

३६. पेम्मवज्जा [प्रेमपद्धतिः]

329) पेम्मं अणाइपरमत्थपयडणं महुमहो व्व बहुभेयं।
मोहाणुरायजणयं अव्वो किं वंदिमो निच्चं ॥ १ ॥

330) आलावणेण उल्लावणेण संगेण कोउहल्लेण।
सोवाणपएहि व पियगुणेहि पेम्मं समारुहइ ॥ २ ॥

331) आरंभो जस्स इमो आसन्नासाससोसियसरीरो।
परिणामो कह होसइ न याणिमो तस्स पेम्मस्स ॥ ३ ॥

प्रौढमहिलया। यथा पाण्डवकौरवौ युद्धोद्यतौ किमपि न गणयतस्तथा सुरतसंमर्दे तौ दम्पती ॥ ३२७ ॥

328) [राजते सुरतावसानेऽर्धोत्क्षिप्तःसनूपुरश्चरणः। जित्वा कामदेवं समुर्ध्वीकृता ध्वजपताकेव ॥] राजते सुरतावसाने सनूपुरश्चरणोऽर्धोत्क्षिप्तो जित्वा कामदेवम् ऊर्ध्वीकृता ध्वजपताकेव ॥ ३२८ ॥

329) [प्रेमानादिपरमार्थप्रकटनं मधुमथन इव बहुभेदम्। मोहानुरागजनकमहो किं वन्दामहे नित्यम् ॥] प्रेम अनादिपरमार्थप्रकटनं, बहुभेदं मधुमथनमिव वन्दे नित्यम्। पुनः किंविशिष्टम्। मोहानुरागजनकम्। विष्णुपक्षे[1] सर्वाण्यपि विशेषणानि योक्तव्यानि ॥ ३२९ ॥

330) [आलापनेनोल्लापनेन सङ्गेन कौतूहलेन। सोपानपदैरिव प्रियगुणैः प्रेम समारोहति ॥] प्रेम स्नेहः सोपानपङ्क्तिभिरिव प्रियगुणैः समारोहति। कैस्तैरित्याह। आलापनेनोल्लापनेन सङ्गेन कौतूहलेन॥३३०॥

331) [आरम्भो यस्यायमासन्नाश्वासशोषितशरीरः। परिणामः कथं भविष्यति न जानीमस्तस्य प्रेम्णः ॥] यस्यारम्भ ईदृश आसन्नाश्वासशोषितशरीरः, तस्य प्रेम्णः परिणामः कथं भविष्यति इति वयं न जानीमः। प्रेम्णा श्वासतनूकरणादयः[2] प्रथमं भवन्ति। तच्च पश्चाद्भवति वा न वा। सखि परिचिताः कस्य पुरुषाश्चञ्चलप्रेमाणो भवन्तीति बिभेमि ॥ ३३१ ॥

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1 G, I विष्णुप्रेम्णोः 2 G श्वासतनूतनूकरणादयः

332) दाणं न देइ न करेइ चाडुयं कहइ नेय सब्भावं।
दंसणमेत्तेण वि किं पि माणुसं[1] अमयसारिच्छं ॥ ४ ॥

333) जत्थ न उज्जग्गरओ जत्थ न ईसा विसूरणं माणं।
सब्भावचाडुयं जत्थ नत्थि नेहो तहिं नत्थि ॥ ५ ॥

334) दाडिमफलं व पेम्मं एक्के पक्खे य होइ[2] सकसायं।
जाव न बीओ रज्जइ[3] ता किं महुरत्तणं कुणइ ॥ ६ ॥

335) न तहा मारेइ विसं खज्जंतं पलसयं पि कवलेहिं।
जह चक्खुरायरत्तं मारेइ सविब्भमं पेम्मं ॥ ७ ॥

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332) [दानं न ददाति न करोति चाटुकं कथयति नैव सद्भावम्। दर्शनमात्रेणापि किमपि मानुषममृतसदृशम् ॥] दानं न ददाति न करोति चाटुकं, कथयति नैव सद्भावं, दर्शनमात्रेणैव भवति किमपि मानुषममृतसदृक्षम्। मनोऽभीष्ट एवमकुर्वन्नपि दर्शनमात्रेणैवामृतायते। प्रेम्णो विलसितमिदमिति ॥ ३३२ ॥

333) [यत्र नोज्जागरको यत्र नेर्ष्या खेदो मानः। सद्भावचाटुकं यत्र नास्ति स्नेहस्तत्र नास्ति ॥] यत्र नोज्जागरको यत्र नेर्ष्या खेदो मानश्च, सद्भावचाटुवाक्यं यत्र नास्ति, स्नेहोऽपि तत्र नास्तीति ॥३३३॥

334) [दाडिमफलमिव प्रेमैकस्मिन्पक्षे भवति सकषायम्। यावन्न द्वितीयो रज्यते (बीजं न रज्यते) तावत्किं मधुरत्वं करोति ॥] प्रेम दाडिमफलमिव। एकस्मिन्पक्षे सकषायं सकोपम[4]। यावद् द्वितीयो न रज्यते तावत्किं मधुरत्वं करोति। उभयोरपि क्षीरनीरयोरिव मिलितत्वात् प्रेमातिमधुरं भवति। दाडिमीफलमपि एकस्मिन् पक्षे सकषायं कषायरसयुक्तं भवति। यावद् बीजो न रज्यते तावत् कुतो माधुर्यं भवति। मधुरो रसो न भवतीति ॥ ३३४ ॥

335) [न तथा मारयति विषं खाद्यमानं पलशतमपि कवलैः। यथा चक्षूरागरक्तं मारयति सविभ्रमं प्रेम ॥ ३३५ ॥]

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1 I adds होइ after माणुसं
2 G, I एक्कपक्खेण होइ
3 G जाव ण बीजन रज्जइ
4 I एकस्मिन् पक्षे भवति सकषायम्। एकेन कृतं सकषायं सकोपम्।

336) अव्वो जाणामि अहं अत्तणहियएण अन्नहिययाइं।
मा को वि कह वि रज्जउ[1], दुक्खुव्वहणाइ पेम्माइं ॥ ८ ॥

337) अदिट्ठे रणरणओ दिट्ठे ईसा विडंबणा नाह।
होइ न उज्जु व वंकं पेम्मं जह चंचु कीरस्स[2] ॥ ९ ॥

338) अदिट्ठे रणरणओ दिट्ठे ईसा सुहट्ठिए माणं।
दूरट्ठिए वि दुक्खं पिए जणे भण सुहं कत्तो ॥ १० ॥

339) ताव च्चिय होइ सुहं जाव न कीरइ पिओ जणो को वि।
पियसंगो जेहि कओ दुक्खाण समप्पिओ अप्पा ॥ ११ ॥

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336) [अहो जानाम्यहमात्महृदयेनान्यहृदयानि। मा कोऽपि कथमपि रज्यतु, दुःखोद्वहनानि प्रेमाणि ॥] अव्वो दुःखे। जानाम्यहमात्मनो हृदयेनान्यहृदयानि, मा कोऽपि क्वापि रज्यतु, दुःखोद्वहनानि प्रेमाणि ॥ ३३६ ॥

337) [अदृष्टे रणरणको दृष्ट ईर्ष्या विडम्बना नाथ। भवति न ऋज्विव वक्रं प्रेम यथा चञ्चूः कीरस्य ॥] अदृष्टे प्रिये रणरणको दृष्ट ईर्ष्या विडम्बना नाथ भवति। वक्रं प्रेम न ऋजु भवति यथा शुकचञ्चुः ॥ ३३७ ॥

338) [अदृष्टे रणरणको दृष्ट ईर्ष्या सुखस्थिते मानः। दूरस्थितेऽपि दुःखं प्रिये जने भण सुखं कुतः ॥] प्रिये जने भण कुतः सुखम्। कथम्। तदेव दर्शयति। अदृष्टे रणरणको, दृष्ट ईर्ष्या, सुखस्थिते मानो, दूरस्थिते तस्मिन् दुःखम् ॥ ३३८ ॥

339) [तावदेव भवति सुखं यावन्न क्रियते प्रियो जनः कोऽपि। प्रियसङ्गो यैः कृतो दुःखेभ्यः समर्पित आत्मा ॥] तावदेव सुखं भवति यावन्न क्रियते प्रियो जनः कोऽपि। प्रियसङ्गो यैः कृतः (तैः) दुखेभ्यः समर्पित आत्मा ॥ ३३९ ॥

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1 G, I, Laber रज्जउ 2 G, I जह कीरचंचु व्व

340) दूरं गए वि कयविप्पिए वि अन्नत्थ बद्धराए वि ।
जत्थ मणं न नियत्तइ तं पेम्मं परिचओ सेसो ॥ १२ ॥
341) सो सुवइ सुहं सो दुक्खवज्जिओ सो सुहाण सयखाणी ।
वाए मणेण काएण जस्स न हु वल्लहो को वि ॥ १३ ॥
342) उल्लवउ को वि महिमंडलम्मि जो तेण नत्थि संणडिओ ।
खरपवणचाडुचालिरदवग्गिसरिसेण पेम्मेण ॥ १४ ॥
343) सो को वि न दीसइ सामलंगि एयम्मि दड्ढहयलोए ।
जस्स समप्पिवि हियय सुहेण दियहा गमिज्जंति[1] ॥ १५ ॥
344) अव्वो तहिं तहिं चिय गयणं भमिऊण[2] वीसमंतेण ।
वोहित्थवायसेण व हसाविया दड्ढपेम्मेण ॥ १६ ॥

340) [दूरं गतेऽपि कृतविप्रियेऽप्यन्यत्र बद्धरागेऽपि । यत्र मनो न निवर्तते तत्प्रेम परिचयः शेषः ।। ३४० ।।]

341) [स स्वपिति सुखं स दुःखवर्जितः स सुखानां शतखनिः । वाचि मनसा कायेन यस्य न खलु वल्लभः कोऽपि ।।] स स्वपिति सुखं स दुःखवर्जितः स सुखानां शतस्य खनिर्वाचि मनसा कायेन यस्य न खलु वल्लभः कोऽपि ।। ३४१ ।।

342) [उल्लपतु कोऽपि महीमण्डले यस्तेन नास्ति संनटितः । खरपवनचाटुचलनशीलदवाग्निसदृशेन प्रेम्णा ।। ३४२ ।।]

343) [स कोऽपि न दृश्यते श्यामलाङ्ग्येतस्मिन् दग्धहतलोके । यस्य समर्प्य हृदयं सुखेन दिवसा गम्यन्ते ।। ३४३ ।।]

344) [अहो तत्र तत्रैव गगनं भ्रान्त्वा विश्राम्यता । यानपात्र-वायसेनेव हासिता दग्धप्रेम्णा ।।] बोहित्थं यानपात्रम् । अव्वो दुःखसूचनायाम् । तहिं तहिं चिय तत्र तत्रैव दुर्लभपुरुषे, विश्राम्यता दग्धप्रेम्णा हासितास्मि । किं कृत्वा विश्राम्यता । गगनं शून्यं भ्रान्त्वा । केनेव । बोहित्थवायसेणेव । यथा यानपात्रे स्थितो वायसो गगनमाकाशं

1 G गमिस्संति　　2 G भमंतेण

345) जाए माणप्पसरे फिट्टे नेहे गयम्मि सब्भावे।
अब्भत्थणाइ[1] पेम्मं कीरंतं केरिसं होइ ॥ १७ ॥
346) अद्दंसणेण अइदंसणेण दिट्ठे अणालवंतेण।
माणेण पवसणेण य पंचविहं झिज्जए पेम्मं ॥ १८ ॥
347) अद्दंसणेण बालय सुट्ठु वि नेहाणुबद्धमणसाणं।
हत्थउडपाणियाइ व कालेण गलंति पेम्माणि ॥ १९ ॥
348) पेम्मस्स विरोहियसंधियस्स पच्चक्खदिट्ठविलियस्स।
उययस्स व ताविय सीयलस्स विरसो रसो होइ ॥ २० ॥

भ्रान्त्वा तत्रैव स्तम्भादौ विश्रमता जनो हास्यते (? विश्राम्यन् जनं हासयति)। इदमत्र तात्पर्यम्। काचिन्नागी कस्मिंश्चिद्‌दुर्लभेऽनुरक्ता तमलभमाना मानमवलम्ब्य पुनरन्यं वाञ्छन्ती पुनस्तत्रैवानुरक्ता सती जनान् हासयति ॥ ३४४ ॥

345) [याते मानप्रसरे भ्रष्टे स्नेहे गते सद्भावे। अभ्यर्थनया प्रेम क्रियमाणं कीदृशं भवति ॥] जाते मानप्रसरे गते स्नेहे गते सद्भावे, अभ्यर्थनया क्रियमाणं प्रेम कीदृग् भवति ॥ ३४५ ॥

346) [अदर्शनेनातिदर्शनेन दृष्टेऽनालपता। मानेन प्रवसनेन च पञ्चविधं क्षीयते प्रेम ॥] पञ्चविधं पञ्चप्रकारं क्षीयते प्रेम। तदेव दर्शयति। अदर्शनेनातिदर्शनेन दृष्टेऽनालपता, मानेन प्रवसनेन च ॥ ३४६ ॥

347) [अदर्शनेन बालक सुष्ठ्वपि स्नेहानुबद्धमनसोः। हस्तपुटपानीयानीव कालेन गलन्ति प्रेमाणि ॥] हे बालक, अदर्शनेन सुष्ठ्वपि स्नेहानुबद्धमनसोर्दम्पत्योः कालेन प्रेमाणि गलन्ति, यान्तीत्यर्थः। कानीव। हस्तपुटस्थपानीयानीव। यथा सुदृढं धृतान्यपि हस्तपुटस्थपानीयानि बिन्दुना बिन्दुना चिरेण गलन्त्येव ॥ ३४७ ॥

348) [प्रेम्णो विरोधितसंधितस्य प्रत्यक्षदृष्टव्यलीकस्य। उदकस्येव तापितशीतलस्य विरसो रसो भवति ॥] प्रेम्ण एवंविधस्य रसोऽत्यासक्ति–

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1 I अब्भत्थणेण

349) ताव य पुत्ति छइल्लो[1] जाव न पेम्मस्स गोयरे पडइ ।
नेहेण नवरि छेयत्तणस्स मूला खणिज्जंति ॥ २१ ॥

३७. माणवज्जा [मानपद्धतिः]

350) अलियपयंपिरि अणिमित्तकोवणे असुणि सुणसु मह वयणं ।
एक्कग्गाहिणि सोक्खेक्कबंधवं गलइ तारुण्णं ॥ १ ॥

351) अग्घाहि महुं दे गेण्ह चंदणं असुणि सुणसु मह वयणं ।
माणेण मा नडिज्जसु माणंसिणि गलइ छणराई ॥ २ ॥

र्विरसो भवति । कीदृशस्य । विरोधितसंधितस्य । पूर्वं विरोधितं पश्चात्संधितं, तस्य । पुनः कीदृशस्य । प्रत्यक्षदृष्टव्यलीकस्य । प्रत्यक्षं दृष्टं व्यलीकमप्रियं यत्र तस्य साक्षात्कृताप्रियस्य । कस्येव । उदकस्येव तापितशीतलस्य । यथा तापितशीतलस्योदकस्य रसो विरसो भवति । पूर्वं तापितं पश्चाच्छीतलं, पश्चात्कर्मधारयः ।। ३४८ ।।

349) [तावच्च पुत्रि विदग्धो यावन्न प्रेम्णो गोचरे पतति । स्नेहेन केवलं छेकत्वस्य मूलानि खन्यन्ते ।।] तावदेव हे पुत्रि विदग्धः कथ्यते यावत् स्नेहगोचरो न भवति । यतः नवरि केवलं प्रेम्णा छेकत्वस्य मूलान्युत्खन्यन्ते ।। ३४९ ।।

350) [अलीकप्रजल्पिन्यनिमित्तकोपनेऽनाश्रव आकर्णय मम वचनम् । एकग्राहिणि सौख्यैकबान्धवो गलति तारुण्यम् ।।] हे अनाकर्णनशीले, आकर्णय मम वचनम् । हे अलीकप्रजल्पनशीले, हे अनिमित्तकोपने, हे एकग्राहिणि, सौख्यैकबान्धवं गलति तारुण्यम् । सखीशिक्षोक्तिरियम् । अथवा भर्तुः कृतापराधस्य ।। ३५० ।।

351) [आजिघ्र मधु हे गृहाण चन्दनमनाश्रवे शृणु मम वचनम् । मानेन मा नटयस्व मनस्विनि गलति क्षणरात्रिः ।।] 'दे' इति प्रार्थनायां निपातः । हे असुणि (अनाश्रवे), मद्वचनं शृणु । किं तदित्याह । मधु मद्यमाजिघ्र पिबेति यावत् । तथा गृहाण चन्दनम् । मानेन मा नट्येः (? नट्यस्व) । हे मनस्विनि, गलत्यतिक्रामत्युत्सवरात्रिः । अयं भावः ।

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1 G, I छयल्लो

352) ए दइइ मह पसिज्जसु माणं मोत्तूण कुणसु परिओसं ।
कयसेहराण सुम्मइ आलावो झत्ति गोसम्मि ॥ ३ ॥

353) निद्दाभंगो आवंडुरत्तणं दीहरा य नीसासा ।
जायंति जस्स विरहे तेण समं केरिसो माणो ॥ ४ ॥

354) नइपूरसच्छहे जोव्वणम्मि दियहेसु निच्चपहिएसु ।
अणियत्तासु वि राईसु पुत्ति किं दड्ढमाणेण ॥ ५ ॥

कश्चन युवा कांचनान्यां स्त्रियं गते दिवस उपभुज्य द्वितीयदिनरात्रौ कौमुद्याद्युत्सवे मानमवलम्ब्य स्थितां वामाक्षीं मद्यपात्रपुष्पाद्युपभोगवस्त्वानीय तामनुनयन्निदमाह ।। ३५१ ।।

352) [हे दयिते, मम प्रसीद मानं मुक्त्वा कुरु परितोषम् । कुक्कुटानां श्रूयत आलापो झटिति प्रभाते ।।] 'ए' इति प्रार्थनायाम् । हे दयिते मह्यं प्रसीद, प्रसन्ना भव । मानं मुक्त्वा परितोषं कुरु । किमित्येवं याचसे, किं तव याति, एतावता किं भवदस्ति—इत्याह । कयसेहराणं कुक्कुटानाम् आलापः शब्दः, गोसे प्रभाते झटिति श्रूयते । प्रभातं भवतीत्यर्थः । अत एव मानं मुक्त्वात्मीयं कार्यं विधेहीति भर्तुरुक्तिः । गोसे प्रभाते इति देशीयं पदम् ।। ३५२ ।।

353) [निद्राभङ्ग आपाण्डुरत्वं दीर्घाश्च निःश्वासाः । जायन्ते यस्य विरहे तेन समं कीदृशो मानः ॥] तेन समं कीदृशो मानो यस्य विरह एतावद्भवति । निद्राभङ्ग आपाण्डुरत्वं दीर्घाश्च निःश्वासा इति सखीशिक्षोक्तिर्नायिकां प्रति ॥ ३५३ ॥

354) [नदीपूरसदृशे यौवने दिवसेषु नित्यपथिकेषु । अनिवृत्तास्वपि रात्रिषु पुत्रि किं दग्धमानेन ॥] हे पुत्रि, किम् अमुना दग्धमानेन । यतः । नदीपूरसदृक्षे यौवने, दिवसेषु नित्यपथिकेषु नित्यगत्वरेषु, अनिवृत्तासु रात्रिषु । ता एव रात्रयो न ह्यावर्तन्ते । यौवनं च नदीपूरवत् । यथा नदीपूरः समायाति, पुनर्मुहूर्तेन विनिवर्तते तद्वद्यौवनम् । दिवसाश्च त एव नायान्ति पूर्ववत ॥ ३५४ ॥

355) जइ माणो कीस पिओ अहव पिओ कीस कीरए माणो।
माणिणि दो वि गइंदा एक्कक्खंभे न वज्झंति ॥ ६ ॥

356) माणिणि मुयसु माणं जइ वि पिओ सुट्ठु वल्लहो तुज्झ।
कारणवसेण कूवो न नमइ मुद्धे तुला नमइ ॥ ७ ॥

357) माणं अवलंबंती मरिहिसि मुद्धे वसंतमासम्मि।
माणो पुणो वि किज्जइ छणदियहा दुल्लहा हुंति ॥ ८ ॥

358) मा पुत्ति कुणसु माणं दइओ हिययम्मि निट्ठुरसहावो।
कंदलिसरिसं पेम्मं ढसत्ति तुट्टं न संघडइ ॥ ९ ॥

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355) [यदि मानः कस्मात् प्रियोऽथवा प्रियः, कस्मात् क्रियते मानः। मानिनि द्वावपि गजेन्द्रावेकस्तम्भे न वध्येते ॥] यदि मानः किमिति प्रियोऽथवा प्रियस्तर्हि किमिति क्रियते मानः। हे मानिनि, द्वौ गजेन्द्रावेकस्तम्भे न वध्येते। गजेन्द्रतुल्यौ मानभर्तारौ प्रतीहि, इति सखीशिक्षोक्तिः ॥ ३५५ ॥

356) [मानिनि, मुञ्च मानं यद्यपि प्रियः सुष्टु वल्लभस्तव। कारणवशेन कूपो न नमति मुग्धे तुला नमति ॥] हे मानिनि, मुञ्च मानं यद्यपि प्रियः सुष्टु वल्लभस्तव। यतो हे मुग्धे कारणवशेनात्मकार्येण कूपो न नमति, तुला नमति। तुला जलोदञ्चनघटीकाष्टदवरकं यस्याग्रे, 'ढेंकुली' इति कथ्यते ॥ ३५६ ॥

357) [मानमवलम्बमाना मरिष्यसि मुग्धे वसन्तमासे। मानः पुनरपि क्रियते क्षणदिवसा दुर्लभा भवन्ति ॥] हे मुग्धे, मानमवलम्बमाना वसन्तमासे मरिष्यसि। मानः पुनरपि क्रियते, उत्सवदिवसा दुर्लभा भवन्ति ॥ ३५७ ॥

358) [मा पुत्रि, कुरु मानं दयितो हृदये निष्ठुरस्वभावः। कन्दलीसदृशं प्रेम झटिति त्रुटितं न संघटते ॥] हे पुत्रि, मानं मा कार्षीः। किमिति। यतो दयितो हृदये निष्ठुरस्वभावः। तस्मिंश्च तादृग्विधे प्रेम, कन्दलसदृशं झटिति त्रुटितं न संघटते ॥ ३५८ ॥

359) दढणेहणालपरिसंठियस्स सब्भावदलसुयंधस्स।
पेम्मुप्पलस्स माए माणतुसारो च्चिय विणासो ॥ १० ॥
360) मुय माणं माण पियं पियसरयं जाव वच्चए सरयं।
सरए सरयं सुरयं च पुत्ति को पावइ अउण्णो ॥ ११ ॥
361) तुंगो थिरो विसालो जो रइओ माणपव्वओ तीए।
सो दइयदिट्ठिवज्जासणिस्स घायं च्चिय न पत्तो ॥ १२ ॥
362) पायवडिओ न गणिओ पियं भणंतो वि विप्पियं भणिओ।
वच्चंतो न निरुद्धो भण कस्स कए कओ माणो ॥ १३ ॥

359) [दृढस्नेहनालपरिसंस्थितस्य सद्भावदलसुगन्धस्य। प्रेमोत्पलस्य मातर्मानतुषार एव विनाशः ॥] प्रेमैवोत्पलं कमलं तत्क्षणादेव त्रुटनशीलत्वादतिकोमलत्वाच्च तस्य। हे मातः, मान एव तुषारो हिमं विनाशः विनाशकारी, दाहकत्वात्। अन्यदपि कमलं तुषारेण दह्यते। रूपकालंकारेण प्रेम्ण उत्पलसादृश्यं विशिनष्टि। किंविशिष्टस्य। दृढस्नेहनालपरिसंस्थितस्य, सद्भावदलसुगन्धस्य। अत्र गाथायां स्नेहप्रेम्णोरैक्यार्थत्वात् (? एकार्थत्वात्) चिन्त्यम्। अथवोभयोर्दम्पत्योर्मरणावसानः परस्परानुरागः प्रेम। स्नेहश्च दानमानाद्यादिना भवति ॥ ३५९ ॥

360) [मुञ्च मानं मानय प्रियं प्रियसरका यावद्व्रजति शरद्। शरदि सरकं सुरतं च पुत्रि कः प्राप्नोत्यपुण्यः ॥] हे पुत्रि, मानं मुञ्च, प्रियं मानय, यावच्छरद्व्रजति। किमिति। यतः शरत्काले सुरतं सुरां च कोऽपुण्यः प्राप्नोति ॥ ३६० ॥

361) [तुङ्गः स्थिरो विशालो यो रचितो मानपर्वतस्तया। स दयितदृष्टिवज्राशनेर्घातमेव न प्राप्तः ॥] तया यो मानपर्वतो रचितः। किंविशिष्टः। तुङ्गोऽत्युच्चैः। स्थिरो दृढः। विशालो विस्तीर्णः। स मानपर्वतो दयितदृष्टिवज्राशनेर्घातं न प्राप्तः। दयितस्य दृष्टिर्दर्शनं स एव स्फोटकत्वाद्वज्राशनिस्तस्य घातं न प्राप्तवान्। कोऽर्थः। यन्नायिका मानं रचितवती (तत्) तावत्, यावद्वल्लभो दृष्टिगोचरं नेयाय। आगते तस्मिन्काकनाशं नष्टः ॥ ३६१ ॥

362) [पादपतितो न गणितः प्रियं भणन्नपि विप्रियं भणितः। व्रजन्न निरुद्धो भण कस्य कृते कृतो मानः ॥] हे सखि, भण कथय

363) माणं हु तम्मि किज्जइ जो जाणइ विरहवेयणादुक्खं।
अणरसियणिव्विसेसे किं कीरइ पत्थरे माणो ॥ १४ ॥

364) उज्जग्गिरस्स तणुयत्तणस्स सुसियस्स दीहरुण्णस्स ।
एयाण उरं दारुण पुत्ति माणं कुणिज्जासु ॥ १५ ॥

३८. पवसियवज्जा [प्रोषितपद्धतिः]

365) कल्लं किर खरहियओ पवसिहिइ पिओ त्ति सुव्वइ जणम्मि
तह वड्ढ भयवइ निसे जह से कल्लं चिय न होइ ॥ १ ॥

कस्य कृते कृतो मानः। यतः पादपतितो न गणितः, प्रियं भणन्नपि विप्रियं भणितो व्रजन्नपि न निरुद्ध इति। काचित्खण्डिता प्रातरागतं प्रियं दृष्ट्वा मानमवलम्बे। तां च मानवतीमवलोक्य "प्रिये प्रसीद, नाहं भूयोऽप्येवं करिष्यामि" इति चरणयोः पतन् वाचा निर्धाटितः (निस्सारितः)। ततः सोऽपि मानं स्वीकृत्य निर्गच्छंस्तया दीर्घमानवत्या न निषिद्धः। पश्चाद् दुःसहविरहवेदनादूनमानसा सख्यागत्यैवमूचे ॥ ३६२ ॥

363) [मानः खलु तस्मिन् क्रियते यो जानाति विरहवेदना-दुःखम्। अरसिकनिर्विशेषे किं क्रियते प्रस्तरे मानः ॥ ३६३ ॥]

364) [उज्जागरस्य तनुत्वस्य शोषितस्य दीर्घरुदितस्य। एतेषा-मुरो दत्त्वा पुत्रि मानं कुर्याः ॥] हे पुत्रि, एतेषामुरो हृदयं दत्त्वा, एता-न्स्वीकृत्येत्यर्थः। मानं कुर्याः। केषामित्याह; उज्जागरस्य, तनुत्वस्य, शोषितत्वस्य, दीर्घरुदितस्य ॥ ३६४ ॥

365) [कल्यं किल खरहृदयः प्रवत्स्यति प्रिय इति श्रूयते जने। तथा वर्धस्व भगवति निशे यथा तस्य कल्यमेव न भवति ॥] किर किल श्रूयते खरहृदयो निरनुकम्पः कल्लं प्रातरेव प्रवत्स्यति प्रिय इति श्रूयते जने। अतः कारणाद् हे निशे रात्रि तथा वर्धस्व भगवति, यथा 'से' इति तस्य प्रातरेव न भवति। प्रियं प्रवत्स्यमानं श्रुत्वा दुःसह-विरहवेदनापीडिता रात्रिमेवं प्रार्थयते ॥ ३६५ ॥

366) जइ वच्चसि वच्च तुमं को वारइ तुज्झ सुहव[1] जंतस्स।
तुह गमणं मह मरणं लिहिय पसत्थी कयंतेण ॥ २ ॥
367) जइ वच्चसि वच्च तुमं एण्हि अवऊहणेण न हु कज्जं।
पावासियाण मडयं छिविऊण अमंगलं होइ ॥ ३ ॥
368) वसिऊण मज्झ हियए जीयं गहिऊण अज्ज चलिओ सि।
सहवासहरविडंबण गंगम्मि गओ न सुज्झिहिसि ॥ ४ ॥

366) [यदि व्रजसि व्रज त्वं को वारयति तव सुभग यातः। तव गमनं मम मरणं लिखिता प्रशस्तिः कृतान्तेन ॥] हे (प्रिय), यदि व्रजसि व्रज त्वम्। को नाम वारयति सुभग गच्छतस्तव। अतः कारणात् त्वद्गमनं मम मरणम् इति प्रशस्तिर्लिखिता कृतान्तेन। त्वयि गते क्षणमपि न जीविष्यामीति भावः ॥ ३६६ ॥

367) [यदि व्रजसि व्रज त्वम् इदानीमवगूहनेन न खलु कार्यम्। प्रवासिनां मृतकं स्पृष्ट्वामङ्गलं भवति ॥] हे प्रिय यदि व्रजसि तदा व्रज त्वम्। इदानीमवगूहनेन न खलु कार्यम्। किमिति। प्रवसतां मृतकं स्पृष्ट्वामङ्गलं भवति। मृतकस्पर्शो ह्यनिष्टाय, विशेषतः प्रवसतः। अयं भावः। तव गमने मम प्राणा गता इव वर्तन्ते। अतो मृतामिव मां मा स्प्राक्षीः। किमुक्तं भवति। यदि मदिष्टमिच्छसि तर्हि मा यासीरिति ॥ ३६७ ॥

368) [उषित्वा मम हृदये जीवं गृहीत्वाद्य चलितोसि। सहवास-गृहविडम्बन गङ्गायां गतो न शोत्स्यसि ॥] हे प्रिय, मम हृदय उषित्वा जीवं गृहीत्वाद्य चलितोऽसि। रे सहवासगृहविडम्बन गङ्गायामपि गतो न शुद्धिष्यसे (? शोत्स्यसि)। अन्योऽपि यः क्वापि वृक्षादौ तिष्ठति तत्र च कंचित्कालमुषित्वा पश्चात्तस्योपद्रवादिकं विधाय यदि याति, तदा सहवास-गृहस्य विडम्बनं त्रोटनादिकं कुर्वन् पापी भवति। स च गङ्गायामपि गतः कृतप्रायश्चित्तोऽपि न शुध्यति। तथा त्वमपि मद्हृदयवासमासाद्येदानीं जीवं गृहीत्वाद्य चलितः कुतः कृतस्नानोऽपि शुद्धिं प्राप्स्यसि। तस्मान्मां मा त्याक्षीरिति ॥ ३६८ ॥

1 G सुहय

369) जइ वच्चसि वच्च तुमं अंचल गहिओ य कुप्पसे कीस ।
पढमं चिय सो मुच्चइ जो जीवइ तुह विओएण ॥ ५ ॥
370) न मए रुण्णं न कयं अमंगलं होंतु सयलसिद्धीओ ।
विरहग्गिधूमकडुयाइयाइ[1] पयलंति नयणाइं ॥ ६ ॥
371) रे ससिवाहणवाहण मा पवससु एरिसम्मि कालम्मि ।
सेलसुयासुयवाहणघणसद्दो जत्थ उच्छलइ ॥ ७ ॥
372) रे ससिवाहणवाहण वारिज्जंतो न ठासि जइ सुहय ।
ता लच्छिवासवासं अम्हाणं वच्च दाऊण ॥ ८ ॥

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369) [यदि व्रजसि व्रज त्वमञ्चले गृहीतश्च कुप्यसि कस्मात् । प्रथममेव स मुच्यते यो जीवति त्वद्वियोगेन ॥] यदि व्रजसि व्रज त्वम्, अञ्चले गृहीतः किमिति कुप्यसि । प्रथममेव स मुच्यते यस्तव वियोगे जीवति । अहं तु न तथेति ॥ ३६९ ॥

370) [न मया रुदितं न कृतममङ्गलं भवन्तु सकलसिद्धयः । विरहाग्निधूमकटुकीकृते प्रगलतो नयने ॥] न मया रुदितं न कृतममङ्गलं भवन्तु अत एव तव सकलसिद्धयः । तर्हि अक्ष्णि पानीयं कुतो दृश्यत इत्याह । विरहाग्निधूमकटुकीकृते नयने प्रगलतः, किं करोमि ॥ ३७० ॥

371) [रे शशिवाहनवाहन मा प्रवसेदृशे काले । शैलसुतासुतवाहनघनशब्दो यत्रोच्छलति ॥] रे शशिवाहनवाहन । शशिनो वाहनम् ईश्वरस्तद्वाहनं वृषभः । अतो, रे मूर्ख । मा प्रवसेदृशे काले । यत्र काले शैलसुतायाः पार्वत्याः सुतः षण्मुखः, तस्य वाहनं मयूरः, तस्य घनः शब्द उच्छलति । प्रावृट्काल इत्यर्थः । वर्षासु सर्वोऽपि प्रवासी निजगृहे वनितया सह ता अतिवाहयति । त्वं तु प्रत्युत तास्वेव व्रजसि । अत एव वृषभोऽज्ञ इति सम्बोधनम् ॥ ३७१ ॥

372) [रे शशिवाहनवाहन वार्यमाणो न तिष्ठसि यदि सुभग । तदा लक्ष्मीवासवासमस्मभ्यं व्रज दत्त्वा ॥] हे शशिवाहनवाहन, अशृङ्ग-

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1 G कडुईकयाइ

373) इह पंथे मा वच्चसु गयवइ भणियं भुयं पसारेवि ।
पंथिय पियपयमुद्दा मइलिज्जइ तुज्झ गमणेण ॥ ९ ॥

३९. विरहवज्जा [विरहपद्धतिः]

374) अज्जं चेय पउत्थो उज्जागरओ जणस्स अज्जेय ।
अज्जेय हलद्दीपिंजराइ गोलाइ तूहाइं ॥ १ ॥

375) अज्जं चेय पउत्थो अज्जं चिय सुन्नयाइ जायाइं ।
रच्छामुहदेउलचच्चराइ अम्हं च हिययाइं ॥ २ ॥

वृषभ, सुभग, वार्यमाणोऽपि यदि न तिष्ठसि, तदास्मभ्यं लक्ष्म्या वासः कमलं तस्य वासः पानीयं तद् दत्त्वा व्रजेति ॥ ३७२ ॥

373) [अस्मिन्पथि मा व्रज गतपतिकया भणितं भुजं प्रसार्य । पथिक प्रियपदमुद्रा मलिनीक्रियते तव गमनेन ॥] हे पथिक अस्मिन् पथि मा व्रजेति गतपतिकया भुजं प्रसार्य भणितम । प्रियपदमुद्रा, गतस्य प्रियस्य चरणलाञ्छनं, तव गमनेन मलिनीकियते, प्रोञ्छयत इत्यर्थः । अयं भावः । गतस्य प्रेयसश्चरणमुद्रां पश्यन्ती जीवामीति वियोगिनीवाक्यम् ॥ ३७३ ॥

374) [अद्यैव प्रोषित उज्जागरो जनस्याद्यैव । अद्यैव हरिद्रा-पिञ्जराणि गोदावर्यास्तटानि ॥] अद्यैव प्रोषितोऽद्यैव जनस्योज्जागरोऽद्यैव हरिद्रापिञ्जराणि गोदावर्यास्तटानि । अयं भावः । काचन नारी तत्क्षणा-देव प्रोषितं प्रियं दृष्ट्वा विरहासहत्वात् प्रलपितुमिदमारब्धवती । तस्मिन् मत्प्रिये प्रोषिते जनस्याद्योज्जागरो चौरभयत्वात् । तेन सुभटेन विना को नाम रक्षां करोति । अद्यैव हरिद्रापिञ्जराणि गोदावर्यास्तटानि । तस्मिन् सति सर्वा अपि नार्य आत्मवपूंषि हरिद्रापिञ्जराणि प्रत्यहं चक्रुस्तं कामुकाः । इदानीं च तस्मिन्प्रोषिते किमनेन हरिद्रारागेणास्माकमिति गोदावर्यां तत्क्षणादेव गत्वाक्षालयन्निति नदीतटपीतत्वम् । तूहं तटम् ॥ ३७४ ॥

375) [अद्यैव प्रोषितोऽद्यैव शून्यानि जातानि । रथ्यामुखदेवकुल-चत्वराण्यस्माकं च हृदयानि ॥] अद्यैव प्रोषितोऽद्यैव शून्यानि जातान्य-स्मद्हृदयानि । न केवलं तानि रथ्यामुखदेवकुलचत्वराणि । अयं भावः ।

376) अज्जं चिय तेण विणा इमीइ आयंबधवलकसणाइं।
जच्चंधमोत्तियाइ व दिसासु घोलंति नयणाइं ॥ ३ ॥
377) अज्जं गओ त्ति अज्जं गओ त्ति अज्जं गओत्ति लिहिरीए।
पढम च्चिय दियहद्धे कुड्डो रेहाहि चित्तलिओ ॥ ४ ॥
378) अवहिदियहागमासंकिरीहि सहियाहि तीइ लिहिरीए।
दो तिन्नि तह च्चिय चोरियाइ रेहा फुसिज्जंति ॥ ५ ॥

एवं नगरनार्यस्तद्रूपदिदृक्षया लालसाः सत्यो यत्र यत्र गमनागमनं स मत्प्रियो विधत्ते स्म तत्र तत्रैव रथ्यामुखदेशे देवकुलचत्वरेष्वादावेवागत्यास्थुः। इदानीं तु तस्मिन् प्रोषिते मद्धृदयेन साकं शून्यान्यभूवन्निति निजपुरुषरूपसौभाग्यप्रकटनोक्तिः ॥ ३७५ ॥

376) [अद्यैव तेन विनैतस्या आताम्रधवलकृष्णे। जात्यन्धमौक्तिके इव दिक्षु घूर्णतो नयने ॥] अद्यैव तेन विना दिक्षु घूर्णतो नयने। के इव। जात्यन्धमौक्तिके इव। कस्याः। एतस्याः। किंविशिष्टे नयने। आताम्रधवलकृष्णे। इति नयनसामीच्यम्[1]। मौक्तिकयोश्चेदमेव विशेषणं दोषप्रकटनाय। कोऽर्थः। तस्यास्तेन पत्या विना आरक्तसितासितप्रान्तमध्ये नयने सर्वत्र परिभ्रमतः, परं क्वापि न पश्यतः। मौक्तिकमपि कूटं त्यक्तं सत् सर्वत्र पतितं न कोऽपि गृह्णाति ।। ३७६ ॥

377) [अद्य गत इत्यद्य गत इत्यद्य गत इति लिखनशीलया। प्रथम एव दिवसार्धे कुड्यं रेखाभिश्चित्रितम् ॥] अद्यैव गतः, अद्यैव गतः, अद्यैव गत इति रेखालिखनशीलया प्रथम एव दिवसार्धे मध्याह्न एव कुड्यं रेखाभिश्चित्रितम्। अयं भावः। कस्याश्चिद्विरहासहनशीलाया नायक 'एतावत्सु दिवसेष्वागमिष्यामि लग्न'[2] इति कृत्वागमत्। तस्मिन् गतवति तत्क्षणादेव एकैकस्य दिवसस्य भ्रान्त्या खटिकयाद्यैव गत इति परःसहस्रा रेखा मुहूर्त एव चकार। इत्यात्मनो विरहमौग्ध्यप्रकटनम् ॥ ३७७ ॥

378) [अवधिदिवसागमाशङ्कनशीलाभिः सखीभिस्तस्यां लिखनशीलायाम्। द्वे तिस्रस्तथैव चौरिकया रेखाः प्रोञ्छयन्ते ॥] तस्यां

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1 G, I नयनसामीप्यम् 2 G, I लग्नम्

379) 'कइया गओ पिओ', 'पुत्ति अज्ज', 'अज्जेव' कइ दिणा होंति' ।
'एक्को', 'एद्दहमेत्तो' भणिउं मोहं गया बाला ॥ ६ ॥

380) तह कह वि कुम्मुहुत्ते नियट्टई वल्लहो जियंताणं ।
जह फुडियसिप्पिसंपुडदलं व बीयं न संघडइ ॥ ७ ॥

381) विरहेण मंदरेण व हिययं दुद्धोदहिं व महिऊण ।
उम्मूलियाइ अव्वो अम्हं रयणाइ व सुहाइं ॥ ८ ॥

लिखनशीलायामवधिदिवसागमशङ्कनशीलाभिः सखीभिर्द्वे तिस्रो रेखास्तथैव चौरिकया प्रोञ्छयन्ते । अयं भावः । अवधिदिवसावसानशङ्किताम् (? शङ्किनीभिः) एतस्यामनिष्टं भावीति रेखाश्चौर्येणोन्मृज्यन्ते । सखीकर्मेदम् ।। ३७८ ॥

379) ['कदा गतः प्रियः', 'पुत्रि अद्य', 'अद्यैव कति दिनानि भवन्ति' । 'एकम्', 'एतावन्मात्रम्' भणित्वा मोहं गता बाला ।।] कदा गतः प्रियः । पुत्रि अद्य । अद्य इत्यनेन कति दिनानि भवन्ति । एकम् । एकमेतावन्मात्रं भवेदिति भणित्वा मोहं गता बाला । काचिद्विरहवेदनया दूना मातरमालापयन्तीति मुमोह । कदा गतः प्रियो मम हे मातः । तदाम्बा भणति, अद्येति । पुनः सा—अद्य इति कति दिनानि भवन्ति । पुनरम्बा—एकम् । पुनः पुत्री—एकमेतावदिति । अहो एकस्य दैर्घ्यमिति भणित्वा मुमोह ॥ ३७९ ॥

380) [तथा कथमपि कुमुहूर्ते निवर्तते वल्लभो जीवताम् । यथा स्फुटितशुक्तिसंपुटदलमिव द्वितीयं न संघटते ॥] तथा कथमपि कुमुहूर्ते जीवतां वल्लभो निवर्तते । तथा कथम् । यथा स्फुटितशुक्तिसंपुटदलमिव द्वितीयं न संघटते ।। ३८० ॥

381) [विरहेण मन्दरेणेव हृदयं दुग्धोदधिमिव मथित्वा । उन्मूलितान्यहो अस्माकं रत्नानीव सुखानि ।।] अव्वो इति दुःखसूचनायाम् । अस्माकं सुखान्युन्मूलितानि । केन । विरहेण । किं कृत्वा । हृदयं मथित्वा ।

1 G, I अज्जेण

382) अज्जं पुण्णा अवही करेसु मुहमंडणं पयत्तेण ।
अज्ज समप्पइ विरहो इंते वि पिए अइंते[1] वि ॥ ९ ॥

383) खणमेत्तं संतावो सेओ सीयं तहेव रोमंचो ।
अव्वो दूसहणिज्जो पियविरहो संणिवाओ व्व ॥ १० ॥

384) उण्हुण्हा रणरणया दुप्पेच्छा दूसहा दुरालोया ।
संवच्छरसयसरिसा पियविरहे दुग्गमा दियहा ॥ ११ ॥

किमिव मथित्वा कान्युन्मूलितानि केन । दुग्धोदधिं मथित्वा मन्दरेण रत्नान्युन्मूलितान्युत्थापितानि ॥ ३८१ ॥

382) [अद्य पूर्णोऽवधिः कुरुष्व मुखमण्डनं प्रयत्नेन । अद्य समाप्यते विरह आयत्यपि प्रियेऽनायत्यपि ॥] हे सखि, अद्य पूर्णोऽवधिः । प्राकृतेऽपि क्वापि पुंलिंगे स्त्रीलिंगम् । कुरुष्व मुखमण्डनम् प्रयत्नेन । अद्य समाप्यते विरह आगच्छत्यनागच्छति वा प्रिये । कोऽर्थः । काचन विरहासहा कथितावधिदिवसेऽपि प्रियमनागतं मत्वा मरणेच्छुरित्यवादीत् । मण्डनादिकं कुरुष्व तावत् । अद्य विरह उभयथापि समाप्तिं यास्यति । यदि प्रियोऽद्यागात् तर्हि दिष्ट्या मण्डनम् । उत नायासीत् तदान्त्यमण्डनं भावीति ॥ ३८२ ॥

383) [क्षणमात्रं संतापः स्वेदः शीतं तथैव रोमाञ्चः । अहो दुःसहनीयः प्रियविरहः सन्निपात इव ॥] अहो दुःसहनीयः प्रियविरहः संन्निपात इव । तदेव दर्शयति । क्षणमात्रं सन्तापस्तथा स्वेदः शीतं च तथैव रोमाञ्चः । एते विरहोत्थाः सात्त्विका भावा भवन्ति । संनिपाते तु विकृताः[2] ॥ ३८३ ॥

384) [उष्णोष्णा रणरणककारिणो दुष्प्रेक्ष्या दुःसहा दुरालोकाः । संवत्सरशतसदृशाः प्रियविरहे दुर्गमा दिवसाः ॥] प्रियविरहे दिवसा दुःसहा (? दुर्गमा) भवन्ति । कीदृशाः । उष्णोष्णाः । रणरणका रणरणककारिणः । दुष्प्रेक्षा, दुःसहा, दुरालोकाः, संवत्सरशतसदृशाः ॥ ३८४ ॥

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1 G यंते वि पिए अयंते वि　　2 I वैकृताः

385) मयणाणिलसंधुक्खियणेहिंधणदुसहदूरपज्जलिओ।
डहई सहि पियविरहो जलणो जलणो च्चिय वराओ ॥१२॥

386) थोरंसुसलिलसित्तो हियए पज्जलइ पियविओयम्मि।
विरहो हले हयासो अउव्वजलणो कओ विहिणा ॥ १३ ॥

387) विसहरविसग्गिसंसग्गदूसिओ डहइ चंदणो डहउ।
पियविरहे महचोज्जं अमयमओ जं ससी डहइ ॥ १४ ॥

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385) [मदनानिलसंधुक्षितस्नेहेन्धनदु:सहदूरप्रज्वलित:। दहति सखि प्रियविरहो ज्वलनो ज्वलन एव वराकः ॥] हे सखि प्रियविरहो दहति। किंविशिष्टः। मदनानिलसंधुक्षित[1]स्नेहेन्धनदुःसहो दूरमत्यर्थं प्रज्वलितः। अत एव ज्वलनो ज्वलन एव वराकः ॥ ३८५ ॥

386) [स्थूलाश्रुसलिलसिक्तो हृदये प्रज्वलति प्रियवियोगे। विरहो हले हताशोऽपूर्वज्वलनः कृतो विधिना ॥] हे हले सखि, विरहो हृदये प्रज्वलति। कदा। प्रियवियोगे। किंविशिष्टो विरहः। थोरंसुसलिलसित्तो दीर्घाक्षिजल(? स्थूलाश्रुजल)सिक्तः। अत एवापूर्वो विधात्रा ज्वलनो विरचितः। यः किल ज्वलनः स जलसिक्तो विध्याति, अयं तु प्रत्युत जाज्वल्यते हृदये ॥ ३८६ ॥

387) [विषधरविषाग्निसंसर्गदूषितो दहति चन्दनो दहतु। प्रियविरहे महाश्चर्यममृतमयो यच्छशी दहति ॥] हे सखि, विषधरविषाग्निसंसर्गदूषितश्चन्दनो दहति। दहतु। योऽग्नेरुत्पन्नः स दाहकत्वाद् दहत्येव। तत्स्वभाववासितत्वात्तस्य। प्रियविरहे महचोज्जं महदाश्चर्यम्। चोज्जं आश्चर्यम् इति देशीयपदम्। 'चुज्जमच्छरिए' इति हैमदेशीयनाममालायां तृतीयकाण्डे (३. १४)। [2]यदसावमृतमयश्चन्द्रो दहति। चन्द्रः सर्वदा शीतलो दुग्धाब्धेरुत्पन्नश्च। असावेव यद्दहति एतदाश्चर्यम् ॥ ३८७ ॥

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1 G, I मदनानलसंधुक्षितः

2 G मम यदसावमृतमयश्चन्द्रो दहति (मम दहति = मां दहति)

388) ओसरसु मयण घेत्तूण जीवियं हरहुयासगुच्चरियं[1]।
पियविरहजलणजालावलीहि सहस त्ति डज्झिहिसि ॥ १५ ॥

389) जेहिं सोहग्गणिही दिट्ठो नयणेहि ते च्चिय रुवंतु ।
अंगाइ अपावियसंगमाइ ता कीस झिज्जंति ॥ १६ ॥

४०. अणंगवज्जा [अनङ्गपद्धतिः]

390) अन्नो[3] को वि सहावो वम्महसिहिणो हला हयासस्स।
विज्झाइ नीरसाणं हियए सरसाण पज्जलइ ॥ १ ॥

388) [अपसर मदन गृहीत्वा जीवितं हरहुताशनोच्चरितम् । प्रियविरहज्वलनज्वालावलीभिः सहसा धक्ष्यसे ॥] हे मदन, अपसर मम शरीरादिति योज्यम् । जीवितं गृहीत्वा। किंविशिष्टं जीवितम् । हर-हुताशनोद्धृतम् । प्रियविरहज्वलनज्वालावलीभिः सहसा धक्ष्यसे । अयं भावः । विरहकरालितान्मच्छरीरान्मदनो दूरीभवतु । अन्यथा हरनयन-हुताशनप्लुष्टो जीवितशेषः समुद्भूतः[2] (? समुद्धृतः) इदानीं तु विरह-ज्वालामालाज्वलितो मा वराकोऽनङ्गो म्रियतामिति विरहाग्निप्राचुर्यवर्णनम् ॥ ३८८ ॥

389) [याभ्यां सौभाग्यनिधिर्दृष्टो नयनाभ्यां ते एव रुदताम् । अङ्गान्यप्राप्तसंगमानि तत् कस्मात् क्षीयन्ते ॥] हे सखि, यकाभ्यां नयनाभ्यां स सौभाग्यनिधिर्दृष्टस्ते एव रुदताम् । अङ्गानि त्वप्राप्तसंगमानि किमिति क्षीयन्ते । अयं भावः । तं सुभगयुवानं समालोकयन्त्याः सर्वेऽप्यवयवा दुःखिता भवन्ति । तत् कुतः कारणात् । येन यद्वस्तु लब्धं तद्विरहे स एव रोदिति । अन्ये किमिति दुःखायन्ते । इत्यात्माङ्ग-पीडाप्रकटनम् ॥ ३८९ ॥

390) [अन्यः कोऽपि स्वभावो मन्मथशिखिनः सखि हताशस्य । वीध्यते नीरसानां हृदये सरसानां प्रज्वलति ॥] अहो कोऽपि स्वभावो मन्मथशिखिनः सखि हताशस्य । कथं, तदेव दर्शयति । नीरसानां

1 G हरहुयासणुव्वरियं, I हरहुयासणुद्धरियं 2 G समुदभूत
3 B, C, G, I अव्वो

391) दिट्ठी दिट्ठिप्पसरो पसरेण रई रईइ सब्भावो।
सब्भावेण य नेहो पंच वि बाणा अणंगस्स ॥ २ ॥

392) उवरि महं चिय वम्मह पंच वि बाणा निसंस रे मुक्का।
अन्नं उण तरुणिजणं किं हणिहिसि चावलट्ठीए ॥ ३ ॥

393) इच्छाणियत्तपसरो कामो कुलबालियाण किं कुणइ।
सीहो व्व पंजरगओ अंग च्चिय झिज्जइ वराओ ॥ ४ ॥

394) ए कुसुमसरा तुह डज्झिहिंति मा भणसु मयण न हु भणियं।
पियविरहतावतविए मह हियए पक्खिवंतस्स ॥ ५ ॥

हृदये विध्याति, सरसानां प्रज्वलति। अग्नेस्तु स्वभावो, नीरसेषु काष्ठादिषु प्रज्वलति। सरसेषु च विध्याति। अस्य पुनः प्रतीपत्वम्। अत एवापूर्वो मन्मथाग्निः ॥ ३९० ॥

391) [दृष्टिर्दृष्टिप्रसरः प्रसरेण रती रत्या सद्भावः। सद्भावेन च स्नेहः पञ्चापि बाणा अनङ्गस्य] दृष्टिस्तदनु दृष्टिप्रसरः प्रसरेण रतिः, रत्या सद्भावः, सद्भावेन च स्नेहः, पञ्चापि बाणा अनङ्गस्य ॥ ३९१ ॥

392) [उपरि ममैव मन्मथ पञ्चापि बाणा नृशंस रे मुक्ताः। अन्यं पुनस्तरुणीजनं किं हनिष्यसि चापयष्ट्या ॥] ममैवोपरि हे मन्मथ पञ्चापि बाणा नृशंस घातक रे मुक्ताः। अन्यं तरुणीजनं किं चापयष्ट्या हनिष्यसि। अन्योऽपि यस्त्यक्तसर्वबाणो भवति, स धनुषैव युध्यते ॥३९२॥

393) [इच्छानिवृत्तप्रसरः कामः कुलबालिकानां किं करोति। सिंह इव पञ्जरगतोऽङ्ग एव क्षीयते वराकः ॥] कामः कुलबालिकानां कुलपुत्रीणां किं करोति। सिंह इव पञ्जरस्थोऽङ्ग एव क्षीयते वराकः। किंविशिष्टोऽनङ्गः। इच्छानिवृत्तप्रसरः। कुलबालिकाः कामं हृदय एव मारयन्तीति भावः ॥ ३९३ ॥

394) [हे कुसुमशरास्तव धक्ष्यन्ते मा भण मदन न खलु भणितम्। प्रियविरहतापतप्ते मम हृदये प्रक्षिपतः ॥] रे मदन मा भणेति न खलु त्वया भणितम्। किमित्याह। तव कुसुमान्येव शरा धक्ष्यन्ते। किं कुर्वतस्तव। मम हृदये प्रक्षिपतः। किंविशिष्टे हृदये। प्रियविरहतापतप्ते ॥ ३९४ ॥

395) मइरा मयंककिरणा महुमासो कामिणीण उल्लावो[1] ।
पंचमसरस्स गेओ तलवग्गो कामदेवस्स ॥ ६ ॥
396) वम्मह पसंसणिज्जो सि वंदणिज्जो सि गुणमहग्घो सि ।
गोरी हरस्स देहद्धवासिणी जेण निम्मविया ॥ ७ ॥
397) सच्चं अणंग कोयंडवावडो सरपहुत्तलक्खो सि ।
तरुणीचलंतलोयणपुरओ जइ कुणसि संधाणं ॥ ८ ॥

४१. पुरिसुल्लाववज्जा [पुरुषोल्लापपद्धतिः]

398) कह सा न संभलिज्जइ जत्थ वि निवसंति पंच वत्थूणि ।
वीणावंसालावणिपारावयकोइलालवियं ॥ १ ॥

395) [मदिरा मृगाङ्ककिरणा मधुमासः कामिनीनामुल्लापः । पञ्चमस्वरस्य गेयः सेवकवर्गः कामदेवस्य ॥] मदिरा, मृगाङ्ककिरणा, मधुमासः, कामिनीनामुल्लापः, पञ्चमस्वरस्य गीतं तलवर्गः सेवकलोकः कामदेवस्यैतत् ॥ ३९५ ॥

396) [मन्मथ प्रशंसनीयोऽसि वन्दनीयोऽसि गुणमहार्घोऽसि । गौरी हरस्य देहार्धवासिनी येन निर्मिता ॥ ३९६ ॥]

397) [सत्यमनङ्ग कोदण्डव्यापृतः शरप्रभूतलक्ष्योऽसि । तरुणीचलल्लोचनपुरतो यदि करोषि संधानम् ॥] सत्यं कोदण्डव्यापृतः कोदण्डयुक्तोऽसि, शरप्रासलक्ष्योऽसि, तरुणीचलल्लोचनपुरतो यदि सन्धानं करोषि रे मदन । अयं भावः । तावदेव कामः स्वपरवशौ दम्पती मारयति यावत्कामिनीकटाक्षबाणपूगपूरिताङ्गो न भवति । पश्चात्सोऽपि तादृग्विधः स्वैरेव बाणैर्मार्यते प्रत्युतेति ॥ ३९७ ॥

398) [कथं सा न संस्मर्यते यत्रापि निवसन्ति पञ्च वस्तूनि । वीणावंशालापिनीपारावतकोकिलालपितम् ॥] कथं न सा संस्मर्यते यत्र निवसन्ति पञ्च वस्तूनि । वीणा, वंशः, आलापिनी वीणाविशेषः, (पारावतः), कोकिला एतेषां शब्दः । या वीणावंशालापिनी[2]कलरवकोकिलास्वरा वर्तते ॥ ३९८ ॥

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1 G उल्लावा　　2 I आलावनि

399) कह सा न संभलिज्जइ जा सा अत्तत्तकणयतणुसोहा।
तिवलीतरंगमज्झा हरइ मणं वरमइंदाणं ॥ २ ॥

400) कह सा न संभलिज्जइ जा सा नवणलिणिकोमला बाला।
कररुह तणु छिप्पंती अकाल घणभद्दवं कुणइ ॥ ३ ॥

401) कह सा न संभलिज्जइ जा सा घरबारतोरणणिसण्णा।
हरिणि व्व जूहभट्ठा अच्छइ मग्गं पलोयंती[1] ॥ ४ ॥

402) कह सा न संभलिज्जइ जा सा नीसाससोसियसरीरा।
आसासिज्जइ सासा जाव न सासा समप्पंति ॥ ५ ॥

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399) [कथं सा न संस्मर्यते या सातप्तकनकतनुशोभा। त्रिवलीतरङ्गमध्या हरति मनो वरमतीन्द्राणाम् ॥] कथं न सा संस्मर्यते या सादग्धकनकतनुशोभा, त्रिवलीतरङ्गमध्या हरति मनो वरमइंदाणं। वरा मतिर्येषां ते वरमतयो मुनयस्तेषामिन्द्राः स्वामिनस्तेषां मुनीश्वराणाम्। अथवा सत्पुरुषाणाम् ॥ ३९९ ॥

400) [कथं सा न संस्मर्यते या सा नवनलिनीकोमला बाला। कररुहैः तनुं स्पृशन्ती अकाले घनभाद्रपदं करोति ॥] कथं न सा संस्मर्यते या सा बाला नवनलिनीकोमला कररुहैस्तनुं स्पृशन्ती अकालेऽप्रस्तावे ज्येष्ठाषाढादौ घनभाद्रपदं करोति ॥ ४०० ॥

401) [कथं सा न संस्मर्यते या सा गृहद्वारतोरणनिषण्णा। हरिणीव यूथभ्रष्टा आस्ते मार्गं प्रलोकयन्ती ॥] कथं न सा संस्मर्यते या सा गृहद्वारतोरणनिषण्णा यूथभ्रष्टा हरिणीव मार्गं प्रलोकयन्ती—कदा मम भर्ता समागमिष्यतीति—तिष्ठति ॥ ४०१ ॥

402) [कथं सा न संस्मर्यते या सा निःश्वासशोषितशरीरा। आश्वास्यते श्वासा यावन्न श्वासाः समाप्यन्ते ॥] कथं न सा संस्मर्यते या सा निःश्वासशोषितशरीरा, आश्वास्यते सासा यावच्छ्वासा न समाप्यन्ते ॥ ४०२ ॥

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1 G, I पुलेयंती

४२. पियाणुरायवज्जा [प्रियानुरागपद्धतिः]

403) मुहराओ च्चिय पयडइ जो जस्स पिओ किमेत्थ भणिएण ।
साहेइ अंगणं च्चिय घरस्स अब्भंतरे लच्छि ॥ १ ॥

404) डज्झंति कढंति समूससंति ओ माइ सिमिसिमायंति ।
जीवंति जीवसेसा जे रमिया पोढमहिलाहिं ॥ २ ॥

405) कंपंति वलंति समूससंति ओ माइ सिमिसिमायंति ।
अंगाइ तस्स पुरओ न याणिमो कह धरिज्जंति ॥ ३ ॥

406) नीससिउक्कंपियपुलइएहि जाणंति नच्चिउं धन्ना ।
अम्हारिसीण दिट्ठे पियम्मि अप्पा वि वीसरइ ॥ ४ ॥

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403) [मुखराग एव प्रकटयति यो यस्य प्रियः किमत्र भणितेन । कथयत्यङ्गणमेव गृहस्याभ्यन्तरे लक्ष्मीम् ।।] मुखराग एव प्रकटयति यो यस्य प्रियः किमत्र भणितेन । अमुमर्थमर्थान्तरेण साधयति । अङ्गणमेव कर्तृ कथयति गृहस्याभ्यन्तरस्थितां लक्ष्मीम् ॥ ४०३ ॥

404) [दह्यन्ते क्वथ्यन्ते समुच्छ्वसन्त्यहो सिमिसिमायन्ते । जीवन्ति जीवशेषा ये रमिताः प्रौढमहिलाभिः ।।] ' ओ ' इति अहो । माइ हे मातः । ये प्रौढमहिलाभी रमितास्ते जीवशेषा जीवन्ति, जीव एव केवलं तेषु तिष्ठति । कथं ज्ञायत इत्याह । दह्यन्ते, क्वथ्यन्ते। समुच्छ्वसन्ति, सिमिसिमायन्ते ।। ४०४ ॥

405) [कम्पन्ते वलन्ते समुच्छ्वसन्त्यहो मातः सिमिसिमायन्ते । अङ्गानि तस्य पुरतो न जानीमः कथं धार्यन्ते ॥] हे मातस्तस्य पुरतोऽङ्गानि कथं धार्यन्त इति वयं न जानीमः । यतोऽङ्गानि तस्मिन् प्रेयसि दृष्टे कम्पन्ते, वलन्ति, समुच्छ्वसन्ति, सिमिसिमायन्ते । कोऽर्थः । प्रियं दृष्ट्वा मदङ्गानि इमामवस्थामालम्बन्त इति ॥ ४०५ ॥

406) [निःश्वसितोत्कम्पितपुलकितैर्जानन्ति नर्तितुं धन्याः । अस्मादृशीनां दृष्टे प्रिय आत्मापि विस्मर्यते ॥] धन्याः स्त्रियो निःश्वासोत्कम्पितपुलकितैर्नर्तितुं जानन्ति । अस्मादृशीनां पुनर्दृष्टे प्रेयस्यात्मापि विस्मर्यते । कोऽर्थः । प्रियं दृष्ट्वा धन्याः स्त्रियो निःश्वसितोत्कम्पित--

407) अच्छउ ता फंससुहं अमयरसाओ वि दूररमणिज्जं ।
दंसणमेत्तेण वि पिययमस्स भण किं न पज्जत्तं ॥ ५ ॥

408) अच्छउ ता लोयणगोयरम्मि पडिएण तेण जं सोक्खं ।
आयण्णिए वि पियसहि पिए जणे होइ निव्वाणं ॥ ६ ॥

409) हत्थप्फंसेण वि पिययमस्स जा होइ सोक्खसंपत्ती ।
सा सरभसगाढालिंगिए वि इयरे जणे कत्तो ॥ ७ ॥

410) ता किं करेमि माए लोयणजुयलस्स हयसहावस्स ।
एक्कं मोत्तूण पियं लक्खेवि न लक्खए लक्खं ॥ ८ ॥

पुलकितानि कुर्वन्ति। वयं पुनरात्मानमेव काहं, कुतस्तिष्ठामीति विस्मरामः ॥ ४०६ ॥

407) [आस्तां तावत्स्पर्शसुखममृतरसादपि दूररमणीयम्। दर्शनमात्रेणापि प्रियतमस्य भण किं न पर्याप्तम् ॥] तिष्ठतु तावत्स्पर्शसुखममृतरसादपि दूररमणीयमत्यर्थं रमणीयम्। दर्शनमात्रेणापि प्रियतमस्य भण कथय किं न पर्याप्तम् ॥ ४०७ ॥

408) [आस्तां तावल्लोचनगोचरे पतितेन तेन यत्सुखम्। आकर्णितेऽपि प्रियसखि प्रिये जने भवति निर्वाणम् ॥] हे प्रियसखि प्रिये जन आकर्णितेऽपि निर्वाणं सुखं भवति। आस्तां तावल्लोचनगोचरे पतितेन तेन। अयं भावः। लोचनगोचरमनागतस्यापि प्रियस्य नामाकर्णनमपि सुखं करोति ॥ ४०८ ॥

409) [हस्तस्पर्शेनापि प्रियतमस्य या भवति सौख्यसंपत्तिः। सा सरभसगाढालिङ्गितेऽपीतरस्मिञ्जने कुतः ॥] हे सखि प्रियतमस्य हस्तस्पर्शेनापि या सुखसंपत्तिर्भवति, सा सरभसगाढालिङ्गितेऽपीतरस्मिन् जने कुतः। प्रियतमहस्तस्पर्शोऽप्यन्यजनगाढालिङ्गनादप्यतिरिच्यत इति भावः। असती नायिका ॥ ४०९ ॥

410) [तत् किं करोमि मातर्लोचनयुगलस्य हतस्वभावस्य। एकं मुक्त्वा प्रियं लक्षयित्वा न लक्षयति लक्षम् ॥] ततः किं करोमि मातर्हतस्वभावस्यामुष्य लोचनयुगलस्य। किमिति। यत एकं प्रियं मुक्त्वा

411) ता किं करेमि पियसहि पियस्स सोहग्गभारभमिरस्स।
रायंगणं व खुब्भइ जस्स घरं दूइसंघेहिं ॥ ९ ॥

412) तह तेण वि सा दिट्ठा तीए तह तस्स पेसिया दिट्ठी।
जह दोण्ह वि समयं चिय निव्वत्तरयाइ जायाइं ॥ १० ॥

४३. दूईवज्जा [दूतीपद्धतिः]

413) दूइ तुमं चिय कुसला कक्खडमउयाइ जाणसे वोत्तुं।
कंडुइयपंडुरं जह न होइ तह तं कुणिज्जासु ॥ १ ॥

लक्ष्येऽपि दृष्टिगोचरेऽपि लक्षं जनान्नैव लक्षयति । लक्षमपि जनाननालोक्य प्रियमेवायलोकयति लोचनयुगलम् ॥ ४१० ॥

411) [तत् किं करोमि प्रियसखि प्रियस्य सौभाग्यभारभ्रमणशीलस्य । राजाङ्गणमिव क्षुभ्यति यस्य गृहं दूतीसंघैः ॥] ततः किं करोमि प्रियसखि प्रियस्य सौभाग्यभारभ्रमणशीलस्य । अपि तु न किमपि । यतो यस्य गृहं वासस्थानं दूतीसंघैः क्षुभ्यते । किमिव । राजाङ्गणमिव । यथा राजाङ्गणं दूतसंघैरन्यराजप्रेषितैर्दूतैः क्षुभ्यते । अयं भावः । यं सुभगयुवावतंसं सर्वा अपि नार्यो दूतीः प्रेषयित्वा (? प्रेष्य) प्रत्यहं कामयन्ते तत्र मादृशो जनस्य मानवैरी कथमवकाशं लभतामिति ॥ ४११ ॥

412) [तथा तेनापि सा दृष्टा तया तथा तस्य प्रेषिता दृष्टिः । यथा द्वयोरपि सममेव निर्वृत्तरतानि जातानि ॥] तेनापि तथा सा दृष्टा तयापि तस्य प्रेषिता दृष्टिस्तथा, यथा द्वयोरपि सममेवैककालमेव निर्वृत्तरतानि जातानि । युवा तया कटाक्षितस्तेनापि सा कटाक्षिता, यथा गाढालिङ्गनं विनापि सुरतसुखमन्वभूतामिति भावः ॥ ४१२ ॥

413) [दूति त्वमेव कुशला कठिनमृदूनि जानासि वक्तुम् । कण्डूयितपाण्डुरं यथा न भवति तथा त्वं कुर्याः ॥] हे दूति त्वमेव कुशला कठिनमृदूनि जानासि वक्तुम् । कण्डूयितपाण्डुरं यथा न भवति तथा त्वं कुर्याः । यथा स्वयमेव प्रियमभिससारैषेति लघुतां यथा न यामि, कार्यं च यथा सिध्यतीति । कण्डूयितपाण्डुरं (? कण्डूयितं पाण्डुरं) यथा न संपद्यत इति ॥ ४१३ ॥

414) कित्तियमेत्तं एयं एसावत्था उ सहि सरीरस्स ।
महिला महिलाण गई जं जाणसि तं कुणिज्जासु ॥ २ ॥
415) जं तुह कज्जं भण तं मह त्ति जं जाणिउं भणेज्जासु ।
ओ दूइ सच्चवयणेण तं सि पारं गया अज्ज ॥ ३ ॥
416) तिलयं विलयं विवरीय कंचुयं सेयभिन्न सव्वंगं ।
पडिवयणं अलहंती दूई कलिऊण सा हसिया ॥ ४ ॥
417) जइ सो न एइ गेहं ता दूइ अहोमुही तुमं कीस ।
सो होही मज्झ पिओ जो तुज्झ न खंडए वयणं ॥ ५ ॥

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414) [कियन्मात्रमेतदेषावस्था तु सखि शरीरस्य । महिला महिलानां गतिर्यज्जानासि तत्कुर्याः ॥] हे सखि कियन्मात्रमेतत्, एषावस्था तु शरीरस्य । महिला महिलानां गतिर्यज्जानासि तत्कुर्याः । मम भर्तुः परःसहस्रा अपराधाः । तेषु सत्सु यदि मानमवलम्बेय तर्हि शरीरस्येयमवस्था । अतः कारणादेवंविधे व्यतिकरे त्वमेव मम शरणम् । येन केन प्रकारेण स आगच्छति तद् विदधीथा इति भावः ॥ ४१४ ॥

415) [यत्तव कार्यं भण तन्ममेति यज्ज्ञातुं भणेः । हे दूति सत्यवचनेन त्वमसि पारं गताद्य ॥] यत्तव कार्यं तन्मह्यं भण । यज्ज्ञातुं तद्भणेः । ओ दूइ हे दूति, सत्यवचनेन त्वं पारं गतासि अद्य ॥४१५॥

416) [तिलकं विलयं विपरीतं कञ्चुकं स्वेदभिन्नं सर्वाङ्गम् । प्रतिवचनमलभमाना दूती कलयित्वा सा हसिता ॥] तिलकं विलयं, विपरीतं कञ्चुकं, स्वेदभिन्नसर्वाङ्गम् । प्रतिवचनमलभमाना कोपेन 'एवमकार्षीर्हि दूति' इति कलयित्वा वा हसिता ॥ ४१६ ॥

417) [यदि स नैति गेहं तद् दूति अधोमुखी त्वं कस्मात् । स भविष्यति मम प्रियो यस्तव न खण्डयति वचनं (वदनम्) ॥] हे दूति यदि स न गेहमेति, ततस्त्वं किमित्यधोमुखी भवसि । स भविष्यति मम प्रियो यस्तव वचनं न खण्डयति, तवादेशं करिष्यति । अयं भावः । कयाचिन्नायिकया प्रेषिता दूती प्रियं प्रति, तत्रैव तेन सह सुरतसुखमनुभूय खण्डिताधरा, एवंविधं मुखं कथं तस्यै दर्शयामीत्यधोमुखी आगतवती । तां च तथाविधामवलोक्य नायिका प्रकारान्तरेण प्रतिभिनत्ति । हे सखि

418) दूइ समागमसेउल्लयंगि दरल्हसियसिचयधम्मिल्ले।
थणजहणकवोलणहक्खएहि नाया सि जह पडिया ॥ ६ ॥

419) इय रक्खसाण वि फुडं दूइ न खज्जंति दूइया[1] लोए।
अह एरिसी अवत्था गयाण अम्हं वसे जाया ॥ ७ ॥

420) अच्छउ ताव सविब्भमकडक्खविक्खेवजंपिरी दूई।
तग्गामकुडिलसुणहिल्लया वि दिट्ठा सुहावेइ ॥ ८ ॥

421) वेल्लहलालाववियक्खणाउ अडयणपउत्तिहरणाओ।
सो रण्णो नो गामो जत्थ न दो तिन्नि दूईओ ॥ ९ ॥

किमित्यधोमुखी भवसि। यस्तव वदनमोष्ठं खण्डयति स मम प्रियः कथम्। त्वां सेवमानो मम वैर्येवेति भावः ॥ ४१७ ॥

418) [दूति समागमस्वेदार्द्राङ्गि ईषत्स्रस्तसिचयकेशपाशे। स्तनजघनकपोलनखक्षतैर्ज्ञातासि यथा पतिता ॥] हे समागमस्वेदार्द्राङ्गि, ईषत्स्रस्तवस्त्रकेशपाशे, स्तनजघनकपोलनखक्षतैर्ज्ञातासि यथा त्वं पतितासि। सुरतोद्भूतस्वेदाम्, ईषत्स्रस्तवस्त्रकेशपाशाम् अवलोक्य काचन दूतीं प्रतिभिनत्ति ॥ ४१८ ॥

419) [एवं राक्षसानामपि स्फुटं दूति न खाद्यन्ते दूतिका लोके। अथेदृश्यवस्था गतानामस्माकं वशे जाता ॥] एवं राक्षसानामपि स्फुटं दूतका लोके। अथेदृश्यवस्था गतानामस्माकं वशे जाता ॥ ४१९ ॥

420) [आस्तां तावत्सविभ्रमकटाक्षविक्षेपजल्पनशीला दूती। तद्ग्रामकुटिलशुनक्यपि दृष्टा सुखयति ॥] तिष्ठतु तावत्सविभ्रमकटाक्षक्षेपोपलक्षितजल्पनशीला दूती, तद्ग्रामकुटिलशुनक्यपि दृष्टा सुखयति ॥४२०॥

421) [कोमलालापविचक्षणा असतीप्रवृत्तिहारिण्यः। तदरण्यं न ग्रामो यत्र न द्वे तिस्रो दूत्यः ॥] यत्र न द्वे तिस्रो दूत्यः सन्ति, सोऽरण्यं न तु ग्रामः। किंविशिष्टा दूत्यः। विकसदालापविचक्षणा असतीप्रवृत्तिहारिण्यः। वेल्लहलं विहसितम्[2]। अडयणा असती ॥ ४२१ ॥

1 G दूअया 2 I विकसितम्

४४. ओलुग्गावियावज्जा [अवरुग्णापद्धतिः]

422) तुह गोत्तायण्णणवियडरमणपज्झरियरसजलेणं व ।
रइमंदिरम्मि बाला अब्भुक्खंती परिब्भमइ ॥ १ ॥

423) तुह संगमदोहलिणीइ तीइ सोहग्गविंभियासाए ।
नवसियसयाइ देंतीइ सुहय देवा वि न हु पत्ता ॥ २ ॥

424) तुह अन्नेसणकज्जम्मि सुहय सा हरिसवियसियकवोला ।
जं जत्थ नत्थि तं तत्थ मग्गमाणी चिरं भमिया ॥ ३ ॥

425) अगणियसेसजुवाणा बालय वोलीणलोयमज्जाया ।
अह सा भमइ दिसामुहपसारियच्छी तुह कएण ॥ ४ ॥

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422) [तव गोत्राकर्णनविकटरमणप्रस्तुतरसजलेनेव । रतिमन्दिरे बालाभ्युक्षन्ती परिभ्रमति ॥] हे नायक त्वद्गोत्राकर्णनविकटकटिस्थलप्रस्नुतरसजलेनेव रतिमन्दिरे बालाभ्युक्षणशीला परिभ्रमति । अयं भावः । तव नामाकर्णनेनापि गृहमध्ये द्रवीभूतचित्ता परिभ्रमन्त्यपि द्रवति ॥४२२॥

423) [तव सङ्गमदोहदवत्या तया सौभाग्यविजृम्भिताशया । उपयाचितकशतानि ददत्या सुभग देवा अपि न प्राप्ताः ॥] तव सङ्गमे दोहदवत्या तया सौभाग्यविजृम्भिताशया, नवसितशतानि ददत्या सुभग देव्यपि न प्राप्ता । यत् पूर्णे मनोरथे देवादिभ्यो दीयते तन्नवसितम् ॥४२३॥

424) [तवान्वेषणकार्ये सुभग सा हर्षविकसितकपोला । यद्यत्र नास्ति तत्तत्र मार्गयन्ती चिरं भ्रान्ता ॥] तवान्वेषणकार्ये सरभसविकसितकपोला यद्यत्र नास्ति तत् तत्र मार्गयन्ती चिरं भ्रमिता हे सुभग ॥४२४॥

425) [अगणितशेषयुवजना बालकातिक्रान्तलोकमर्यादा । अथ सा भ्रमति दिङ्मुखप्रसारिताक्षी तव कृते ॥] हे बालक असौ सा मत्सखी अगणितशेषयुवजनातिक्रान्तलोकमर्यादा त्वत्कृते दिङ्मुखप्रसारिताक्षी भ्राम्यति । समस्तानपि यूनस्तृणवत् त्यक्त्वा सुभगमौलिचूडामणिं त्वामेवान्वेषयन्ती परिभ्रमति ॥ ४२५ ॥

426) नयणाइ तुह विओए घोलिरबाहाइ सुहय तणुईए।
हिययट्ठियसोयहुयासधूमभरियाइ व गलंति ॥ ५ ॥

427) वइमग्गपेसियाइं तीए नयणाइ तम्मि वोलीणे।
अज्ज वि गलंति पडिलग्गकंटयाइ व्व ओ सुहय ॥ ६ ॥

428) संभरिऊण य रुण्णं तीइ तुमं तह विमुक्कपुक्कारं।
निद्दय जह सुहियस्स वि जणस्स ओ निवडिओ बाहो ॥ ७ ॥

429) एक्केक्कमवइवेढियविवरंतरतरलदिन्नणयणाए।
तइ वोलंते बालय पंजरसउणाइयं तीए ॥ ८ ॥

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426) [नयने तव वियोगे घूर्णनशीलबाष्पे सुभग तन्व्याः। हृदयास्थितशोकहुताशधूमभृते इव गलतः ॥] हे सुभग, तस्यास्तन्व्या नयने त्वद्वियोगे हृदयस्थितशोकहुताशधूमभृते इव गलतः। किंविशिष्टे नयने। प्रसारितबाष्पे। त्वद्वियोगशोकाग्निधूमपूरपिहिते इव नयने वहतोऽनवरतम् ॥ ४२६ ॥

427) [वृतिमार्गप्रेषिते तस्या नयने तस्मिन्नतिक्रान्ते। अद्यापि गलतः प्रतिलग्नकण्टके इव हे सुभग ॥] हे सुभग तस्या नयने तस्मिन्नतिक्रान्तेऽद्यापि गलतः। किंविशिष्टे। वृतिविवरमार्गप्रेषिते। उत्प्रेक्षते। अक्षिणी[1] प्रतिलग्नकण्टके इव प्रतिलग्नकण्टककर्करे (इव) भवतः। तदा गलतः। सा तं युवानमवलोकयितुं वृतिच्छिद्रेष्वक्षिणी प्रक्षिप्तवती। तस्मिंश्चातिक्रान्ते विरहासहत्वादक्षिप्रतिलग्नकण्टकत्वादिवानवरतं रोदितीति ॥ ४२७ ॥

428) [संस्मृत्य च रुदितं तया त्वां तथा विमुक्तपूत्कारम्। निर्दय यथा सुखितस्यापि जनस्याहो निपतितो बाष्पः ॥] हे निर्दय त्वां संस्मृत्य तया तथा विमुक्तपूत्कारं रुदितं, यथा सुखितजनस्य पार्श्वस्थितस्य दयितस्यापि जनस्याहो निपतितो बाष्पः ॥ ४२८ ॥

429) [एकैकवृतिवेष्टितविवरान्तरतरलदत्तनयनया। त्वय्यतिक्रामति बालक पञ्जरशकुनवदाचरितं तया ॥] त्वय्यतिक्रान्ते हे बालक, तया

1 G, I अक्षिणी चेत् प्रतिलग्नकण्टके भवतः तदा गलतः।

430) नयणब्भंतरघोलंतवाहभरमंथराइ दिट्ठीए।
पुणरुत्तपेच्छिरीए बालय ता किं न भणिओ सि ॥ ९ ॥

431) सुहय गयं तुह विरहे तिस्सा हिययं पवेविरं अज्ज।
करिचलणचंपणुच्छलियतुच्छतोयं मिव दिसासु ॥ १० ॥

432) सा तइ सहत्थदिन्नं अज्ज वि ओ सुहय गंधरहियं पि।
उव्वसियणयरघरदेवय व्व ओमालयं[1] वहइ ॥ ११ ॥

पञ्जरशकुनायितं पञ्जरस्थितशकुनवत् आचरितम्। किंविशिष्टया तया। एकैकस्य वृतिवेष्टकस्य[2] विवरान्तरतरलदत्तनयनया। त्वामवलोकयितुं दत्तवृतिविवरनयनया पञ्जरस्थितशकुनवत् संजातमिति भावः ॥४२९ ॥

430) [नयनाभ्यन्तरघूर्णद्बाष्पभरमन्थरया दृष्ट्या। पुनरुक्तप्रेक्षणशीलया बालक ततः किं न भणितोऽसि ॥] हे बालक ततः किमिति न भणितोऽसि। केन साधनेनेत्याह। दृष्ट्या। किंविशिष्टया दृष्ट्या। नयनाभ्यन्तरघूर्णद्बाष्पभरमन्थरया। पुनरुक्तं पुनः पुनः प्रेक्षणशीलया। किमिति न भणितोऽसि। त्वामवलोकयन्त्या त्वद्विरहाश्रुपातकलुषितया पुनः पुनः प्रेषितया दृष्ट्या भणितोऽस्येव ॥ ४३० ॥

431) [सुभग गतं तव विरहे तस्या हृदयं प्रवेपनशीलमद्य। करिचरणाक्रमणोच्छलिततुच्छतोयमिव दिक्षु ॥] हे सुभग त्वद्विरहे (तस्याः) प्रकम्पनशीलं हृदयं दिक्षु गतम्। किमिव। करिचरणाघातोच्छलितं स्तोकं तोयं प्रकम्पनशीलं सद् यथा दिक्षु याति ॥ ४३१ ॥

432) [सा त्वया स्वहस्तदत्तामद्याप्यहो सुभग गन्धरहितामपि। उद्वासितनगरगृहदेवतेवावमालिकां वहति ॥] हे सुभग, सा बाला त्वया स्वहस्तदत्ताम्। 'ओ' इत्यहो, ओमालियं अवमालिकां पुष्पमाला वहति। कदाचिच्छुभगन्धा भवेत्तर्हि वहतु नामेत्याह। गन्धरहितामपि। केव। उद्वासितनगरगृहदेवतेव। त्वद्दत्तां मालिकां त्वत्समर्पितस्थपनिकामिव(?) त्वत्संगमैषिणी वहतीत्यर्थः ॥ ४३२ ॥

1 G ओमालियं 2 I वृतिवेष्टितविवरान्तर—

433) तह झीणा तुह विरहे अणुदियहं सुंदरंग तणुयंगी।
जह सिढिलवलयणिवडणभएण उब्भियकरा भमइ ॥ १२ ॥

434) तुह विरहताविया‌ए तिस्सा बालाइ थणहरुच्छंगे।
दिज्जंती अणुदियहं मुणालमाला छमच्छमइ ॥ १३ ॥

435) सा तुज्झ कए गयमयविलेवणा तह वणेक्कसाहारा।
जाया निद्दय जाया मासाहारा पुलिंदि व्व ॥ १४ ॥

436) हत्थट्ठियं कवालं न मुयइ नूणं खणं पि खट्टंगं।
सा तुह विरहे बालय बाला कावालिणी जाया ॥ १५ ॥

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433) [तथा क्षीणा तव विरहेऽनुदिवसं सुन्दराङ्ग तन्वङ्गी । यथा शिथिलवलयनिपतनभयेनोर्ध्वीकृतकरा भ्राम्यति ॥] हे सुन्दराङ्ग त्वद्विरहेऽनुदिवसं सा तनुकाङ्गी तथा क्षीणा, यथा शिथिलवलयनिपतनभयेनोर्ध्वीकृतकरा भ्राम्यतीत्यतिशयोक्तिः ॥ ४३३ ॥

434) [तव विरहतापितायास्तस्या बालायाः स्तनभरोत्संगे। दीयमानानुदिवसं मृणालमाला छमच्छमायते ॥] त्वद्विरहतापिताया स्तस्याः स्तनभरोत्सङ्गेऽनुदिवसं दीयमाना मृणालमाला छमछमायतेऽग्नौ पतितार्द्रवस्तुवत् ॥ ४३४ ॥

435) [सा तव कृते गतमदविलेपना (गजमदविलेपना) तथा पानीयैकस्वाहारा (वनैकस्वाधारा)। जाया निर्दय जाता मासाहारा (मांसाहारा) पुलिन्दीव ॥] हे निर्दय, सा तव कृते जाया मासाहारा, मासे आहारो यस्याः सा तथा, जाता। केव। पुलिन्दीव शबरजायेव। उभयोः श्लेषः। गयमयविलेवणा, गतमद्यविलेपना, पक्षे गजमद एव विलेपनं यस्याः शबरपुरन्ध्याः। तथा वणेक्कसाहारा, वनं पानीयमेवैकः स्वाहारो[1] यस्याः, पानीयपानशीला न तु भोजनादि। पक्षे वनैकस्वाधारा[2] काननैकरुचिः ॥ ४३५ ॥

436) [हस्तस्थितं कपालं न मुञ्चति नूनं क्षणमपि खट्वाङ्गम्। सा तव विरहे बालक बाला कापालिनी जाता ॥] हे बालक, सा बाला

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1 G आहारो 2 G वनैकसाधारा

437) तह झीणा जह मउलियलोयणउडविहडणे वि असमत्था ।
सक्किहिइ दुक्करं घरगयं पि दट्ठुं तुमं बाला ॥ १६ ॥

438) नाहं दूई न[1] तुमं पिओ त्ति को एत्थ मज्झ वावारो ।
सा मरइ तुज्झ अजसो त्ति तेण धम्मक्खरं भणिमो ॥ १७ ॥

439) बहुसो वि कहिज्जंतं तुह वयणं मज्झ हत्थसंदिट्ठं ।
न सुयं ति जंपमाणी पुणरुत्तसयं कुणइ अज्झा ॥[2] १८ ॥

त्वद्विरहे कापालिनी जाता । तत्साधर्म्यं विशेषणद्वारेण विशिनष्टि । नूनं निश्चितं हस्तस्थितं कपालं न मुञ्चति, अनवरतं ललाटदत्तहस्ता त्वन्मार्गं मार्गयन्ती तिष्ठति । तथा क्षणमपि खट्वायामङ्गं न मुञ्चति, रात्रावपि खट्वायां न शेते । कापालिकाप्येवंविधा भवति । हस्तस्थितं कपालं मस्तकखण्डं न मुञ्चति भिक्षार्थम् । तथा खट्वाङ्गमायुधविशेषं न मुञ्चति ॥ ४३६ ॥

437) [तथा क्षीणा यथा मुकुलितलोचनपुटविघटनेऽप्यसमर्था । शक्ष्यति दुष्करं गृहगतमपि द्रष्टुं त्वां बाला ॥] तथा बाला क्षीणा यथा मुकुलितलोचनपुटविघटनेऽप्यसमर्था सती त्वां द्रष्टुं गृहगतमपि दुष्करं शक्ष्यति ॥ ४३७ ॥

438) [नाहं दूती न त्वं प्रिय इति कोऽत्र मम व्यापारः । सा म्रियते तवायश इति तेन धर्माक्षरं भणामः ॥] हे नायक, नाहं दूती । तस्यैव[3] प्रवक्तिकोऽत्र(?)मम व्यापारः । तर्हि किमिति भणसीत्याह । सा म्रियते तवायशउक्तिः । तेन धर्माक्षरं भणामः ॥ ४३८ ॥

439) [बहुशोऽपि कथ्यमानं तव वचनं मम हस्तसंदिष्टम् । न श्रुतमिति जल्पन्ती पुनरुक्तशतं करोति प्रौढयुवतिः ॥] अज्झा प्रौढयुवतिः । देशीयपदमिदम् । न श्रुतमिति जल्पमाना मम हस्तसंदिष्टं त्वद्वचनं बहुशोऽपि कथ्यमानं सत् श्रुतमिति जल्पन्ती ॥ ४३९ ॥

1 G तस्स य पवत्तको इत्थ मह वावारो । I तस्स व पवत्तिको इत्थ मह वावारो ।
2 G, I अज्ज्ञा
3 G तस्यैव प्रवर्तकोऽत्र मम व्यापारः । I तस्यैव प्रवक्तिकोऽत्र (?) मम व्यापारः ।

४५. पंथियवज्जा [पथिकपद्धतिः]

440) मज्झण्हपत्थियस्स वि गिम्हे पहियस्स हरइ संतावं।
हिययट्ठियजायामुहमयंकजोण्हाजलुप्पीलो[1] ॥ १ ॥

441) मा उण्हं पियसु जलं विरहिणिविरहाणलेण संतत्तं ।
एत्थ सरे ए पंथिय गयवइवहुयाउ मज्जविया ॥ २ ॥

442) को देसो उव्वसिओ को वसिओ सुहअ जत्थ चलिओ सि ।
ओ पहिय पंथदीवय पुणो तुमं कत्थ दीसिहिसि ॥ ३ ॥

443) दिट्ठो सि जेहि पंथिय जेहि न दिट्ठो सि बे वि ते मुसिया।
एक्काण हिययहरणं अन्नाण वि निप्फलं जम्मं ॥ ४ ॥

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440) [मध्याह्नप्रस्थितस्यापि ग्रीष्मे पथिकस्य हरति संतापम् । हृदयस्थितजायामुखमृगाङ्कज्योत्स्नाजलोत्पीडः ॥] पथिकस्य ग्रीष्मे मध्याह्ने प्रस्थितस्यापि संतापं हरति । कोऽसौ । हृदयस्थितजायामुखमृगाङ्कज्योत्स्नाजलोत्पीडः । कदाहं जायां द्रक्ष्यामीति जायामेव चिन्तयंस्तन्मुखचन्द्रचन्द्रिकाप्यायितशरीरो ग्रीष्ममध्याह्ने घर्मं मर्माविधमपि न गणयतीत्यर्थः ॥ ४४० ॥

441) [मोष्णं पिब जलं विरहिणीविरहानलेन संतप्तम् । अत्र सरसि रे पथिक गतपतिवध्वो मज्जिताः ॥] रे पथिक, अत्र सरसि बह्वयो गतपतिवध्वो मज्जिताः । मोष्णं पिब जलं विरहिणीविरहानलसंतप्तम् ॥ ४४१ ॥

442) [को देश उद्वासितः को वासितः सुभग यत्र चलितोऽसि । हे पथिक पान्थदीपक पुनस्त्वं कुत्र द्रक्ष्यसे ॥] ओ इति प्रार्थनायाम् । हे पथिक पान्थदीपक को देश उद्वासितो यं परित्यज्यागतोऽसि । हे सुभग कश्च वासितो यत्र चलितोऽसि, आत्मचरणपद्धत्या यं पवित्रीकरिष्यसि । एवंविधस्त्वं पुनः कुत्र द्रक्ष्यसे । इति काचन परकीया नायिका कंचन पान्थं सस्पृहमालपत् ॥ ४४२ ॥

443) [दृष्टोऽसि यैः पथिक यैर्न दृष्टोऽसि उभयेऽपि ते मुषिताः। एकेषां हृदयहरणमन्येषामपि निष्फलं जन्म ॥] हे सुभग यैर्दृष्टोऽसि,

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1 G जलप्पूरो, I जलप्पूलो

444) खरपवणचाडुचालिरकंठट्ठियदिन्नकप्पडो पहिओ।
दइयादंसणतुरिओ अद्धुड्डीणो व्व पडिहाइ ॥ ५ ॥

445) दइयादंसणतिण्हालुयस्स पहियस्स चिरणियत्तस्स ।
नयरासन्ने धुक्कोडिया वि हियए न मायंति ॥ ६ ॥

४६. धन्नवज्जा [धन्यपद्धतिः]

446) ते धन्ना गरुयणियंबविंबभारालसाहि तरुणीहिं ।
फुरियाहरदरगग्गरगिराहि जे संभरिज्जंति ॥ १ ॥

447) ते धन्ना कढिणुत्तुंगथोरथणवीढभारियंगीहिं ।
सब्भावणेहउक्कंठिरीहि जे संभरिज्जंति ॥ २ ॥

यैश्च न दृष्टोऽसि, तौ द्वावपि मुषितौ । कुत इत्याह । एकेषां हृदयहरणं यैर्नयनातिथितां नीतस्तेषां मनोलुण्टाकोऽभूः । यैश्च न दृष्टस्तेषामन्येषां त्वादृशं युवरत्नं पुनरपश्यतां जनुर्निष्फलमजनीति ॥ ४४३ ॥

444) [खरपवनचाटुचलनशीलकण्ठस्थितदत्तकर्पटः पथिकः । दयितादर्शनत्वरितोऽर्धोड्डीन इव प्रतिभाति ॥] खरपवनचाटुचालनशीलः कण्ठस्थितो दत्तः कर्पटो येन । अत एव अर्धोड्डीन इव पथिको भाति । किंविशिष्टः । दयितादर्शनत्वरितः । पवनप्रेरितोभयपार्श्वस्थितकर्पटमिषात् पक्षाभ्यामुड्डीन इव लक्ष्यते स्म पान्थ इति ॥ ४४४ ॥

445) [दयितादर्शनतृष्णालोः पथिकस्य चिरनिवृत्तस्य । नगरासन्ने संशया अपि हृदये न मान्ति ॥] पथिकस्य धुक्कोडिया कथं जीवन्तीं मृतां वा प्राणेश्वरीं द्रक्ष्यामीति हृदये धुगधुगितानि संशया न मान्ति । नगरासन्ने । किंविशिष्टस्य । दयितादर्शनतृष्णालोः । पुनश्चिरनिवृत्तस्य बहुकालव्याघुटितस्य ॥ ४४५ ॥

446) [ते धन्या गुरुनितम्बबिम्बभारालसाभिस्तरुणीभिः । स्फुरिताधरदरगद्गदगीर्भिर्ये संस्मर्यन्ते ॥] ते धन्या य एवंविधाभिस्तरुणीभिः संस्मर्यन्ते । कीदृशीभिः । गुरुनितम्बबिम्बभारालसाभिः, स्फुरिताधरगद्गदगीर्भिः ॥ ४४६ ॥

447) [ते धन्याः कठिनोत्तुङ्गविस्तीर्णस्तनपीठभारिताङ्गीभिः । सद्भावस्नेहोत्कण्ठनशीलाभिर्ये संस्मर्यन्ते ॥] ते धन्या ये संस्मर्यन्ते तरु–

448) ते धन्ना ताण नमो ते च्चिय जीवंति वम्महपसाया।
ईसिल्हसंतणीवीउलाहि जे संभरिज्जंति ॥ ३ ॥

449) ते धन्ना समयगइंदलीललीलायरीहि अणवरयं।
छणवासरससहरवयणियाहि जे संभरिज्जंति ॥ ४ ॥

४७. हिययसंवरणवज्जा [हृदयसंवरणपद्धतिः]

450) झिज्जउ हिययं फुट्टंतु लोयणा होउ अज्ज मरणं पि।
मयणाणलो वियंभउ मा माणं मुंच रे हियय ॥ १ ॥

णीभिः कठिनोत्तुङ्गविस्तीर्णस्तनपीठभारिताङ्गीभिः। अकृत्रिमप्रेमोत्कण्ठन-शीलाभिः ॥ ४४७ ॥

448) [ते धन्यास्तेभ्यो नमस्त एव जीवन्ति मन्मथप्रसादात्। ईषत्स्रंसमाननीवीव्याकुलाभिर्ये संस्मर्यन्ते ॥] ते धन्यास्तेभ्यो नमस्त एव मन्मथप्रसादाज्जीवन्ति ये संस्मर्यन्ते ईषत्स्रंसमाननीवी[1]व्याकुलिताभिर्वनिताभिः। संस्मरणमात्रे नीवीबन्धस्रंसनं कामोद्दीपनविभावनम् ॥४४८॥

449) [ते धन्याः समदगजेन्द्रलीलालीलाचरीभिरनवरतम्। क्षणवासरशशधरवदनाभिर्ये संस्मर्यन्ते ॥] ते धन्या ये प्रोषिता एवंविधाभिः संस्मर्यन्ते। कीदृशीभिः। समदो मत्तो योऽसौ गजेन्द्रस्तस्य लीला चलनं तद्वत् लीलया चलन्तीभिर्मत्तगजेन्द्रगमनचलनशीलाभिः। तथा पूर्णिमाचन्द्रवदनाभिः। एवंविधाभिरनवरतं ये संस्मर्यन्ते त एव धन्या नान्ये। यतस्ताः सर्वोऽपि स्मरति, न पुनस्ताः स्मरन्ति कंचन। अत एव तेषां धन्यत्वम्। न रत्नमन्विष्यति मृग्यते हि तत् ॥ ४४९ ॥

450) [क्षीयतां हृदयं स्फुटतां लोचने भवत्वद्य मरणमपि। मदनानलो विजृम्भतां मा मानं मुञ्च रे हृदय ॥] काचित् खण्डिता मानमवलम्बमाना विरहावस्थामसहमाना च स्वहृदयं संवृणोति। खिद्यतु (? क्षीयताम्) हृदयं, तेन विना स्फुटतां लोचने, मरणमप्यद्य भवतु मम। मदनानलो विजृम्भतां, तथापि हे हृदय मानं मा त्याक्षीः ॥ ४५० ॥

1 G, I नीव्याकुलाभिः (नीवी + आउलाभिः)

451) हा हियय झीणसाहस वियलियमाहप्पचिंत भज्जेसि ।
जत्थ गओ न गणिज्जसि तत्थ तुमं बंधसे नेहं ॥ २ ॥

452) हा हियय किं किलम्मसि दुल्लहजणगरुयसंगमासाए ।
अघडंतजुत्तिकज्जाणुबंधकरणे सुहं कत्तो ॥ ३ ॥

453) अप्पच्छंदपहाविर दुल्लहलाहं जणं विमग्गंतो[1] ।
आयासं व भमंतो मुह व्व केणावि खज्जिहिसि ॥ ४ ॥

454) डज्झसि डज्झसु कढ्ढसि कढ्ढसु अह फुडसि हियय ता फुडसु ।
जेण पुणो न कयाइ य अन्नासत्ते मइं कुणसि ॥ ५ ॥

451) [हा हृदय क्षीणसाहस विगलितमाहात्म्यचिन्त भज्यसे । यत्र गतं न गण्यसे तत्र त्वं बध्नासि स्नेहम् ॥] हा हृदय क्षीणसाहस विगलितमाहात्म्यचिन्त भङ्क्ष्यसि । यत्र गतः (? गतं) त्वं न गण्यसे तत्र त्वं बध्नासि प्रेम । काचित् कंचन वाञ्छन्ती तेनाप्यगणिता हृदयं प्रतीदमाहेति ।। ४५१ ॥

452) [हा हृदय किं क्लाम्यसि दुर्लभजनगुरुसंगमाशया । अघटमानयुक्तिकार्यानुबन्धकरणे सुखं कुतः ।।] हा खेदे हृदय किं क्लाम्यसि, दुर्लभजनगुरुसङ्गमाशया। अघटमानयुक्तिकार्यानुबन्धकरणे सुखं कुतः॥४५२॥

453) [आत्मच्छन्दप्रधावनशील दुर्लभलाभं जनं विमार्गयत् । आकाशमिव भ्रमन्मुधैव केनापि खादिष्यसे ।।] हे हृदय, अप्पच्छंदपहाविर, स्वतंत्रप्रधावनशील दुर्लभलाभं जनं विमार्गयन् मुधैवाकाशं शून्यं भ्रमत् केनापि खादिष्यसे । मुधैव केनापि परिभ्रमज् ज्ञास्यसे ॥ ४५३ ॥

454) [दह्यसे दह्यस्व, क्वथ्यसे क्वथ्यस्व, अथ स्फुटसि हृदय तत्स्फुट । येन पुनर्न कदापि चान्यासक्ते मतिं करोषि ॥] हे हृदय दह्यसे दह्यस्व, क्वथ्यसे, क्वथ्यस्व अथ स्फुटसि तदा स्फुट । कुतः कारणात् । येन पुनर्न कदाप्यन्यासक्ते मतिं करिष्यसि । अन्यासक्तं जनं कामयमानस्य भवत एवं भवतु वरम् ॥ ४५४ ॥

1 I विमग्गंत (Vocative)

४८. सुघरिणीवज्जा [सुगृहिणीपद्धतिः]

455) भुंजइ भुंजियसेसं सुप्पइ सुत्तम्मि[1] परियणे सयले।
पढमं चेय विबुज्झइ घरस्स लच्छी न सा घरिणी ॥ १ ॥

456) तुच्छं तवणिं पि घरे घरिणी तह कह वि नेइ वित्थारं।
जह ते वि बंधवा जलणिहि व्व थाहं न याणंति ॥ २ ॥

457) दुग्गयघरम्मि घरिणी रक्खंती आउलत्तणं पइणो।
पुच्छियदोहलसद्धा उययं चिय दोहलं कहइ ॥ ३ ॥

458) पत्ते पियपाहुणए मंगलवलयाइ विक्किणंतीए।
दुग्गयघरिणीकुलवालियाइ रोवाविओ गामो ॥ ४ ॥

455) [भुङ्क्ते भुक्तशेषं स्वपिति सुप्ते परिजने सकले। प्रथममेव विबुध्यते गृहस्य लक्ष्मीर्न सा गृहिणी ॥] भुङ्क्ते भुक्तशेषं भुक्तावशेषं, परिजने सकले सुप्ते स्वपिति, प्रथममेव सर्वेषु[2] जागरितेषु प्रातरुत्तिष्ठति। एवंविधा या गृहिणी भवति सा लक्ष्मीर्गृहस्य न तु गृहिणीति ॥ ४५५ ॥

456) [तुच्छं भक्ष्यकणमपि गृहे गृहिणी तथा कथमपि नयति विस्तारम्। यथा तेऽपि बान्धवा जलनिधेरिव तलं न जानन्ति ॥] गृहिणी तवणिं व्ययं तुच्छमपि तथा विस्तारं नयति, यथा तेऽपि बान्धवास्तत्सहोदराः स्ताघं न प्राप्नुवन्ति। क इव। समुद्र इव। यथागताः पान्थास्तस्य स्ताघं न प्राप्नुवन्ति ॥ ४५६ ॥

457) [दुर्गतगृहे गृहिणी रक्षन्त्याकुलत्वं पत्युः। पृष्टदोहदश्रद्धोदकमेव दोहदं कथयति ॥] दुर्गतगृहे गृहिणी दरिद्रकुटुम्बिनी पृष्टदोहदश्रद्धा, उदकमेव दोहदं निवेदयति। किं कुर्वती। पत्युराकुलत्वं रक्षन्ती। क्व। गृहे। पत्या तुभ्यं किं रोचत इत्यन्तर्वत्नी पृष्टा। दरिद्रशिरोमणिरयमिति उदकमेव मह्यं रोचत इति निवेदितवती। अनेन तस्या सुगृहिणीत्वं व्यज्यते ॥ ४५७ ॥

458) [प्राप्ते प्रियप्राघूर्णके मङ्गलवलयानि विक्रीणत्या। दुर्गत-गृहिणीकुलबालिकया रोदितो ग्रामः ॥] दुर्गतगृहिणी च सा कुलबालिका

1 G, I: सुपम्मि 2 I सर्वेष्वजागरितेषु

459) वंधवमरणे वि हहा दुग्गयघरिणीइ वि न तहा रुण्णं।
अप्पत्तवलिविलक्खे वल्लहकाए समुड्डीणे ॥ ५ ॥

460) अमुणियपियमरणाए वायसमुड्डाविरीइ घरिणीए।
रोवाविज्जइ गामो अणुदियहं बद्धवेणीए ॥ ६ ॥

461) डिंभाण भुत्तसेसं छुहाकिलंता वि देइ दुहियाणं।
कुलगोरवेण वरईउ रोरघरिणीउ झिज्जंति ॥ ७ ॥

च दुर्गतगृहिणीकुलबालिका तया ग्रामो रोद्यते स्म। किं कुर्वत्या। मङ्गलवलयान्यविधवात्वसूचकानि वलयानि विक्रीणानया। क्व सति। प्रियश्चासौ प्राघूर्णकश्च प्रियप्राघूर्णकस्तस्मिन् प्राप्त आगते। प्राघूर्णकमागतं वीक्ष्य मङ्गलवलयान्यपि विक्रीणानां दरिद्रकुटुम्बिनीमवलोक्य धिगिदं दारिद्र्यमस्या वराक्या इति सकलग्रामो रोदितीत्यर्थः ॥ ४५८ ॥

459) [बान्धवमरणेऽपि हहा दुर्गतगृहिण्यापि न तथा रुदितम्। अप्राप्तबलिविलक्षे वल्लभकाके समुड्डीने ॥] दुर्गतगृहिण्या बान्धवमरणेऽपि नैव तथा रुदितम्। हहेति खेदे। यथाप्राप्तबलिविलक्षे वल्लभकाके समुड्डीने। अयं भावः। वल्लभागमनार्थं पृष्टः काकः किल स्वरचेष्टाविशेषेण तदागमनं कुशलम्[1] अचकथत्। तत्पूजार्थं बल्यर्थं तत्किमपि नास्ति येन बलिं संपाद्य तस्मै निवेदयति। पश्चात्तस्मिन्नुड्डीने अहो अहं दुर्भगशिरोमणिर्यदस्मै प्रियशकुनसूचकाय कवलमपि न न्यवेदयमिति तारस्वरं रुरोद ॥ ४५९ ॥

460) [अज्ञातप्रियमरणया वायसमुड्डायिन्या गृहिण्या। रोद्यते ग्रामोऽनुदिवसं बद्धवेण्या ॥] गृहिण्यानुदिवसं ग्रामो रोद्यते। किं कुर्वत्या तया। वायसं काकम् उड्डायनशीलया। विशेषणद्वारा रोदनकारणमाह। किंविशिष्टया गृहिण्या। अज्ञातप्रियमरणया। अयमर्थः। अहो पत्युर्मरणवार्तामजानानाया अस्या वराक्या "भोः काक, उड्डयस्व मम भर्तागमिष्यति" इति दशां पश्यन्तो ग्रामस्था लोका रुरुदुः। वायसमागतं वीक्ष्य प्रोषितपतिभ्रात्रादयः स्त्रिय एवं कुर्वन्तीति तासां स्वभावः ॥ ४६० ॥

461) [डिम्भानां भुक्तशेषं क्षुधाक्रान्तापि ददाति दुःखितेभ्यः। कुलगौरवेण वराक्यो दरिद्रगृहिण्यः क्षीयन्ते ॥] दुर्गतगृहिणी डिम्भानां

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1 I शकुनम्

462) अहियाइमाणिणो दुग्गयस्स छाहिं पइस्स रक्खंती।
नियबंधवाण जूरइ घरिणी विहवेण पत्ताणं ॥ ८ ॥

४९. सईवज्जा [सतीपद्धतिः]

463) उव्वेउ अंगुलिं सा विलया जा मह पइं न कामेइ।
सो को वि जंपउ जुवा जस्स मए पेसिया दिट्ठी ॥ १ ॥

464) चच्चरघरिणी पियदंसणा वि तरुणी पउत्थवइया वि।
असईसइज्झिया[1] दुग्गया वि न हु खंडियं सीलं ॥ २ ॥

भुक्तशेषं क्षुधाक्रान्तापि दुःखितेभ्यो ददाति यतः, वराक्यो रोरगृहिण्यः क्षीयन्ते ।। ४६१ ।।

462) [अभिजातिमानिनो दुर्गतस्य च्छायां पत्यू रक्षन्ती। निजबान्धवेभ्यः क्रुध्यति गृहिणी विभवेन प्राप्तेभ्यः ॥] गृहिणी निजबान्धवेभ्यः ईर्ष्यति। किंविशिष्टेभ्यः। विभवेन गृहं प्राप्तेभ्यः। किं कुर्वती। पत्युश्छायां पतिशोभां रक्षन्ती। किंविशिष्टस्य पत्युः। आभिजात्यमानिनः[2]। दुर्गतस्य मम पत्युर्दारिद्र्येण भोजनादिपूजामकुर्वतो मानहानिस्तेषु बान्धवेष्वागतेषु मा भूदिति तानपि द्वेष्टि इति सत्कलत्रत्वम् ॥ ४६२ ॥

463) [ऊर्ध्वीकरोत्वङ्गुलिं सा वनिता या मम पतिं न कामयते। स कोऽपि कथयतु युवा यस्य मया प्रेपिता दृष्टिः ॥] विलया वनिता साङ्गुलिमूर्ध्वीकरोतु, या मम पतिं न कामयते। स कोऽपि कथयतु युवा यस्य मया प्रेपिता दृष्टिः। अस्मिन्नगरेऽमूः सर्वा अपि कामिन्यो मत्कमितारं कामयन्ते। अहं तु न कमपीति अर्थो यदि मृषा तदा वदतु कोऽपीत्यर्थः। "वनिताया विलया" इति प्राकृतसूत्रेण (हेमचन्द्र ८.२.१२८) निपातः ॥ ४६३ ॥

464) [चत्वरगृहिणी प्रियदर्शनापि तरुणी प्रोषितपतिकापि। असतीप्रातिवेश्मिका दुर्गतापि न खलु खण्डितं शीलम् ।।] चत्वरगृहिण्यपि चतुष्पथगृहस्थितापि। तया न खलु खण्डितं शीलम्। कदाचिद्रूपवती न भवेत्तदा को नाम कामयते ताम्। अतः प्रियदर्शनापि। यद्यपि तादृश्यपि कदाचिदनवतीर्णतारुण्या भवेत्। तरुणी। तरुण्यपि कदाचिन्निकटवर्ति-

1 G असईसइज्जिया 2 G जात्यभिमानिनः, I आभिजात्याभिमानिनः

465) असरिसचित्ते दियरे सुद्धमणा पिययमे विसमसीले।
न कहइ कुडुंबविहडणभएण तणुयायए मुद्धा ॥ ३ ॥
466) घरवावारे घरिणी वेसा सुरयम्मि कुलवहू सुयणे।
परिणइमज्झम्मि सही विहुरे मंति व्व भिच्चो व्व ॥ ४ ॥
467) कुलवालियाइ पेच्छह जोव्वणलावण्णविब्भमविलासा।
सव्वे वि अग्गचलिया पियम्मि कयणिच्छए गंतुं ॥ ५ ॥
468) पुरिसविसेसेण सइत्तणाइ न कुलक्कमेण महिलाणं।
सग्गं गए वि हाले न मुयइ गोला पइट्ठाणं ॥ ६ ॥

भर्तृका भवेत्। प्रोषितपतिकापि। सतीप्रातिवेश्मिका भवेत्तदा शीलं न खण्डयति। असतीप्रातिवेश्मिका। कदाचिदीश्वरगृहिणी भवेत्। द्रव्यार्थं विरुद्धमप्याचर्यते। दुर्गतापि। एतेषु शीलखण्डनहेतुषु सत्स्वपि न खण्डितं शीलं, सतीत्वात् ॥ ४६४ ॥

465) [असदृशचित्ते देवरे शुद्धमनाः प्रियतमे विषमशीले। न कथयति कुटुम्बविघटनभयेन तनूभवति मुग्धा ॥] काचिन्मुग्धा सतीमतल्लिका न कथयति पत्युः पुरतो मनोगतम्। क्व सति। असदृशचित्ते देवरे, प्रिये च विषमशीले। सा च शुद्धमनाः कुटुम्बविघटनभयेन। अयमर्थः। काचिदात्मीयदेवरमशुद्धमनसं तामेव च रिरंसुमवलोक्य, पत्युः पुरस्तात्तद्दुश्चेष्टितम्, " अनयोर्भ्रात्रोर्विघटनं मा भूयाद् " इति न कथयति। केवलं तच्चिन्ताचान्तचेतास्तनूभवतीत्यर्थः ॥ ४६५ ॥

466) [गृहव्यापारे गृहिणी वेश्या सुरते कुलवधूः सुजने। परिणतिमध्ये सखी विधुरे मन्त्रीव भृत्य इव ॥] गृहव्यापारे गृहिणी। वेश्यातुल्या सुरते। कुलवधूः सुजने। परिणतिमध्ये वृद्धावस्थायां सखी। विधुरे मन्त्रीव भृत्य इव ॥ ४६६ ॥

467) [कुलपालिकाया प्रेक्षध्वं यौवनलावण्यविभ्रमविलासाः। सर्वेऽप्यग्रचलिताः प्रिये कृतनिश्चये गन्तुम् ॥] कुलबालिकाया विभ्रमलावण्ययौवनविलासाः सर्वेऽप्यग्रचलिताः प्रिये गन्तुं कृतनिश्चये ॥ ४६७ ॥

468) [पुरुषविशेषेण सतीत्वादि न कुलक्रमेण महिलानाम्। स्वर्गं गतेऽपि हाले न मुञ्चति गोदा प्रतिष्ठानम् ॥] पुरुषविशेषेण सतीत्वं

469) इहपरलोयविरुद्धेण कण्णकडुएण गरहणिज्जेण ।
उभयकुलदूसणिज्जेण दूइ किं तेण भणिएण ॥ ७ ॥

470) जइ सो गुणाणुराई गुणञ्ञुओ मह गुणे पसंसेइ ।
पढमं चिय जइ असई गुणगणणा का तह च्चेय ॥ ८ ॥

471) जइ उत्तमो' वि भण्णइ मह पुरओ सो वि सुयणु अणुदियहं ।
मामि न उत्तम'पुरिसा परस्स दाराइ पेच्छंति ॥ ९ ॥

न कुलक्रमेण महिलानाम् । स्वर्गं गतेऽपि हाले सातवाहने गोला गोदावरी पइट्ठाणं (प्रतिष्ठानं) नाम नगरं न मुञ्चति । यथा पुरुषश्रेच्छीलवान् स्त्र्यपि शीलवती । यदि सातवाहनस्य कोऽपि गुणोऽभूत् तदा तस्मिन्स्वर्गं गतेऽपि प्रतिष्ठानं नगरम् अद्यापि न त्यजति (गोदावरी) यथा काचित्सती भर्तरि मृतेऽपि पतिस्थानं न मुञ्चति ॥ ४६८ ॥

469) [इहपरलोकविरुद्धेन कर्णकटुकेन गर्हणीयेन । उभयकुलदूषणीयेन दूति किं तेन भणितेन ॥] हे दूति किं तेन भणितेन । किंविशिष्टेन । इहपरलोकविरुद्धेन, कर्णकटुकेन गर्हणीयेन, उभयकुलदूषणीयेन । अयमर्थः । काचन दूती केनचित् पुंश्चलेन प्रेरिता सतीमतल्लिकामागत्यामुकं भजस्वेत्युक्तवती । तां चैवं ब्रुवाणां सती प्रत्युत्तरयति ॥ ४६९ ॥

470) [यदि स गुणानुरागी गुणज्ञो मम गुणान् प्रशंसति । प्रथममेव यद्यसती गुणगणना का तथा चैव ॥] यदि स गुणानुरागी गुणज्ञो मम गुणान् बहु मन्यते, अहं चासती भवेयं यदि, तदा मम क इमे गुणाः ॥ ४७० ॥

471) [यद्युत्तमोऽपि भण्यते मम पुरतः सोऽपि सुतन्वनुदिवसम् । मामि नोत्तमपुरुषाः परस्य दारान् प्रेक्षन्ते ॥] काचन सती, "असावुत्तमस्त्वद्गुणान् बहु मन्यते" इति ब्रुवाणां दूतीं प्रत्युत्तरयति । यदि त्वया अनुदिवसं मम पुरतो हे सुतनु "उत्तमः सः" इति भण्यते, तदा हे मामि हे सखि य उत्तमपुरुषास्ते परदारान् न पश्यन्ति ॥ ४७१ ॥

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1 I उत्तिम

५०. असईवज्जा [असतीपद्धतिः]

472) नियडकुडंगं[1] पच्छन्नदेउलं बहुजुवाणसंकिण्णं ।
थेरो पइ त्ति मा रुवसु पुत्ति दिन्ना सि सुग्गामे ॥ १ ॥

473) मा रुवसु ओणयमुही धवलायंतेसु सालिछेत्तेसु ।
हरियालमंडियमुहा नड व्व सणवाडया जाया ॥ २ ॥

474) पुव्वेण सणं पच्छेण वंजुला दाहिणेण वडविडवो ।
पुत्तिइ पुण्णेहि विणा न लब्भए एरिसो गामो ॥ ३ ॥

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472) [निकटनिकुञ्जं प्रच्छन्नदेवकुलं बहुयुवसंकीर्णम् । स्थविरः पतिरिति मा रुदिहि पुत्रि दत्तासि सुग्रामे ॥] हे पुत्रि मा रोदीः । कथमिति । मम पतिः स्थविरः । यदि स्थविरस्तथापि मा रोदीः । किमिति । दत्तासि शोभनग्रामे । कथम् । निकटकुडंगं निकटगहनप्रदेशः । लताभिश्छन्नप्रदेशः कुडंग इत्यभिधीयते । प्रच्छन्नदेवकुलम् । बहुयुवसंकीर्णम् । कोऽर्थः । एतेषु सत्सु तव का नाम चिन्ता । केनापि मनोऽभीष्टेन यूना सह रतं कुर्वीथा इति ॥ ४७२ ॥

473) [मा रुदिह्यवनतमुखी धवलीभवत्सु शालिक्षेत्रेषु । हरितालमण्डितमुखा नटा इव शणवाटका जाताः ॥] हे पुत्रि धवलीभवत्सु शालिक्षेत्रेषु नतमुखी मा रोदीः । कुतः । शणवाटका हरितालमण्डितमुखा नटा इव संजाताः । अयं भावः । काचन स्वैरिणी पक्वेषु शालिक्षेत्रेषु मम सुरतस्थानं क्षेत्रं लविष्यते । एतत्पश्चात् सुरतस्थानं क्व भावीति रुदत्यन्यया सख्यागत्य " किमिति रोदिषि, तव सुरतस्थानान्तरमेते शणवाटाः पुरुषद्वयसा संजाताः सन्ति " इति मा रोदनं कार्षीरिति न्यवारि[2] ॥ ४७३ ॥

474) [पूर्वेण शणः पश्चाद् वञ्जुला दक्षिणेन वटविटपः । पुत्रिके पुण्यैर्विना न लभ्यत ईदृशो ग्रामः ॥] हे पुत्रि, ईदृशो ग्रामो न लभ्यते पुण्यैर्विना । पूर्वेण पूर्वस्यां (दिशि) शणः शणवाटः । पच्छेण पाश्चात्यभागेन वंजुला वेतसवृक्षाः । दक्षिणेन भागेन ग्रामस्य वटविटपः ॥ ४७४ ॥

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1 I °कुडुंगं 2 I adds : अन्यद् व्याख्यानान्तरम् ईदृशीनां गाथानां श्रीत्रिभुवनपालविवृतितः छेकोक्तिविचारलीलया ज्ञेयम् । यतोऽहं लेखक एव ।

475) पेक्खह महाणुचोज्जं काणाघरिणीइ जं कयं कज्जं।
चुंबेवि[1] न लहु नयणं झडत्ति[2] नीसारिओ जारो ॥ ४ ॥

476) पउरजुवाणो गामो महुमासो जोव्वणं पई थेरो।
जुण्णसुरा साहीणा असई मा होउ किं मरउ ॥ ५ ॥

477) देवाण बंभणाण य पुत्ति पसाएण एत्तियं कालं।
न हु जाओ अम्ह घरे कइया वि सइत्तणकलंको ॥ ६ ॥

475) [प्रेक्षध्वं महाश्चर्यं काणगृहिण्या यत् कृतं कार्यम्। चुम्बित्वा न लघु नयनं झटिति निःसारितो जारः ॥] प्रेक्षध्वं महदाश्चर्यं काणगृहिण्या यत् कृतं कार्यम्। चुम्बित्वा काणस्याक्ष्येकं लघु निःसारितो जारः। काचिदसती अन्येन सह सुरतसौख्यमनुभवन्ती यावत्तिष्ठति तावदक्षणा काणस्तत्पतिः समाजग्मिवान्। तत उक्त्वा[3] "अयं मम प्रियतमः समागतोऽहं धन्या" इति तस्य द्वितीयमक्षि सरभसं चुम्बति स्म। तावज्जारो निःससारेति भावः ॥ ४७५ ॥

476) [प्रचुरयुवको ग्रामो मधुमासो यौवनं पतिः स्थविरः। जीर्णसुरा स्वाधीनासती मा भवतु किं म्रियताम् ॥] असती मा भवतु, किं म्रियताम्। यतो यत्र(सा)वसति स ग्रामः प्रचुरतरुणः। ग्रामो भवतु, यदि तरुणा न भवन्ति, न असती। प्रचुरतरुणः। प्रचुरतरुणोऽपि भवतु, यदि मधुमासो न स्यात्। सोऽपि भवतु, यदि न तारुण्यम्। तदप्यास्तां, यदि न पतिः स्थविरः। पतिरपि वर्षीयान् भवताद्, यदि जीर्णसुरा स्वाधीना न भवति, पुराणं मद्यमात्मवशे यदि न स्यात्। एवंभूतेषु कामोद्दीपकेषु बहुषु प्रकारेषु यद्यसती न भवेत्तदा मरणं शरणं मन्येत[4] ॥ ॥ ४७६ ॥

477) [देवानां ब्राह्मणानां च पुत्रि प्रसादेनैतावन्तं कालम्। न खलु जातोऽस्माकं गृहे कदाचिदपि सतीत्वकलङ्कः ॥] हे पुत्रि, अस्मद्गृहे देवानां ब्राह्मणानां च प्रसादत एतावत्कालं न खलु जातः सतीत्वकलङ्कः, इयं सतीति कलङ्कः ॥ ४७७ ॥

1 I चुवेविणु, 2 I झडित्ति, 3 I तत उत्थाय
4 I मरणं शरणं नान्यत्।

478) सट्ठीइ होइ सुहवा सएण रंभत्तणं च पावेइ।
पुण्णे जारसहस्से इंदो अद्धासणं देइ ॥ ७ ॥

479) जइ फुडु एत्थ मुयाणं जम्मफलं होइ किं पि अम्हाणं।
ता तेसु कुडंगेसु ह' तेण समं तह नु कीलेज्जा ॥ ८ ॥

480) जो जं करेइ पावइ सो तं सोऊण निग्गया असई।
रमियव्वं तेण समं तत्थ जइच्छाइ ता एण्हिं ॥ ९ ॥

481) असईहि सई भणिया निहुयं होऊण कण्णमूलम्मि।
नरयं वच्चसि पावे परपुरिसरसं अयाणंती ॥ १० ॥

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478) [षष्ट्या भवति सुभगा शतेन रम्भात्वं च प्राप्नोति। पूर्णे जारसहस्र इन्द्रोऽर्धासनं ददाति ॥] षष्ट्या जारैः सुभगा भवति, शतेन जारै रम्भात्वं प्राप्नोति, पूर्णे जारसहस्र इन्द्रोऽर्धासनं ददाति। पुंश्चलीत्वधर्मातिशयादिति ॥ ४७८ ॥

479) [यदि स्फुटमत्र मृतानां जन्मफलं भवति किमप्यस्माकम्। तत्तेषु निकुञ्जेषु हा तेन समं तथा खलु क्रीडेयम् ॥] यदि स्फुटमत्र मृतानामस्माकं किमपि जन्मफलं भवति, ततस्तेष्वेव गह्वरप्रदेशेषु 'नु' इत्यहो, तथा इहजन्मवत् (तेन समं) क्रीडेयम् ॥ ४७९ ॥

480) [यो यत्करोति प्राप्नोति स तच्छ्रुत्वा निर्गतासती। रन्तव्यं तेन समं तत्र यदृच्छया तद् इदानीम् ॥] यो यत्करोति प्राप्नोति स तद् इति श्रुत्वा निर्गतासती, रन्तव्यं तेन समं मया तत्र यदृच्छया, तत इदानीमपि रम्यते ॥ ४८० ॥

481) [असतीभिः सती भणिता निभृतं भूत्वा कर्णमूले। नरकं व्रजसि पापे परपुरुषरसमजानाना ॥] असतीभिः सती भणिता निभृतं, भूत्वा कर्णमूले, कर्णे लगित्वेत्यर्थः। किम् उक्ता। नरकं व्रजसि पापे परपुरुषरसमजानाना ॥ ४८१ ॥

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482) जत्थ न खुज्जयविडवो न नई न वणं न उज्जडो गेहो ।
तत्थ भण कह वसिज्जइ सुविसत्थविवज्जिए गामे ॥ ११ ॥

483) रे रे विडप्प मा मुयसु दुज्जणं गिलसु पुण्णिमायंदं ।
अमयमयं भुंजंतो हयास दीहाउओ होसि ॥ १२ ॥

484) छिन्नं पुणो वि छिज्जउ महुमहचक्केण राहुणो सीसं ।
गिलिओ जेण विमुक्को असईणं दूसओ चंदो ॥ १३ ॥

485) तं किं पि कह वि होहिइ लब्भइ पुहविं वि हिंडमाणेहिं ।
जेणोसहेण चंदो जीरिज्जइ पुण्णिमासहिओ ॥ १४ ॥

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482) यत्र न कुब्जकविटपो न नदी न वनं न निर्जनं गेहं । तत्र भण कथमुष्यते सुविश्वस्तविवर्जिते ग्रामे ॥] यत्र न कुब्जकवृक्षो, न नदी, न वनं, नोद्वसं गृहं, तत्र कथय कथमुष्यते सुसार्थवर्जिते ग्रामे पुंश्चलरहित इत्यर्थः ॥ ४८२ ॥

483) [रे रे राहो मा मुञ्च दुर्जनं गिल पूर्णिमाचन्द्रम् । अमृतमयं भुञ्जानो हताश दीर्घायुर्भविष्यसि ॥] रे रे राहो मा मुञ्च दुर्जनममुं पूर्णिमाचन्द्रम् । गिल । केवलं न मम कार्यमेतत्, तवापि लाभो भविता । कथम् । अमृतमयममुं भुञ्जानो हताश दीर्घायुर्भविष्यसि । अतो गिलेति ॥ ॥ ४८३ ॥

484) [छिन्नं पुनरपि च्छिद्यतां मधुमथनचक्रेण राहोः शिरः । गिलितो येन विमुक्तोऽसतीनां दूषकश्चन्द्रः ॥] राहोः शिरश्छिन्नमपि पुनश्छिद्यताम् । केन । मधुमथनचक्रेण सुदर्शनेन । येन राहुणा गिलितोऽपि विमुक्तोऽसतीनां दूपकश्चन्द्रः ॥ ४८४ ॥

485) [तत्किमपि कथमपि भविष्यति लभ्यते पृथ्वीमपि हिण्डमानैः । येनौषधेन चन्द्रो जीर्यते पूर्णिमासहितः ॥] तत् किमपि कथमपि भविष्यति लभ्यते पृथिवीं हिण्डमानैर्येनौषधेन पूर्णिमासहितश्चन्द्रो जीर्यते ॥ ॥ ४८५ ॥

486) किं विहिणा सुरलोए एक्का वि न पुंसलि त्ति निम्मविया ।
साहीणो जेण ससी न बोलिओ नीलरंगम्मि ॥ १५ ॥
487) पसरइ जेण तमोहो फिट्टइ चंदस्स चंदिमा जेण ।
तं सिद्ध सुमरि सिरिपव्वयाउ आणोसहं किं पि ॥ १६ ॥
488) मा पत्तियं पि दिज्जसु पुंसलि सिविणे वि कामडहणस्स ।
जो अम्हाण अमित्तं चंदं सीसे समुव्वहइ ॥ १७ ॥
489) असईणं विप्पिय रे गव्वं मा वहसु पुण्णिमायंद ।
दीसिहिसि तुमं कइया जह भग्गो वलयखंडो व्व ॥ १८ ॥

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486) [किं विधिना सुरलोक एकापि न पुंश्चलीति निर्मापिता । स्वाधीनो येन शशी न निमज्जितो नीलरङ्गे ।।] किं विधात्रा सुरलोक एकापि पुंश्चली न कृता यया (शशी) स्वाधीन आत्मायत्तो नैकव्यवशान्न मज्जितो नीलरंगे नीलीरागे[1] ।। ४८६ ।।

487) [प्रसरति येन तमओघो भ्रस्यति चन्द्रस्य चन्द्रिका येन । तत्सिद्ध स्मृत्वा श्रीपर्वतादानयौषधं किमपि ।।] प्रसरति येन तमओघोऽन्धकारनिकुरम्बो, याति च चन्द्रस्य चन्द्रिका येन, तदौषधं श्रीपर्वतात् स्मृत्वानय किमपि हे सिद्ध । श्रीपर्वतः[2] सर्वेषामौषधानां स्थानं, तत्र सिद्धा एव व्रजन्ति ।। ४८७ ।।

488) [मा पत्रिकामपि दद्याः पुंश्चलि स्वप्नेऽपि कामदहनस्य । योऽस्माकममित्रं चन्द्रं शीर्षे समुद्वहति ।।] हे पुंश्चलि, स्वप्नेऽपि कामदहनस्येश्वरस्य पत्रिकामपि मा दद्याः । ईश्वरः पत्रिकया न पूजनीयो द्विषन्नः । योऽयमीश्वरोऽस्माकममित्रं चन्द्रं शिरस्युद्वहति ।। ४८८ ।।

489) [असतीनां विप्रिय रे गर्वं मा वह पूर्णिमाचन्द्र । द्रक्ष्यसे त्वं कदापि यथा भग्नो वलयखण्ड इव ।।] रे असतीनां विप्रिय चन्द्र गर्वं मा वहस्व । कदापि त्वं द्रक्ष्यसे । कथम् । यथा भग्नो वलयखण्ड इव ।।४८९।।

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1 I adds : एतेन सर्वाभिः पुंश्चलीभिः स्वात्मानो मलिनीकृताः सन्तीति भावः ।
2 I श्रीपर्वतो हिमवत्पर्वतः ।

490) अव्वो धावसु तुरियं कज्जल भरिऊण वे वि हत्थाइं ।
दिट्ठो कूवावडिओ असईणं दूसओ[1] चंदो ॥ १९ ॥

491) मह एसि कीस पंथिय जइ हरसि नियंसणं नियंबाओ ।
साहेमि कस्स पुरओ गामो दूरे अहं एक्का ॥ २० ॥

492) अत्ता बहिरंधलिया[2] बहुविहवीवाहसंकुलो गामो ।
मज्झ पई य विएसे को तुज्झ वसेरयं देइ ॥ २१ ॥

490) [अहो धाव त्वरितं कज्जलेन भृत्वा द्वावपि हस्तौ । दृष्टः कूपपतितोऽसतीनां दूषकश्चन्द्रः ॥] अहो त्वरितं धाव कज्जलेन भृत्वा द्वावपि हस्तौ । अयं चन्द्रः कूपपतितो दृष्टः । किंविशिष्टः । असतीनां दूषकः । चन्द्रमसः प्रतिमां कूपान्तःस्थामवलोक्य तदुपरि विरुद्धमनाः काचन स्वैरिणी "कज्जलेनामुं मलिनीकुरु येन ज्योत्स्नाजालं न विकिरति" इति सखीमुवाचेत्यर्थः ॥ ४९० ॥

491) [मामेषि कस्मात्पथिक यदि हरसि निवसनं नितम्बात् । कथयामि कस्य पुरतो ग्रामो दूरेऽहमेका ॥] हे पथिक किमिति मामेषि मामागच्छसि । यदि नितम्बान्निवसनं हरसि, आच्छिनत्सि, तदा कस्य पुरतः कथयामि । यतो ग्रामो दूरेऽहमेका । अयमर्थः । मां प्रत्यागच्छन्किमिति बिभेषि । नितम्बाद्वस्त्रमपि यदि गृह्णासि तदा कस्याग्रतः कथयाम्यहम् । आगमनं तावद् दूरे तिष्ठतु, मन्नीवीबन्धमुन्मोच्य तथा रमस्व यथा मनोऽभीष्टम् । दवीयसो ग्रामादिदानीं कोऽपि नागमिष्यतीति स्वयमेव याचनं पुंश्चल्या ॥ ४९१ ॥

492) [श्वश्रूर्बधिरान्धा बहुविधविवाहसंकुलो ग्रामः । मम पतिश्च विदेशे कस्तव वासं ददाति ॥] हे पथिक तत्र को नाम वासं ददाति । यतः श्वश्रूर्बधिरान्धा, ग्रामश्च बहुविवाहसंकुलो, मम पतिश्च विदेशे, अतः को नाम उत्तरं ददाति । अयं भावः । श्वश्रूस्तावन्न पश्यति, न शृणोति । ग्रामलोकश्च गृहे गृहे विवाहव्यग्रः, मम पतिश्चात्र नास्ति । तस्मात्सर्वतोऽपि भीतिं परित्यज्य सकलां रात्रिं रमस्वेति भङ्ग्योक्तवती काचन कुलटा ॥ ४९२ ॥

1 G, I दूहओ 2 I बहिरंधलया

493) जणसंकुलं न सुन्नं रूसइ अत्ता न देइ ओआसं ।
ता वच्च पहिय मा मग्ग वासयं एत्थ मज्झ घरे ॥ २२ ॥

494) कह लब्भइ सत्थरयं अम्हाणं पहिय पामरघरम्मि ।
उन्नयपओहरे पेच्छिऊण जइ वससि ता वससु ॥ २३ ॥

495) वस पहिय अंगण च्चिय फिट्टउ ता तुज्झ वसणदोहलओ ।
इह गामे हेमंतो नवरं गिम्हस्स सारिच्छो ॥ २४ ॥

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493) [जनसंकुलं न शून्यं रुष्यति श्वश्रूर्न ददात्यवकाशम् । तद्व्रज पथिक मा मार्गय वासकमत्र मम गृहे ॥] हे पथिक, एतत्स्थानं जनसंकुलं, न शून्यम् । तव वासेऽनवकाशः । अत एव अत्ता श्वश्रू रुष्यति, न ददात्यवकाशं तव स्वप्तुम् । ततो व्रज, मा मार्गय वासकमत्र मम गृहे । इति प्राकृतोऽर्थः । भावार्थस्त्वयम् । हे पथिक, एतत्स्थानं जनसंकुलं न वर्ततेऽत एव शून्यमेतत् । अत्ता (श्वश्रूः) न रुष्यति, ददाति स्वप्तुमवकाशम् । तदा मा व्रज, किंतु वासं याचस्वात्र मम गृहे ॥ ४९३ ॥

494) [कथं लभ्यते स्रस्तरकं (स्वस्थरतं) अस्माकं पथिक पामरगृहे । उन्नतपयोधरान् (उन्नतपयोधरौ) प्रेक्ष्य यदि वससि तद्वस॥] हे पथिक, अत्र क्व लभ्यते स्रस्तरकमस्माकं पामरगृहे । उन्नतान् पयोधरान् मेघान् दृष्ट्वा यदि वससि ततो वस । इति प्राकृतः (अर्थः) । भावार्थस्त्वयम् । हे पथिक, अस्माकं पामरगृहे ग्रामीणगृहे सत्थरयं स्वस्थरतं क प्राप्यते । अत्र कोऽर्थः । आत्मानं प्रति ग्रामीणत्वव्याजेन च्छेकमतल्लिका सुरतचातुर्यं प्रकटयति । तयोन्नतौ पयोधरौ मामकीनौ चिबुकोत्तम्भनरुची दृष्ट्वा यदि वससि ततोऽवश्यं वस । मया सह रमस्वेति प्रकारान्तरेण शब्दश्लेषेण प्रकटयति ॥ ४९४ ॥

495) [वस पथिकाङ्गण एव भ्रश्यतु तावत्तव वसनदोहदः । इह ग्रामे हेमन्तः केवलं ग्रीष्मस्य सदृक्षः ॥] हे पथिक, अङ्गण एव वस । ततस्तव वसनदोहदो गच्छतु । नवरं केवलमत्र ग्रामे हेमन्तो ग्रीष्मसदृक्षः । कोऽर्थः । यद्यत्र वत्स्यसे तदा मत्कुचोष्मणा गतशीतो गतामपि रात्रिं न ज्ञास्यस इत्यर्थः ॥ ४९५ ॥

496) इत्तो निवसइ अत्ता एत्थ अहं एत्थ परियणो सयलो।
ए पहिय रत्तिअंधय मा मह सयणे निमज्जिहिसि ॥ २५॥

५१. जोइसियवज्जा [ज्यौतिषिकपद्धतिः]

497) दीहरखडियाहत्थो जोइसिओ भमइ नयरमज्झम्मि।
जाणइ सुक्कस्स गई गणइ जइ गणावए को वि ॥ १॥

498) जोइसिय मा विलंवसु खडियं घेत्तूण गणसु मह तुरियं।
अंगारए पणट्ठे सुक्कस्स गई तह च्चेय ॥ २ ॥

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496) [इतो निवसति श्वश्रूरत्राहमत्र परिजनः सकलः। हे पथिक रात्र्यन्ध मा मम शयने निमंक्ष्यसि] इतो निवसति स्वपिति अत्ता श्वश्रूः। अत्राहम्। इतः परिजनः सकलः। हे रात्र्यन्ध पथिक मा मम शयने निमंक्ष्यसि। काचनाङ्गुल्या सकलपरिजनस्वापस्थान(दर्शन)व्याजेन पथिकस्य सुरताय समागच्छतो निशीथे आत्मनः स्थानं निवेदितवती ॥ ४९६ ॥

497) [दीर्घखटिकाहस्तो ज्यौतिषिको भ्राम्यति नगरमध्ये। जानाति शुक्रस्य गतिं गणयति यदि गणयति कोऽपि ॥] ज्यौतिषिको नगरमध्ये भ्राम्यति। किंविशिष्टः। दीर्घखटिकाहस्तः। जानाति शुक्रस्य गतिं भार्गवस्यातिचारम्। अस्मिन् राशौ नक्षत्रे शुक्रो गतो गमिष्यति गच्छतीति। अतो यदि कोऽपि गणयति कथयेति प्रतिपादयति, तदा गणयतीत्यक्षरार्थः। भावार्थस्त्वयम्। दीर्घशेफो नगरमध्ये भ्राम्यति, शुक्रस्य सप्तमधातोर्गतिं स्तम्भनं कर्तुं जानाति। अतः कारणाद्यदि काचन याभयति तदा याभयतु। शुक्रस्तम्भनेन तस्याः सुरतसुखं पूरयामीत्यर्थः ॥ ४९७ ॥

498) [ज्यौतिषिक मा विलम्बस्व खटिकां गृहीत्वा गणय मम त्वरितम्। अङ्गारके (अङ्गरते) प्रनष्टे शुक्रस्य गतिस्तथैव ॥] ज्यौतिषिक मा विलम्बस्व। मम गणय त्वरितम्। किं कृत्वा। खटिकां गृहीत्वा। अङ्गारके भौमे, पक्षे अङ्गरते। प्रनष्टे। शुक्रस्य गतिः शुक्रातिचारस्तथैवास्ते ॥ ४९८ ॥

499) अत्थि घर च्चिय गणओ विचित्तकरणेहि निट्ठुरं गणइ।
न हु जाणइ सुक्कगइं तेणाहं तुह घरे पत्ता ॥ ३ ॥

500) जोइसिय कीस चुक्कसि विचित्तकरणाइ जाणमाणो वि।
तह कह वि कुणसु सिग्घं जह सुक्कं निच्चलं होइ ॥ ४ ॥

501) विवरीए रइबिंबे नक्खत्ताणं च ठाणगहियाणं।
न पडइ जलस्स बिंदू सुंदरि चित्तट्ठिए सुक्के ॥ ५ ॥

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499) [अस्ति गृह एव गणको विचित्रकरणैर्निष्ठुरं गणयति। न खलु जानाति शुक्रगतिं तेनाहं तव गृहे प्राप्ता ॥] अस्ति गृह एव गणकः। विचित्रकरणैः, विचित्राणि यानि करणानि बवबालवादीनि सप्त, तैर्निष्ठुरं गणयति। परं न खलु जानाति शुक्रस्य गतिं शुक्रातिचारं, तेनाहं तव गृहे प्राप्तास्मीति। भावार्थस्त्वयम्। अस्ति गृहे एव गणको विचित्रकरणैर्नानाबन्धैर्निष्ठुरं गणयति। परं न खलु जानाति शुक्रस्तम्भनं, तेनाहं तव गृहे प्राप्तास्मीति। त्वं तथा कुर्वीथा यथा शुक्रो निश्चलः (शुक्रं निश्चलं) स्यादिति ॥ ४९९ ॥

500) [ज्यौतिषिक किं प्रमाद्यसि विचित्रकरणानि जानानोऽपि। तथा कुरु कथमपि शीघ्रं यथा शुक्रो (शुक्रं) निश्चलो (निश्चलं) भवति ॥] ज्यौतिषिक किमिति भ्रमसि विचित्रकरणानि जानानोऽपि। तथा कथमपि कुरु शीघ्रं यथा शुक्रो निश्चलो भवति। पक्षे शुक्रं सप्तमो धातुर्वीर्यमिति ॥ ५०० ॥

501) [विपरीते रविबिम्बे (रतिबिम्बे) नक्षत्राणां (नखक्षतानां) च स्थानगृहीतानाम्। न पतति जलस्य (बीजस्य) बिन्दुः सुन्दरि चित्रास्थे (चित्तस्थे) शुक्रे ॥] विपरीते रविबिम्बे पक्षे रतिबिम्बे। नक्षत्राणां नखक्षतानां च। न पतति जलस्य बिन्दुः, हे सुन्दरि, चित्रास्थे शुक्रे भार्गवे। पक्षे जलस्य बीजस्य, चित्तस्थे शुक्रे वीर्ये ॥ ५०१ ॥
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502) विउलं फलयं थोरा सलायया[1] तुं पि गणय कुसलो सि।
तह वि न आओ सुक्को सच्चं चिय सुन्नहियओ सि ॥ ६ ॥

503) डज्झउ सो जोइसिओ विचित्तकरणाइ जाणमाणो वि।
गणिउं सयवारं मे उट्ठइ धूमो गणंतस्स ॥ ७ ॥

504) जइ गणसि पुणो वि तुमं विचित्तकरणेहि गणय सविसेसं।
सुक्कक्कमेण[2] रहियं न हु लग्गं सोहणं होइ ॥ ८ ॥

505) मोत्तूण करणगणियं अंगुलिमेत्तेण जइ वि सो गणइ।
अइणिउणो जोइसिओ कड्ढइ नाडीगयं सुक्कं ॥ ९ ॥

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502) [विपुलं फलकं दीर्घा शलाका त्वमपि गणक कुशलोऽसि। तथापि नागतः शुक्रः सत्यमेव शून्यहृदयोऽसि ॥] विपुलो विस्तीर्णः फलकः[3], थोरा प्रौढा शलाका, त्वमपि गणक कुशलोऽसि। तथापि नागतः शुक्रः सत्यमेव शून्यहृदयोऽसि। विस्तीर्णं रतिमन्दिरं, दीर्घश्च प्रजापतिस्त्वमपि कुशलो यभने प्रवीणः। तथापि यन्न शुक्रं समायातं, न द्रवीभूतोऽसि, तज्ज्ञाने शून्यहृदयोऽसि ॥ ५०२ ॥

503) [दह्यतां स ज्यौतिषिको विचित्रकरणानि जानानोऽपि। गणयित्वा शतवारं ममोत्तिष्ठति धूमो गणयतः ॥] विचित्रकरणानि जानानोऽपि दह्यतां स ज्यौतिषिकः। मम शतवारं गणयित्वा धूम उत्तिष्ठति गणयतस्तस्येति ॥ ५०३ ॥

504) [यदि गणयसि पुनरपि त्वं विचित्रकरणैर्गणय सविशेषम्। शुक्रक्रमेण रहितं न खलु लग्नं शोभनं भवति ॥] हे गणक, यदि गणयसि पुनस्त्वं, विचित्रकरणैः सविशेषं गणय। शुक्रगमनेन रहितं न खलु लग्नं शोभनं भवति ॥ ५०४ ॥

505) [मुक्त्वा करणगणितमङ्गुलिमात्रेण यद्यपि स गणयति। अतिनिपुणो ज्यौतिषिकः कर्षति नाडीगतं शुक्रम् ॥] करणगणितं मुक्त्वा, अंगुलिमात्रेण अंगुलिरेखाभिर्यदि गणयति, तदा अतिनिपुणो ज्यौतिषिक आकर्षति नाडीगतं शुक्रम् ॥ ५०५ ॥

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1 G, I सलाइया, 2 G, I सुक्कगमणेण 3 I फलपट्टकः

506) भणिओ वि जइ न कुप्पसि जइ न तुमं होसि कूडजोइसिओ ।
ता कीस तुज्झ जाया अन्नेहि गणावए दियहं ॥ १० ॥
507) अंगारयं न याणइ न हु बुज्झइ हत्थचित्तसंचारं ।
इय माइ कूडगणओ कह जाणइ सुक्कसंचारं ॥ ११ ॥

५२. लेहयवज्जा [लेखकपद्धतिः]

508) मसि मलिऊण न याणसि लेहणि गहिऊण मूढ खलिओ सि ।
ओसरसु कूडलेहय सुललियपत्तं विणासिहिसि ॥ १ ॥
509) ढलिया य मसी भग्गा य लेहणी खरडियं च तलवट्टं ।
धिद्धित्ति कूडलेहय अज्ज वि लेहत्तणे तण्हा ॥ २ ॥

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506) [भणितोऽपि यदि न कुप्यसि यदि न त्वं भवसि कूटज्यौतिषिकः । तत् किं तव जायान्यैर्गणयति दिवसम् ।।] भणितोऽपि यदि न कुप्यसि, यदि त्वं न भवसि कूटज्यौतिषिकस्ततः किमिति तव जायान्यैर्गणयति दिवसम् । यदि त्वं सम्यग्यद्धुं जानासि, तदा किमित्यन्येन याभयति । तस्मात्त्वमकुशलः ।। ५०६ ।।

507) [अङ्गारकं न जानाति न खलु बुध्यति हस्तचित्रासंचारम् (हस्तचित्रसंचारम्) । इति मातः कूटगणकः कथं जानाति शुक्रसंचारम् ।।] अङ्गारकं भौमं, (पक्षे) अङ्करतं, न जानाति, न खलु बुध्यति हस्तचित्रासंचारम् । हस्तचित्रयोश्च संचारः कुक्कोकप्रणीतोऽत्र बोद्धव्यः । ग्रन्थगौरवभयान्न लिख्यतेऽत्र । इति हे मातः, अयं कूटगणकः शुक्रसंचारं भार्गवसंचारं शुक्रस्तम्भनं कथं जानाति ।। ५०७ ।।

508) [मषीं मर्दितुं न जानासि लेखनीं गृहीत्वा मूढ स्खलितोऽसि । अपसर कूटलेखक सुललितपत्रं विनाशयिष्यसि ।।] मषीं मर्दितुं न जानासि लेखनीं गृहीत्वा मूढ स्खलितोऽसि अतोऽपसर कूटलेखक, सुललितपत्रं विनाशयिष्यसि । कश्चिद् यद्धुम् अनिपुणः कयाचिन्नायिकया एवमुच्यते ।। ५०८ ।।

509) [स्खलिता च मषी भग्ना च लेखनी भग्नं च तालपत्रम् (तलपट्टम्) । धिग्धिगिति कूटलेखकाद्यापि लेखकत्वे तृष्णा ।।] ढलिता

510) पिहुलं मसिभायणयं अत्थि मसी वित्थरं च तलवट्टं ।
अम्हारिसाण कज्जे हयलेहय लेहणी भग्गा ॥ ३ ॥

५२. विज्जवज्जा [वैद्यपद्धतिः]

511) विज्ज न एसो जरओ न य वाही एस को वि संभूओ ।
उवसमइ सलोणेणं विडंगजोयामयरसेणं ॥ १ ॥

512) सच्चं जरए कुसलो सरसुप्पन्नं य लक्खसे वाहिं ।
एयं पुणो वि अंगं विज्ज विडंगेहि पन्नत्तं ॥ २ ॥

513) पुक्कारयं पउंजसु बालाइ रसुब्भवाइ वाहीए ।
अज्जं अणज्ज निल्लज्ज विज्ज पेज्जाइ न हु कज्जं ॥ ३ ॥

मषी, भग्ना लेखनी, खरटितं च तालपत्रम् । धिग् धिक् कूटलेखक, अद्यापि लेखकत्वे तृष्णा । अन्यच्च, स्खलिता मषी वीर्यं, भग्ना लेखनी शेफः, खरटितं तलपत्रं शय्याप्रच्छादनपटम् । धिग् रे कूटकार्यकर्तः, अद्यापि यभने तव तृष्णा ।। ५०९ ।।

510) [पृथुलं मषीभाजनमस्ति मषी विस्तृतं च तालपत्रम् (वराङ्गम्) । अस्मादृशीनां कार्ये हतलेखक लेखनी भग्ना ।।] हे हतलेखक, पृथुलं मषीभाजनं, मषी चास्ति, विस्तीर्णं तालपत्रम् । अस्मादृशीनां कार्ये तव लेखनी भग्ना । लिख्यत उल्लिख्यते भगमनयेति लेखनी ॥ ५१० ॥

511) [वैद्य नैष ज्वरो न च व्याधिरेष कोऽपि संभूतः । उपशाम्यति सलवणेन विडङ्ग (विटाङ्ग) योगामृतरसेन ॥] हे वैद्य नैष ज्वरो, न च कोऽपि संभूतो व्याधिः । किंतु अयं ज्वरो विडंगयोग एवामृतरसस्तेनोपशाम्यति । किंविशिष्टेन तेन । सलवणेन । भावार्थश्चायम् । अयं सलावण्यविटाङ्गयोग एवामृतरसस्तेनोपशाम्यति ॥ ५११ ॥

512) [सत्यं ज्वरे कुशलः स्वरसोत्पन्नं च लक्षसे व्याधिम् । इदं पुनरप्यङ्गं वैद्य विडङ्गैः प्रज्ञप्तम् ॥] सत्यं ज्वरे कुशलः सरसोत्पन्नं च लक्षसे व्याधिम् । इदं पुनरङ्गं वैद्य विटाङ्गैः प्रज्ञप्तं पुनर्नूतनीसंजातम् ॥ ॥ ५१२ ॥

513) [पुक्कारयं (पुंस्कारकं) प्रयुङ्क्ष्व बालाया रसोद्भवस्य व्याधेः । अद्यानार्य निर्लज्ज वैद्य पेयया न खलु कार्यम् ॥] अद्य अनार्य

514) सामा खामा न सहेइ मद्दणं विज्ज किं वियप्पेणं ।
अग्गंगुलीइ दिज्जउ अवलेहो माउलिंगस्स ॥ ४ ॥

515) पुक्कारएण विज्जय निव्विण्णा तुह य दीहसासेण ।
मा वारिज्जउ बाला भुंजउ अन्नं जहिच्छाए ॥ ५ ॥

516) गहवइसुएण भणियं अउव्वविज्जत्तणं हयासेणं
जेण पउंजइ पुक्कारयं पि पन्नत्तियाणं पि ॥ ६ ॥

517) विज्ज तुहागमण च्चिय मुक्का जरएण किं न परिमुणसि ।
ता नियसु मज्झ अंगे संपइ सेओ समुप्पन्नो ॥ ७ ॥

निर्लज्ज वैद्य, बालाया रसोद्भवाया व्याधेः पुक्कारयं ओषधिविशेषं प्रयुङ्क्ष्व । किंतु पिज्जाए पेयया न खलु कार्यम् ॥ ५१३ ॥

514) [श्यामा क्षामा न सहते मर्दनं वैद्य किं विकल्पेन । अग्राङ्गुल्या दीयतामवलेहो मातुलिंगस्य (मातृलिंगस्य) ॥] श्यामा क्षामा न सहते मर्दनं, वैद्य किं विकल्पेन, अग्राङ्गुल्या क्रियतामवलेहो मातुलिंगस्य । अंगमर्दनं न सहते । लिंगस्य अङ्गुल्या अवलेहः क्रियताम् ।। ५१४ ।।

515) [पुक्कारयेण वैद्य निर्विण्णा तव च दीर्घश्वासेन । मा वार्यतां बाला भुङ्क्तामन्नं (अन्यं) यथेच्छम् ॥] पुक्कारएण वैद्य निर्विण्णा तव दीर्घश्वासेन । मा वार्यतां बाला, भुङ्क्तामन्नं यदृच्छया । पक्षे अन्यं विटम् ।। ५१५ ॥

516) [गृहपतिसुतेन भणितमपूर्ववैद्यकं हताशेन । येन प्रयुङ्क्ते पुक्कारयं (पूत्काररतम्) अपि प्रज्ञप्तिकानामपि ॥ ५१६ ॥] गृहपतिसुतेन अपूर्ववैद्यकं भणितमस्ति हताशेन । येन प्रयुङ्क्ते पुक्कारयं पन्नत्तियाणं त्रि । 'पक्षे पूत्काररतं' प्राज्ञानामपि ।

517) [वैद्य तवागमन एव मुक्ता ज्वरेण किं न जानासि । तत् पश्य ममाङ्गे संप्रति स्वेदः समुत्पन्नः ।।] हे वैद्य तवागमन एवाहं मुक्ता ज्वरेण किं न जानासि । ततः पश्य मदङ्गे संप्रति स्वेदः समुत्पन्नः । ज्वरो यदा मुञ्चति, तदा स्वेदो भवति । पक्षे, त्वदागमनजन्मा प्रस्वेदः समुल्लासाधुना ॥ ५१७ ।।

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1 G पूत्काररतम्

518) विज्जय अन्नं वारं मह जरओ सयरएण पन्नत्तो।
जइ तं[1] नेच्छसि दाउं ता किं छासी वि मा होउ ॥ ८ ॥

519) वालं जराविलंगिं कलमहुरपलाविणिं नियंतस्स।
विज्जस्स सूसुओ सूसुओ वि सहसत्ति पन्नट्ठो ॥ ९ ॥

520) मोत्तूण वालतंतं तह य वसीकरणमंततंतेहिं।
सिद्धत्थेहि महम्मइ तरुणी तरुणेण विज्जेण ॥ १० ॥

521) अन्नं न रुच्चइ च्चिय मज्झ पियासाइ पूरियं हिययं।
नेहसुरयल्लयंगो तुह सुरयं विज्ज पडिहाइ ॥ ११ ॥

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518) [वैद्यान्यं वारं मम ज्वरः शतरयेण (शतरतेन) प्रज्ञप्तः । यदि तत् नेच्छसि दातुं तत् किं तक्रमपि (षडशीतिरपि) मा भवतु ॥]. वैद्य अन्यं वारं मम सयरएण औषधेन प्रज्ञप्तः (ज्वरः)। यदि तन्नेच्छसि दातुं, तत् किं छासी तक्रमपि मा भवतु। पक्षे, शतस्य रतम्। छासी त्ति षडशीतिरपि मा भूत् ॥ ५१८ ॥

519) [वालां ज्वराविलाङ्गीं कलमधुरप्रलापिनीं पश्यतः। वैद्यस्य सुश्रुतः सुश्रुतोऽपि सहसा प्रनष्टः ॥] वैद्यस्य सुश्रुतोऽपि सुश्रुतो वैद्यकसंहिता प्रनष्टो विसस्मार। कथम् सहसत्ति झटिति। किंविशिष्टस्य वैद्यस्य। वालां ज्वराविलाङ्गीं कलमधुरप्रलापिनीं पश्यतः। एतां बालाम् एवंविधरोगरुग्णां कथमुपचरिष्यामीति वैद्यस्य पण्डितस्यापि चिन्ता समुदपादि। वालां ज्वराविलाङ्गीं पश्यतः सुश्रुतो नष्टः ॥ ५१९ ॥

520) [मुक्त्वा वालतन्त्रं तथा च वशीकरणमन्त्रतन्त्रैः। सिद्धार्थैः प्रहण्यते तरुणी तरुणेन वैद्येन ॥] मुक्त्वा वालतन्त्रं, तथा वशीकरणमन्त्रतन्त्रैः, सिद्धार्थैः महम्मइ तरुणी तरुणेन वैद्येन ॥ ५२० ॥

521) [अन्नं (अन्यत्) न रोचत एव, मम पिपासया (प्रियाशया) पूरितं हृदयम्। स्नेहसुरतार्द्राङ्गे तव सुरतं वैद्य प्रतिभाति ॥] अन्नम् अन्यच्च न रोचत एव। मम पिपासया प्रियाशया पूरितं हृदयम्। स्नेहसुरतार्द्राङ्गे तव सुरतं वैद्य प्रतिभाति ॥ ५२१ ॥

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1 G तुं (त्वम्)

५४. धम्मियवज्जा [धार्मिकपद्धतिः]

522) जो धम्मिओ न पावइ कुरयं मंदारयं च मुग्गरयं।
सो गहियकरंडो च्चिय कत्तो धुत्तीरयं[1] लहइ ॥ १ ॥

523) धुत्तीरएण धम्मिय जइ इच्छसि लिंगपूरणं काउं।
ता एज्जसु मज्झ [2]परोहडम्मि सूरम्मि अत्थमिए ॥ २ ॥

524) धुत्तीरयस्स कज्जे गहिराणि परोहडाइ वच्चंतो।
धम्मिय सुरंगकाओ कुरयाण वि नवरि चुक्किहिसि ॥ ३ ॥

522) [यो धार्मिको न प्राप्नोति कुरवकं (कुरतं) मन्दारकं (मन्दारतं) च मुद्गरकम् (मुग्धारतम्)। स गृहीतकरण्ड एव (गृहीतकराण्डक एव) कुतो धत्तूरकं (घूर्तारतं)] लभते ॥ यो धार्मिको न प्राप्नोति कुरवकं मन्दारकं, मुग्गरकं, स गृहीतकरण्ड एव कुतो धत्तूरकं लभते। अन्यच्च। (यः) कुरतं, मन्दारतं, मुग्धारतं न प्राप्नोति स गृहीतकरण्ड[3] एव कुतो धूर्तारतं लभते ॥ ५२२ ॥

523)[धत्तूरेकण (धूर्तारतेन) धार्मिक यदीच्छसि लिङ्गपूरणं कर्तुम्। तत आगच्छ मम गृहपश्चाद्भागे सूर्येऽस्तमिते ॥] हे धार्मिक, धत्तूरकेण यदीच्छसि लिङ्गस्येश्वरस्य पूरणं कर्तुं, तत आगच्छ मम गृहपश्चाद्भागे सूर्येऽस्तमिते। अन्यच्च। धूर्तारतेन हे धार्मिक लिङ्गपूरणं प्रजापतिपूरणं कर्तुं (यदीच्छसि), तदा मम गृहमागत्य पश्चात् सूर्येऽस्तमिते सुरतसुखमनुभूयाः ॥ ५२३ ॥

524) [धत्तूरकस्य (धूर्तारतस्य) कार्ये गभीरान् गृहपश्चाद्भागान् व्रजन्। धार्मिक सुरङ्गकात् कुरबकेभ्योऽपि (कुरतेभ्योऽपि) केवलं भ्रंशिष्यसि ॥] धत्तूरकस्य कार्ये गभीराणि परोहडाणि (परगृहपश्चाद्भागान्) व्रजन् धार्मिक सुरंगाकार्ये कुरवकाण्यपि चुक्किहिसि न प्राप्स्यसि। धूर्तारतस्य निमित्तं गंभीरान् गृहपश्चाद्भागान् व्रजन् सुरतकार्ये कुरतान्यपि न प्राप्स्यसि ॥ ५२४ ॥

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1 Here and in the following gāthās of this section, G has धत्तूरयं, धत्तूरएण, धत्तूरयस्स, धत्तूरयाण, धत्तूरयाइ, धत्तूरएहिं. Only in 526 and 529, G reads धुत्तीरएसु and धुत्तीरयं respectively. 2 Here and in subsequent gāthās I reads पुरोहड for परोहड. 3 G गृहीतकराण्ड

525) धुत्तीरयाण कज्जेण धम्मिओ परपरोहडे भमइ।
अन्नेहि विलुप्पंतं नियआरामं न लक्खेइ ॥ ४ ॥

526) घेत्तूण करंडं भमइ वावडो परपरोहडे नूणं।
धुत्तीरएसु रत्तो एक्कं पि न मेल्लए धम्मी ॥ ५ ॥

527) सुलहाइ परोहडसंठियाइ धुत्तीरयाणि मोत्तूणं।
कुरयाण कए रण्णं पेच्छह कह धम्मिओ भमइ ॥ ६ ॥

528) कंचीरएहि कणवीरएहि धुत्तीरएहि बहुएहिं।
जइ इच्छसि देहरयं धम्मिय ता मह घरे एज्ज ॥ ७ ॥

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525) [धत्तूरकाणां (धूर्तारतानां) कार्येण धार्मिको परगृहपश्चाद्भागान् भ्रमति। अन्यैर्विलुप्यमानं निजारामं न लक्षयति ॥] धत्तूरकाणां कार्ये धार्मिको भ्रमति परोहडशतानि। अन्यैर्विलुप्यमानं निजारामं न लक्षयति। धूर्तारतानां कृते परोहडशतानि परिभ्रमति। आत्मन आरामम् आत्मनो जायाम् अन्येन रम्यमाणां न लक्षयति ॥ ५२५ ॥

526) [गृहीत्वा करण्डं भ्राम्यति व्यापृतः परगृहपश्चाद्भागान् नूनम्। धत्तूरकेषु (धूर्तारतेषु) रक्त एकमपि (एकामपि) न मुञ्चति धर्मी ॥] गृहीत्वा करण्डं भ्राम्यति व्यापृतः परपरोहडान्नूनम्। धत्तूरकेषु रक्त एकमपि न त्यजति धर्मी। (धूर्तारतेषु रक्त एकामपि न त्यजति धर्मी।) पक्षे गृहीतकराण्डः ॥ ५२६ ॥

527) [सुलभान् गृहपश्चाद्भागसंस्थितान् धत्तूरकान् (धूर्तारतानि) मुक्त्वा। कुरवकाणां (कुरतानां) कृतेऽरण्यं प्रेक्षध्वं कथं धार्मिको भ्रमति ॥] सुलभानि परोहडसंस्थितानि धत्तूरकपुष्पाणि मुक्त्वा, कुरवकाणां निमित्तं पश्यत कथं धार्मिको भ्रमति। धूर्तारतानि सुलभानि। कुरतकृते ॥५२७॥

528) [कंचीरकैः (काञ्चीरतैः) करवीरकैः (कन्यारतैः) धत्तूरकैः (धूर्तारतैः) बहुभिः। यदीच्छसि देवगृहं (देहरतं) धार्मिक तन्मम गृह आगच्छेः ॥] हे धार्मिक, करवीरकैर्धत्तूरकैर्बहुभिर्यदि चेद् देवगृहमिच्छसि, ततो मम गृह आगच्छ ॥ कैः। कांचनारकुसुमैः, पुनर्बहुभिः कणवीरकुसुमैः, पुनरपि बहुमिर्धत्तूरकुसुमैः। पक्षान्तरे। काञ्चीरतैः

529) मंदारयं विवज्जइ कुरयं परिहरइ चयइ भंगरयं ।
धुत्तीरयमलहंतो गहियकरंडो गणो भमइ ॥ ८ ॥

530) वियसियमुहाइ वण्णुज्जलाइ मयरंदपायडिल्लाइं ।
धुत्तीरयाइ धम्मिय पुण्णेहि विणा न लब्भंति ॥ ९ ॥

531) एक्केण वि जह धुत्तीरएण लिंगस्स उवरि लग्गेण ।
मंदारयाण धम्मिय कोडीइ न तं सुहं होइ ॥ १० ॥

532) सिसिरमयरंदपज्झरणपडरपसरंतपरिमलुल्लाइं ।
कणवीरयाइ गेण्हसु धम्मिय सब्भावरत्ताइं ॥ ११ ॥

कन्यारतैर्धूर्तारतैर्बहुभिर्देहरतं कर्तुं यदीच्छसि तदा मम गृहमागच्छेरिति स्वैरिणीवाक्यम् ॥ ५२८ ॥

529) [मन्दारकं (मन्दारतं) विवर्जयति, कुरवकं (कुरतं) परिहरति, त्यजति भृङ्गारकं (भंगरतम्) । धत्तूरकं (धूर्तारतम्) अलभमानो गृहीतकरण्डो (गृहीतकराण्डो) गणो भ्रमति ॥] मन्दारकं विवर्जयति, कुरवकं परिहरति, भृङ्गरकं भृङ्गराजं त्यजति । धत्तूरकमलभमानो गृहीतकरण्डको गणो धार्मिकपेटकः परिभ्रमति । पक्षे । मन्दारतं, कुरतं, भंगरतं धूर्तारतम् । गृहीतं कराभ्यामण्डकं मुष्को येन स करगृहीतसाधनः ॥ ५२९ ॥

530) [विकसितमुखानि वर्णोज्ज्वलानि मकरन्दप्रकटानि । धत्तूरकाणि (धूर्तारतानि) धार्मिक पुण्यैर्विना न लभ्यन्ते ॥] धत्तूरककुसुमानि पुण्यैर्विना न लभ्यन्ते । कीदृंशि । विकसितमुखानि पुष्पितानि, वर्णोज्ज्वलानि, मकरन्दप्रसिद्धानि । अथ च धूर्तारतानि हसितमुखानि, वर्णेन शरीरकान्त्योज्ज्वलानि, मकरन्दप्रकटानि ॥ ५३० ॥

531) [एकेनापि यथा धत्तूरकेण (धूर्तारतेन) लिङ्गस्योपरि लग्नेन । मन्दारकाणां (मन्दारतानां) धार्मिक कोट्या न तत्सुखं भवति ॥] हे धार्मिक हे देवपूजक, एकेनापि धत्तूरकपुष्पेण लिङ्गस्योपरि लग्नेन यथा सुखं भवति तथा मन्दाराणामपि कोट्या सुखं न भवति । अन्यच्च । एकेन

५५. जंतियवज्जा [यान्त्रिकपद्धतिः]

533) जंतिय गुलं विमग्गसि न य मे इच्छाइ वाहसे जंतं ।
अरसन्न किं न याणसि न रसेण विणा गुलं होइ ॥ १ ॥
534) वियडा वि जंतवाया मउओ नालो रसाउलो उच्छू ।
लट्ठी वि[1] सुप्पमाणा किं जंतिय ऊणयं वहसि ॥ २ ॥
535) सद्दालयं सरूवं वित्थिण्णं वररसं सुमद्दसहं ।
जं[2] एरिसयं जंतं तत्थ सुहं जंतिओ लहइ ॥ ३ ॥

धूर्तारतेन विदग्धालिङ्गनेन लिङ्गलग्नेन साधनस्पृष्टेन यत् सुखं भवति, तन्मन्दारतेन मुग्धानां सुरतेन कुतः । अपि तु न क्वापि ।। ५३१ ।।

532) [शिशिरमकरन्दप्रक्षरणप्रचुरप्रसरत्परिमलयुक्तानि । करवीराणि (कन्यकारतानि) गृहाण धार्मिक स्वभावरक्तानि (सद्भावरक्तानि) ।।] हे धार्मिक, शिशिरमकरन्दप्रक्षरणप्रचुरप्रसरत्परिमलयुक्तानि करवीराणि गृहाण स्वभावरक्तानि प्रकृत्या रक्तानि । सात्त्विकभावभावितप्रस्रवद्द्रवत्पानीयानि कन्यकारतानि सद्भावानुरक्तानि गृहाणामूनि ।। ५३२ ।।

533) [यान्त्रिक गुडं विमार्गयसे न च ममेच्छया वहसि यन्त्रम् । अरसज्ञ किं न जानासि न रसेन विना गुडो भवति ।।] हे यान्त्रिक । यन्त्रेण चरति यान्त्रिकः । गुलं मधुरतामिच्छसि, ममेच्छया यन्त्रं न वहसि । अतः कारणाद् हे अरसज्ञ, किं न जानासि रसेन विना गुलं न भवति । अन्यच्च । हे मैथुनकर्तः, द्रवीकरणं त्वं वाञ्छसि । ममेच्छया यन्त्रं न वहसि । अरसज्ञ किं त्वं न जानासि शोभनमैथुनेन विना गुलं मधुरत्वं विचित्रद्रवत्वं[3] कुतो भवति । अपि तु न स्यात् ।। ५३३ ।।

534) [विकटा अपि यन्त्रपादा मृदुको नालो रसाकुल इक्षुः । यष्टिरपि सुप्रमाणा किं यान्त्रिकोनकं वहसि ॥] विकटा यन्त्रपादा, मृदुको नालो, रसाकुल इक्षुः । यष्टिरपि सुप्रमाणा, अतो हे यान्त्रिक, किम् ऊनं वहसि ।। ५३४ ।।

535) [शब्दालयं सरूपं विस्तीर्णं वररसं सुमर्दसहम् । यद् ईदृशं यन्त्रं तत्र सुखं यान्त्रिको लभते ॥ ५३५ ॥]

1 G य,　2 G जइ,　3 चित्तद्रवत्वम्

536) तह जंतिएण जंतं अक्कंतं नेहणिब्भररसेण।
जह पढमं चिय कुंडी भरिया एक्केण घाएण ॥ ४ ॥

537) तं जंतं सा कुंडी सो उच्छू वहलपत्तलच्छाओ।
पीलावय तुज्झ गुणो अज्ज वि ऊणो रसो जाओ ॥ ५ ॥

५६. मुसलवज्जा [मुसलपद्धतिः]

538) चंदणवलियं दिढकंचिवंधणं दीहरं सुपरिमाणं।
होइ घरे साहीणं मुसलं धन्नाण महिलाणं ॥ १ ॥

539) थोरगरुयाइ [1]सुंदरकंचीजुत्ताइ हुंति नियगेहे।
धन्नाण महिलियाणं उक्खलसरिसाइ मुसलाइं ॥ २ ॥

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536) [तथा यान्त्रिकेण यन्त्रमाक्रान्तं स्नेहनिर्भररसेन । यथा प्रथममेव कुण्डी भृतैकेन घातेन ॥] तथा यान्त्रिकेण यन्त्रमाक्रान्तं स्नेहनिर्भररसेन, यथा प्रथममेव एकेनैव घातेन कुण्डी भृता ॥५३६॥

537) [तद्यन्त्रं सा कुण्डी स इक्षुर्वहलपत्रलच्छायः । पीडक तव गुणोऽद्याप्यूनो रसो जातः ॥] तद्यन्त्रं लोकोत्तरं यन्त्रं, सा कुण्डी, स इक्षुर्वहलपत्रलच्छायः । हे यान्त्रिक तव गुणोऽयं यद् अद्याप्यूनो रसो जातः ॥ ५३७ ॥

538) [चन्दनवलितं दृढकाञ्चीवन्धनं दीर्घं सुपरिमाणम् । भवति गृहे स्वाधीनं मुसलं धन्यानां महिलानाम् ॥] धन्यानां स्त्रीणां गृहे स्वाधीनं मुसलं भवति । क्व । गृहे । किंकिंविशिष्टम् । चन्दनवलितं, दृढकाञ्चीवन्धनं, दीर्घं सुपरिमाणम् ॥ ५३८ ॥

539) [स्थूलदीर्घाणि सुन्दरकाञ्चीयुक्तानि भवन्ति निजगेहे । धन्यानां महिलानामुदूखलसदृशानि मुसलानि ॥] धन्यानां महिलानाम् उदूखलसदृशानि मुसलानि भवन्ति । किंविशिष्टानि । स्थूलदीर्घाणि सुन्दरकाञ्चीयुक्तानि लोहमयकटकयुक्तानि । क्व । निजगेहे ॥ ५३९ ॥

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1 G, I, Laber सुंदरि (Vocative Singular)

540) मुहभारियाइ सुट्ठु वि सुट्ठु वि कंचीइ दिढनिबद्धाइं।
अन्नाहिं पि हु जुण्णुक्खलम्मि भज्जंति मुसलाइं ॥ ३ ॥

541) भमिओ चिरं असेसो गामो मइ सहियओ सयं वारं।
गेहुक्खलपरिमाणेण मामि मुसलं चिय न दिट्ठं ॥ ४ ॥

542) भद्दमुहमंडणं चिय दरपिहुलं तह य कंचिसोहिल्लं।
अन्नेसिं पिय[1] मुसलं पडिछंदं तेण वच्चामो ॥ ५ ॥

५७. वालासंवरणवज्जा [वालासंवरणपद्धतिः]

543) जस्स तुमं अणुरत्ता सो तुज्झ य मंदहणेहओ पुत्ति।
न हु दिज्जइ ताली दीहरच्छि पक्केण हत्थेण ॥ १ ॥

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540) [मुखभारिकाणि सुष्ठ्वपि सुष्ठ्वपि काञ्च्या दृढनिबद्धानि । अन्याभिरपि खलु जीर्णोदूखले भज्यन्ते मुसलानि ॥] मुखगुरूणि, सुष्ठ्वपि काञ्च्या दृढबद्धानि, अन्याभिरपि जीर्णोदूखले भज्यन्ते मुसलानि ॥ ५४० ॥

541) [भ्रान्तश्चिरमशेषो ग्रामो मया सख्यः शतवारम् । गेहोदूखलपरिमाणेन सख्यो मुसलमेव न दृष्टम् ॥] हे सख्यः, अशेषो ग्रामो मया चिरं भ्रान्तः । कथम् । शतं वारान् । हे मामि गेहोदूखलयोग्यं मुसलं न दृष्टम् । अयं भावः । सर्वमपि ग्रामं भ्रान्तास्मि । परम् आत्मभगयोग्यं कस्यापि साधनं न दृष्टमिति ॥ ५४१ ॥

542) [भद्रमुखमण्डनमेवेषत्पृथुलं तथा च काञ्चीशोभितम् । अन्येषामपि मुसलं प्रतिच्छन्दं तेन व्रजामः ॥] अहं (? वयं) तेन व्रजामः । अन्येषामेव मुसलं प्रतिच्छन्दं मद्गेहे नास्ति । किंविशिष्टम् । भद्रमुखमण्डनम् । दर ईषत्पृथुलम् । तथा च काञ्चीशोभितम् ॥ ५४२ ॥

543) [यस्य त्वमनुरक्ता स तव च मन्दस्नेहः पुत्रि । न खलु दीयते तालिका दीर्घाक्ष्येकेन हस्तेन ॥] यस्य त्वमनुरक्ता स त्वयि हे पुत्रि मन्दस्नेहः, न खलु दीयते तालिका दीर्घाक्ष्येकेन हस्तेन ॥ ५४३ ॥

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1 I चिय

544) जत्थ गओ तत्थ गओ सामलि सीहो न जुप्पइ हलम्मि ।
सप्पुरिसो वि तह च्चिय पुंससु नयणाइ मा रुण्णं ॥ २ ॥

545) तइया वारिज्जंती पियसि[1] पइं उल्लिरीहि अच्छीहिं ।
एण्हिं विरहावत्थं पुणो वहंती किलामिहिसि ॥ ३ ॥

546) मा रुवसु पुत्ति छेयाण अग्गए खिज्जिहिंति नयणाइं ।
न हु खिज्जइ ताण मणं सेलं मिव सलिलपूरेणं ॥ ४ ॥

547) दाणं न देंति बहुलं नेहं दरिसंति नेय रज्जंति ।
गेण्हंति न देंति मणं पुत्ति च्छेया दुराराहा ॥ ५ ॥

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544) [यत्र गतस्तत्र गतः श्यामले सिंहो न युज्यते हले । सत्पुरुषोऽपि तथैव प्रोञ्छ नयने मा रुदितम् ॥] श्यामले यत्र गतस्तत्र गतः सिंहः[2] । किम् । हले न युज्यते । सत्पुरुषोऽपि तथैव । अत एव नयने प्रोञ्छ । मा रुद्यताम् । काचन खण्डिता मानमवलम्ब्य यावत् स्थिता, तावदागत्य भर्त्रानुनीतापि मानं न तत्याज । ततः सोऽपि मानं जगृहे । एवंविधे व्यतिकरे काम (? कोप) परवशो यावन्न पतिर्मानं त्यजति तावद्रोदितुं प्रवृत्ता सती सख्योच्यत एतावदिति ॥ ५४४ ॥

545) [तदा वार्यमाणा पिबसि पतिमार्द्राभ्यामक्षिभ्याम् । इदानीं विरहावस्थां पुनर्वहन्ती क्लमिष्यसि ॥] तदा वार्यमाणापि त्वं पतिं उल्लिरीहिं रोदनार्द्राभ्यामक्षिभ्यां पिबसि पश्यसीति यावत् । इदानीं विरहावस्थां पुनर्वहमाना क्लमिष्यसि ॥ ५४५ ॥

546) [मा रुदिहि पुत्रि च्छेकानामग्रे खेत्स्येते नयने । न खलु खिद्यते (क्षीयते) तेषां मनः शैल इव सलिलपूरेण ॥] मा रोदीः पुत्रि च्छेकानामग्रे[3], यतो नयने तव रोदनेन खेत्स्येते । न खलु तेषां मनः खेत्स्यते क्षीयते, शैल इव पर्वतो यथा सलिलपूरेण । त्वद्रोदनेन तेषां छेकानां मनो न दूयते । प्रत्युत कृतकरोदनेन मां प्रतारयत्येषेति मन्यन्ते ॥ ५४६ ॥

547) [दानं न ददति बहुलं स्नेहं दर्शयन्ति नैव रज्यन्ते । गृह्णन्ति न ददति मनः पुत्रि च्छेका दुराराधाः ॥] हे पुत्रि च्छेका दुरा-

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1 G, I, Laber पियहि 2 G, I सिंहः किं हले युज्यते ।
3 G, I अग्रतः which presupposes the reading अग्गओ.

548) रज्जंति[1] नेय कस्स वि रत्ता पसयच्छि न हु विरज्जंति[1]।
दिणयरकर व्व छेया अदिट्ठदोसा वि रज्जंति[1] ॥ ६ ॥
549) रज्जावंति[2] न रज्जहिँ[3] हरंति हिययं न देंति नियहिययं।
छेया भुयंगसरिसा डसिऊण परंमुहा होंति ॥ ७ ॥
550) रज्जावंति[2] न रज्जहिँ[3] देंति असोक्खं न दुक्खिया हुंति।
असुयविणय त्ति एण्हिं दुक्खाराहा जए छेया ॥ ८ ॥
551) रत्ते रत्ता कसणम्मि कसणया धवलयम्मि तह धवला।
फलिहमणि व्व छइल्ला हुंति जणे पुत्ति संपुण्णा ॥ ९ ॥

राध्याः । अथवा दुःखेनारुह्यन्ते दुरारोहाः । कथं तदेव दर्शयति ।' दानं न ददति, बहुलं स्नेहं दर्शयन्ति, नैव रज्यन्ते, परेषां मनो गृह्णन्ति, न त्वात्मनो ददति । अत एव दुराराध्याः ॥ ५४७ ॥

548) [रज्यन्ते नैव कस्मिन्नपि रक्ताः प्रसृताक्षि न खलु विरज्यन्ते । दिनकरकरा इव च्छेका अदृष्टदोषा अपि रज्यन्ते ॥] रज्यन्ते नैव कस्मिन्नपि, हे प्रसृताक्षि[4] नैव रक्ताः सन्तो विरज्यन्ते । दिनकरकरा इव च्छेका दृष्टदोषा विरज्यन्ते । दिनकरकिरणपक्षे, दृष्टा दोषा रात्रियैस्ते ॥ ५४८ ॥

549) [रञ्जयन्ति न रज्यन्ते हरन्ति हृदयं न ददति निजहृदयम् । छेका भुजङ्गसदृशा दष्ट्वा पराङ्मुखा भवन्ति ॥ ५४९ ॥]

550) [रञ्जयन्ति न रज्यन्ते ददत्यसौख्यं न दुःखिता भवन्ति । अश्रुतविनया इतीदानीं दुःखाराध्या जगति च्छेकाः ॥] रञ्जयन्ति न रज्यन्ते, ददत्यसौख्यं, न दुःखिता भवन्ति । अमुणेमि जाण इण्हिं (?) येषामिदानीं दुःखाराध्या जगति च्छेकाः ॥ ५५० ॥

551) [रक्ते रक्ताः कृष्णे कृष्णा धवले तथा धवलाः । स्फटिकमणिरिव च्छेका भवन्ति जने पुत्रि संपूर्णाः ॥] हे पुत्रि च्छेकाः संपूर्णाः स्फटिकमणिरिव भवन्ति । कथं तदेव दर्शयति । रक्तेऽनुरक्तजनैः रक्ताः,

1 G, I, Laber रच्चंति, विरच्चंति, वि रच्चंति
2 I रच्चावंति 3 I रच्चाहिँ 4 I प्रसृत्यक्षि

५८. कुट्टिणीसिक्खावज्जा [कुट्टिनीशिक्षापद्धतिः]

552) दरहसियकडक्खणिरिक्खणाइ सिंगारकम्ममसिणाइं ।
एयाइ पुणो सिक्खसु निरुवमसोहग्गदइयाइं ॥ १ ॥
553) मग्गंती मूलियमूलियाइ मा भमसु घरहरं पुत्ति ।
छंदाणुवत्तणं पिययमस्स एयं वसीकरणं ॥ २ ॥
554) भूसणपसाहणाडंवरेहि मा खिवसु[1] पुत्ति अप्पाणं ।
रंजिज्जइ जेण जणो अन्न च्चिय ते अलंकारा ॥ ३ ॥
555) अन्नासत्ते वि पिए अहिययरं आयरं कुणिज्जासु ।
उद्धच्छि वेयणाइ वि नमंति चरियाइ वि गुणेहिं ॥ ४ ॥

कृष्णे दुष्टहृदये कृष्णाः, धवले शुद्धहृदये धवलाः । मणिरप्येवंविधो भवति ॥ ५५१ ॥

552) [ईषद्धसितकटाक्षनिरीक्षणानि शृङ्गारकर्ममसृणानि । एतानि पुनः शिक्षस्व निरुपमसौभाग्यदायकानि ॥] हे पुत्रि, ईषद्धसितकटाक्षनिरीक्षणानि शृङ्गारकर्ममसृणानि, एतानि पुनः शिक्षस्व निरुपमसौभाग्यदायकानि ॥ ५५२ ॥

553) [मार्गयमाणा मूलिका मूलिका मा भ्रम गृहगृहं पुत्रि । छन्दानुवर्तनं प्रियतमस्यैतद्वशीकरणम् ॥] मार्गयमाणा मूलिका ओषधीः, मम भर्ता कथं वश्यो भवतीति, गृहं गृहं मा भ्राम्य हे पुत्रि । छन्दानुवर्तनं प्रियतमस्यैतद्वशीकरणम् । छन्दानुवर्तनम्—“ इदं कृष्णं कृष्णं प्रियतम ननु श्वेतमथवा, गमिष्यामो यामो, भवतु गमनेनाथ भवतु ” इत्यादि वर्तनम् ॥५५३॥

554) [भूषणप्रसाधनाडम्बरैर्मा क्षिप पुत्र्यात्मानम् । रज्यते येन जनोऽन्य एव तेऽलङ्काराः ॥] भूषणप्रसाधनाडम्बरैर्मा क्षपयात्मानम् । रज्यते येन जनोऽन्य एव तेऽलङ्काराः ॥ ५५४ ॥

555) [अन्यासक्तेऽपि प्रियेऽधिकतरमादरं कुर्वीथाः । ऊर्ध्वाक्षि वेदना अपि नमन्ति चरिता अपि गुणैः ॥] अन्यासक्ते प्रियेऽधिकतरमादरं कुर्वीथाः । ऊर्ध्वाक्षि हे प्रसृताक्षि....दुःखमपि चरित्रगुणैर्नमनशीला भवन्ति ॥ ५५५ ॥

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1 G, I खवसु

556) न विणा सब्भावेणं घेप्पइ परमत्थजाणओ लोओ।
को जुण्णमंजरं कंजिएण वेयारिउं तरइ ॥ ५ ॥

557) जेण विणा न वलिज्जइ[1] अणुणिज्जइ सो कयावराहो वि।
पत्ते वि नयरदाहे भण कस्स न वल्लहो अग्गी ॥ ६ ॥

558) अव्वो जाणामि अहं तुम्ह पसाएण चाडुयसयाइं।
एक्कं नवरि न जाणे निण्णेहे[2] रमणपज्झरणं ॥ ७ ॥

559) ताव च्चिय ढलहलया जाव च्चिय नेहपूरियसरीरा।
सिद्धत्था उण छेया नेहविहूणा खलीहुंति ॥ ८ ॥

556) [न विना सद्भावेन गृह्यते परमार्थज्ञो लोकः । को जीर्ण-मार्जारं कांजिकेन विकारयितुं शक्नोति ।।] हे पुत्रि, परमार्थं जानानो लोको विना सद्भावेन न गृह्यते । कथमेवं ज्ञायत इत्याह । को जीर्णमार्जारं वृद्धौतुं कांजिकेन प्रतारयितुं शक्नोति ।। ५५६ ॥

557) [येन विना न स्थीयतेऽनुनीयते स कृतापराधोऽपि । प्राप्तेऽपि नगरदाहे भण कस्य न वल्लभोऽग्निः ।।] येन विना न स्थीयते, अनुनीयते स कृतापराधोऽपि । अमुमर्थमर्थान्तरेण द्रढयति । प्राप्ते नगरदाहे तथापि भण कस्य न वल्लभोऽग्निः । कृतनगरदाघोऽपि पाचनार्थं सर्व-कार्यार्थं पुनरवलोक्यते (अग्निः) तथा विहितापराधोऽपि प्रेयान् इति ।। ५५७ ।।

558) [अहो जानाम्यहं तव प्रसादेन चाटुकशतानि । एकं केवलं न जाने निःस्नेहे रमणप्रक्षरणम् ।।] अहो जानाम्यहं युष्मत्प्रसादेन चाटु-शतानि । एकं केवलं न जाने निःस्नेहे[3] प्रिये द्रावणम् ॥ ५५८ ।।

559) [तावदेव मृदुका यावदेव स्नेहपूरितशरीराः । सिद्धार्थाः पुनश्छेकाः स्नेहविहीनाः खलीभवन्ति ।।] तावदेव ढलहला मृदुका याव-देव स्नेहपूरितशरीराः । सिद्धार्थाः सर्षपाः पुनः सिद्धार्थाः कृतकृत्याश्च स्नेहविहीनाः खलीभवन्ति । सर्षपाश्च तैलं विना खलीभवन्ति पिण्याकं भवन्तीत्यर्थः ॥ ५५९ ।।

1 B विविज्जइ(? जिविज्जइ = जीविज्जइ)
2 I निन्नेहं　3 I निःस्नेहं प्रियद्रावणम्

५९. वेसावज्जा [वेश्यापद्धतिः]

560) अहिणि व्व कुडिलगमणा रोरहरे दीवय व्व निण्णेहा ।
सुकइ व्व अत्थलुद्धा वेसं दट्ठूण वंदामि ॥ १ ॥

561) वण्णड्ढा मुहरसिया नेहविहूणा वि लग्गए कंठे ।
पच्छा करइ वियारं वलहट्टुयसारिसा वेसा ॥ २ ॥

562) सहइ सलोहा घणघायताडणं तह य बाणसंबंधं ।
कुंठि व्व पउरकुडिला वेसा मुट्ठीइ संवहइ ॥ ३ ॥

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560) [अहिरिव कुटिलगमना दरिद्रगृहे दीपक इव निःस्नेहा ।
सुकविरिवार्थलुब्धा वेश्यां दृष्ट्वा वन्दे ।।] वेश्यां दृष्ट्वा वन्दे नमस्करोमि दूरत एव। यतः कीदृशी सा । अहिनी सर्पिणी तद्वत् कुटिलगमना वक्रगमनशीला चक्रगतिः । तथा रोरगृहे दरिद्रालये दीपक इव निःस्नेहा । दरिद्रगृहदीपः प्रायेण तैलरहितो भवति । तद्वत् निःस्नेहा प्रेमवर्जिता । तथा अर्थलुब्धा सुकविरिव । यथा सुकविरर्थोऽभिधेयस्तत्र लुब्धः[1] ॥ ५६० ॥

561) [वर्णाढ्या मुखरसिका स्नेहविहीनापि लगति कण्ठम् ।
पश्चात् करोति विकारं चणकरोटिकासदृक्षा वेश्या ॥] वेश्या वलहट्टुयसारिसा चणकरोटिकासदृक्षा । उभयोः श्लेषमाह । वर्णाढ्या पीतच्छवित्वात्, मुहरसिया मुखे रसिका, " आगच्छ प्राणनाथ मां दासीं किमिति दृशापि न संभावयसि " इति । पक्षे मुखरसिका, भक्ष्यमाणा स्वादुर्भवति । स्नेहविहीनापि लगति कण्ठम् । कृत्रिमप्रेमप्रकटना कण्ठे लगति । चणकपूपलिकापि स्नेहविहीना तैलादिरहिता कण्ठे तालुनि लगति, अतिरूक्षत्वात्तस्याः । पश्चात् करोति विकारं, निर्द्रव्यं पुरुषं कृत्वा विकारं कुर्वन्ति वेश्याः, निष्कासयन्तीत्यर्थः । रोटिकापक्षे पश्चाद्विकारम् उदराध्मानाजीर्णातिसारादिकं करोति ॥ ५६१ ॥

562) [सहते सलोभा (सलोहा) घनघातताडनं तथा च बाणसंबन्धम् । संदंशिकेव प्रचुरकुटिला वेश्या मुष्ट्या संवहति ।।] वेश्या

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1 G, I add : तद्वदियमपि अर्थे द्रव्ये लुब्धा ।

563) जाओ पियं पियं पइ एक्कं विज्झाइ तं चिय पलित्तं ।
होइ अवरट्ठिओ च्चिय वेसासत्थो तिणग्गि व्व ॥ ४ ॥

564) निम्मलपवित्तहारा वहुलोहा पुलइएण अंगेण ।
खग्गलइय व्व वेसा कोसेण विणा न संवहइ ॥ ५ ॥

565) धणसंचया[1] सुगुज्झा निवद्धलोहा भुयंगमहणिज्जा ।
मंजूसिय व्व वेसा ठाणं चिय लोहवित्तस्स ॥ ६ ॥

मुष्टया संवहति । किंविशिष्टा । सलोहा सलोभा । घनघातताडनं सहते ॥ अत एव कुंठि व्व संदंशिकेव प्रचुरकुटिला मुष्टया संवहति ॥ ५६२ ॥

563) [यातः प्रियं प्रियं प्रति एकं निर्वापयति तमेव प्रदीप्तम् । भवत्यपरस्थित एव वेश्यासार्थस्तृणाग्निरिव ॥] वेश्यासार्थस्तृणाग्निरिव भवति । जाओ पियं पियं पइ । एकं विध्याति, तं वि अपलित्तं तदपि अप्रज्वलितम्[2] अपरस्थितोऽपि तृणाग्निरिव । यथा तृणाग्निरेकं विध्याति प्रदीप्तं सत्, अप्रज्वलिते अपरस्मिन् स्थितो भवति प्रज्वलितत्वात् ॥५६३॥

564) [निर्मलपवित्रहारा (°धारा) वहुलोभा (°लोहा) पुलकितेनाङ्गेन । खड्गलतिकेव वेश्या कोशेन विना न संवहति ॥] खड्गलतेव वेश्या कोशेन भाण्डागारेण, द्रव्येणेति यावत् । पक्षे कोशः प्रत्याकारः । तेन विना न संवहति, न वशीभवति । किंविशिष्टा । निर्मलपवित्रहारा वहुलोभा पुलकितेनाङ्गेन । खड्गयष्टिरपि कीदृक् । निर्मलपवित्रधारा, वहुलोहा प्रचुरायस्का, पुलकितेन संजातरोमाञ्चेनाङ्गेन । परद्रव्यं दृष्ट्वोत्कण्टकितशरीरा ॥ ५६४ ॥

565) [धनसंचया सुगुह्या निवद्धलोभा (निवद्धलोहा) भुजंगमहनीया । मंजूषिकेव वेश्या स्थानमेव लोभवित्तस्य (लोहवित्तस्य) ॥] वेश्या मंजूषिकेव । किंविशिष्टा । धनसंचया[3] । पक्षे धनसंचयो यस्याम् । निवद्धलोहा निवद्धलोभा । पक्षे, प्राकृते पूर्वनिपातः, लोहनिवद्धा । भुजंग-

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1 G, I घणसंचया, 2 G अप्रज्वलितं प्रज्वलति, अपरस्मिन् स्थितो भवति ।
3 G, I घनसंचया । पक्षे घनः संचयो यस्याम् ।

566) न गणेइ रूववंतं न कुलीणं नेय रूवसंपन्नं ।
वेसा वाणरिसरिसा जत्थ फलं तत्थ संकमइ ॥ ७ ॥
567) अन्नन्नरायरसियं आसन्नपओहरं गुणविहूणं ।
ठड्ढं सहाववंकं वेसाहिययं सुरधणु व्व ॥ ८ ॥
568) कवडेण रमंति जणं पियं पयंपंति अत्थलोहेण ।
ताण नमो वेसाणं अप्पा वि न वल्लहो जाण ॥ ९ ॥
569) कुललंछणं अकित्ती अत्थस्स खओ असीलसंवासो ।
गंतुं चिय वेसहरं न जुज्जए पंडियजणस्स ॥ १० ॥

महनीया पिङ्गसेवनीया। पक्षे, भुजंगैर्महनीया। लोभ एव वित्तं, लोभद्रव्यस्य स्थानम्। पक्षे, लोह[1]मेव वित्तं, तस्य स्थानमेव ॥ ५६५ ॥

566) [न गणयति रूपवन्तं न कुलीनं नैव रूपसंपन्नम्। वेश्या वानरीसदृशी यत्र फलं तत्र संक्रामति ॥ वेश्या वानरीसदृक्षा यत्रैव फलं तत्रैव संक्रामति। कथम्। न गणयति रूपवन्तम्, अरूपं वा, न कुलीनं नैव रूपसंपन्नम् ॥ ५६६ ॥

567) [अन्यान्यरागरसिकमासन्नपयोधरं गुणविहीनम्। स्तब्धं स्वभाववक्रं वेश्याहृदयं सुरधनुरिव ॥] वेश्याहृदयं सुरधनुरिवेन्द्रचापमिव। अधुना श्लेषः। किंविशिष्टम्। अन्यस्मिन्नन्यस्मिन्योऽसौ रागस्तेन रसितं, नानाजनरागि। पक्षे, अन्योऽन्यो योऽसौ रागः पंचवर्णत्वात्। अन्योन्यराग-रसितम्। तथा आसन्नौ पयोधरौ स्तनौ यत्र। पक्षे, आसन्नास्तन्निकटवर्तिनः पयोधरा मेघा यत्र तत्। गुणविहीनम्। गुणा ऋजुत्वादयः। पक्षे शिञ्जि-नीरहितम्। स्तब्धमुभयमपि। स्वभाववक्रमनृजु ॥ ५६७ ॥

568) [कपटेन रमयन्ति जनं प्रियं प्रजल्पन्त्यर्थलोभेन। ताभ्यो नमो वेश्याभ्य आत्मापि न वल्लभो यासाम् ॥] ताभ्यो वेश्याभ्यो नमो यासा-मात्मापि न वल्लभः। कोऽर्थः। आत्मानं द्रव्यलोभेन कुष्ठिनेऽप्यर्पयन्ति। कपटेन रमन्ते जनम्। अर्थलोभेन प्रियं प्रजल्पन्ति ॥ ५६८ ॥

569) [कुललाञ्छनमकीर्तिरर्थस्य क्षयोऽशीलसंवासः। गन्तुमेव वेश्यागृहं न युज्यते पण्डितजनस्य ॥] पण्डितजनस्य विद्वल्लोकस्य वेश्यागृहं

1 G, I लोभ एव वित्तं तस्य स्थानमेव

570) संपत्तियाइ कालं गमेसु सुलहाइ अप्पमुल्लाए।
देउलवाडयपत्तं तुट्टणसीलं अइमहग्घं॥ ११ ॥
571) वेसाण कवडसयपूरियाण सब्भावणेहरहियाणं।
अत्थरहिओ न रुच्चइ पच्चक्खो कामदेवो वि ॥ १२ ॥
572) अत्थस्स कारणेणं चुंबंति मुहाइ वंकविरसाइं।
अप्पा वि जाण वेसो को ताण परो पिओ होइ ॥ १३ ॥
573) सुपमाणा य सुसुत्ता वहुरूवा तह य कोमला सिसिरे।
कत्तो पुण्णेहि विणा वेसा पडिय व्व संपडइ ॥ १४ ॥

गन्तुमपि न युज्यते, सर्वदोषाविष्करणात् । के के दोषा इत्याह । कुललाञ्छनमकीर्तिरर्थक्षयोऽशीलसंवासः ॥ ५६९ ॥

570) [बालया कालं गमय सुलभयाल्पमूल्यया । देवकुलवाटकपत्रं त्रुटनशीलमतिमहार्घम् ॥] [1]हे पुत्रि संपत्रिकया त्वं कालं गमय । किंविशिष्टा संपत्रिका । सुलभा सुप्रापा । पुनः किंविशिष्टा । अल्पमूल्या । हे पुत्रि देवकुलवाटकपत्रं त्रुटनशीलं त्रुटितत्परम् अतिमहार्घं वहूमूल्यमित्यर्थः ॥ ५७० ॥

571) [वेश्याभ्यः कपटशतपूरिताभ्यः सद्भावस्नेहरहिताभ्यः । अर्थरहितो न रोचते प्रत्यक्षः कामदेवोऽपि ॥] वेश्याभ्यः कपटशतपूरिताभ्यः सद्भावस्नेहरहिताभ्योऽर्थरहितः प्रत्यक्षं कामदेवोऽपि न रुच्यते (? रोचते) । आस्तां कुरूपः ॥ ५७१ ॥

572) [अर्थस्य कारणेन चुम्बन्ति मुखानि वक्त्रविरसानि । आत्मापि यासां द्वेष्यः कस्तासां परः प्रियो भवति ॥] अर्थस्य कारणेन चुम्बन्ति मुखानि वक्त्रविरसानि । यासामात्मापि द्वेष्यः । यद्यात्मा द्वेष्यो न भवेत् तदा कुरूपान् कुष्ठिनोऽपि कथं भजन्ते । आत्मात एव द्वेष्यः । कस्तासां परोऽन्यः प्रियो भवति ॥ ५७२ ॥

573) [सुप्रमाणा च सुसूक्ता (सुसूत्रा) बहुरूपा तथा च कोमला शिशिरे । कुतः पुण्यैर्विना वेश्या पटिकेव संपतति ॥] वेश्या पटीव साटिकेव कुतः पुण्यैर्विना शिशिरे संपद्यते । किंविशिष्टा पटी । सुप्रमाणा सुस्थाना नातिदीर्घा नातिकृशा । सुसूत्रा बहुरूपा तथा च कोमला ।

1 G, I omit the whole of the commentary on the gāthā.

574) कुडिलत्तणं च वंकत्तणं च वंचत्तणं असच्चं च ।
अन्नाण हुंति दोसा वेसाण पुणो अलंकारा ॥ १५ ॥

575) सरसा निहसणसारा गंधड्ढा बहुभुयंगपरिमलिया[1] ।
चंदणलय व्व वेसा भण कस्स न वल्लहा होइ ॥ १६ ॥

576) मा जाणह मह सुहयं वेसाहिययं समम्मणुल्लावं ।
सेवाललित्तपत्थरसरिसं पडणेण जाणिहिसि ॥ १७ ॥

577) एक्कं खायइ मडयं अन्नं च कडक्खरक्खियं धरइ ।
अन्नस्स देइ दिट्ठिं मसाणसिवसारिसा वेसा ॥ १८ ॥

साटिकापि सुप्रमाणा, सुसूत्रा, बहुरूपा पीतनीलरक्तकृष्णशुभ्रैर्वर्णैर्वयिता, कोमला ॥ ५७३ ॥

574) [कुटिलत्वं च वक्रत्वं च वञ्चकत्वमसत्यं च । अन्येषां भवन्ति दोषा वेश्यानां पुनरलङ्कारा: ॥] कुटिलत्वं हृदयकौटिल्यं, वक्रत्वं वक्रोक्तिभणनत्वं, वञ्चकत्वं प्रतारणत्वम्, असत्यं च, एते दोषा अन्येषां सामान्यानां लोकानां भवन्ति । वेश्यानां पुनरलङ्कारा मण्डनानि भवन्ति ॥ ५७४ ॥

575) [सरसा निघर्षणसारा गन्धाढ्या बहुभुजङ्गपरिमृदिता । चन्दनलतेव वेश्या भण कस्य न वल्लभा भवति ॥] सरसा निघर्षणसारा गन्धाढ्या बहुभुजङ्गपरिमृदिता चन्दनलतेव वेश्या भण कस्य न वल्लभा भवति । चन्दनलतापि सरसा, निघर्षणसारा, गन्धाढ्या, बहुसर्पवेष्टिता, एवंविधा कस्य न वल्लभा भवति, दाहोपशामकत्वात् तस्याः ॥ ५७५ ॥

576) [मा जानीत मम सुभगं वेश्याहृदयं समन्मनोल्लापं । शैवाललिप्तप्रस्तरसदृशं पतनेन ज्ञास्यसि ॥] मा जानीत मम सुभगं वेश्याहृदयं समन्मनोल्लापम् । शैवाललिप्तपाषाणसदृशं पतनेन ज्ञास्यसि । यथा शैवालबद्धप्रस्तरपतनं दुःखाय संपद्यते, तथा वेश्याहृदयविश्वासः ॥ ५७६ ॥

577) [एकं खादति मृतकमन्यं च कटाक्षरक्षितं धारयति । अन्यस्य ददाति दृष्टिं श्मशानशिवासदृशी वेश्या ॥] वेश्या श्मशानशिवा-

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1 G बहुभुयंगपरिवरिया (बहुभुजङ्गपरिवृता)

578) गहिऊण सयलगंथं मोक्खं झायंति तग्गयमणाओ।
वेसा मुणिसारिच्छा निच्चं चिय कवलियाहत्था ॥ १९ ॥

६०. किविणवज्जा [कृपणपद्धतिः]

579) न हु कस्स वि देंति धणं अन्नं देंतं पि तह निवारंति।
अत्था किं किविणत्था सत्थावत्था सुयंति व्व ॥ १ ॥

580) निहणंति धणं धरणीयलम्मि इय जाणिऊण किविणजणा।
पायाले गंतव्वं ता गच्छउ अग्गठाणं पि ॥ २ ॥

सदृक्षा, शृगालीतुल्या । कथं, तदेव दर्शयति । एकं मृतकम् आत्मवशीकृतं मृतकप्रायमिव खादति, अनवरतं भक्षयति । अन्यं चाजिगमिषुं व्यसनिनं कटाक्षरक्षितं धारयति, एनमपि ग्रहीष्यामीति । अन्यस्य ददाति दृष्टिम्, अस्य नगरस्यासौ धनी यद्यागच्छति तदात्मवशमानयामीति दृष्टिं ददाति[1], श्वः परश्वः कं मृतकं भक्षयिष्यामीति ॥ ५७७ ॥

578) [गृहीत्वा सकलग्रन्थं मोक्षं ध्यायन्ति तद्गतमनसः । वेश्या मुनिसदृक्षा नित्यमेव कवलित(कपालिका)हस्ताः ॥] वेश्या मुनिसदृश्यः । कथं, तदेव दर्शयति । गृहीत्वा सकलग्रन्थमर्थं, मोक्षं तस्माद् व्यसनिनो ध्यायन्ति । किंविशिष्टाः । तद्गतमनसः । पुनः किंविशिष्टाः । नित्यमेव कवलितहस्ताः कवलितुमेव भक्षितुमेव हस्तौ यासां ताः । मुनयोऽप्येवंविधाः । सकलग्रन्थं शास्त्रं गृहीत्वा कण्ठस्थं विधाय, आगमादिकं ज्ञात्वा, मोक्षं शिवं ध्यायन्ति । तद्गतमनसस्तस्मिन्मोक्ष एव गतं मनो येषां ते तथा । नित्यं कपालिकाहस्ताः ॥ ५७८ ॥

579) [न खलु कस्यापि ददति धनमन्यं ददतमपि तथा निवारयन्ति । अर्थाः किं कृपणस्थाः स्वस्थावस्थाः स्वपन्तीव ॥] न खलु कस्यापि ददति धनं,धनं ददानमन्यं निवारयन्ति । अर्थाः किं कृपणस्थाः शास्त्रावस्थाः (? स्वस्थावस्थाः) श्रूयन्ते (? स्वपन्ति) इव ॥ ५७९ ॥

580) [निखनन्ति धनं धरणीतल इति ज्ञात्वा कृपणजनाः । पाताले गन्तव्यं तद्गच्छत्वग्रस्थानमपि ॥] कृपणजना इति ज्ञात्वा धनं धरणीतले

1 G, I add अत एव स्मशानशिवासदृक्षा रूपाजीवा। सापि एकं मृतकं भक्षयति । अन्यच्च कटाक्षनिरीक्षितं विधत्ते । अन्यस्य च दृष्टिं ददाति ।

581) करिणो हरिणहरवियारियस्स दीसंति मोत्तिया कुंभे ।
किविणाण नवरि मरणे पयड च्चिय हुंति भंडारा ॥ ३ ॥
582) परिमुसइ करयलेण वि पेच्छइ अच्छीहि तं सया किविणो ।
आलिहियभित्तिवाउल्लयं व न हु भुंजिउं तरइ ॥ ४ ॥
583) पुच्छिज्जंता नियपरियणेण पयडंति नेय तं अत्थं ।
संतं पि धणं नत्थि त्ति जे भणंति[1] ते महाधीरा ॥ ५ ॥
584) अत्थं धरंति वियला न देंति पूयंति सयलभूयाइं ।
पुण्णक्खएण झिज्जइ न संपया चायभोएण ॥ ६ ॥

निक्षिपन्ति । इति किम् इत्याह । अमीभिः (? अस्माभिः) पाताले गन्तव्यं ततोऽग्रतोऽपि गच्छतु ।। ५८० ।।

581) [करिणो हरिनखरविदारितस्य दृश्यन्ते मौक्तिकानि कुम्भे । कृपणानां केवलं मरणे प्रकटान्येव भवन्ति भाण्डागाराणि ।।] हरिनखर-विदारितस्य करिणः कुम्भे मौक्तिकानि दृश्यन्ते । कृपणानां मरणे प्रकटानि भवन्ति भाण्डागाराणि केवलम् ।। ५८१ ।।

582) [परिमृशति करतलेनापि पश्यत्यक्षिभ्यां तत्सदा कृपणः । आलिखितभित्तिपञ्चालिकामिव न खलु भोक्तुं शक्नोति ।।] कृपणस्तद् धनं करतलेन प्रोञ्छति, अक्षिभ्यां पश्यति सदा सर्वदा । आलिखितभित्ति-चित्रपुत्रिकामिव न खलु भोक्तुं प्रभवति ।। ५८२ ।।

583) [पृच्छ्यमाना निजपरिजनेन प्रकटयन्ति नैव तमर्थम् । सदपि धनं नास्तीति ये भणन्ति ते महाधीराः ।।] निजपरिजनेन पृच्छ्य-माना अर्थं नैव प्रकटयन्ति । सदपि विद्यमानमपि धनं नास्तीति ये भणन्ति ते महाधीराः कथ्यन्ते । विद्यमानमपि धनमपलपितुं न शक्यत इति भावः ।। ५८३ ।।

584) [अर्थं धरन्ति विकला न ददति पूजयन्ति सकलभूतानि । पुण्यक्षयेण क्षीयते न संपत् त्यागभोगाभ्याम् ।।] विकला अर्थं धरन्ति, न ददति, पूजयन्ति भूतानि मम धनं क्वापि मा गच्छत्विति । यतः संपत् पुण्यक्षयेण क्षीयते, न त्यागभोगाभ्याम् ।। ५८४ ।।

1 B, C, G, I, Laber जे भणंता महाधीरा

585) देमि न कस्स वि जंपइ उद्दारजणस्स विविहरयणाइं।
चाएण विणा वि नरो पुणो वि लच्छीइ परिमुक्को ॥ ७ ॥

६१. उड्डवज्जा [कूपखनकपद्धतिः]

586) छुहइ दढं कुद्दालं अइगमणे आउलं व पेल्लेइ।
विलिहइ दो वि तडीओ आणइ हियपाणियं उड्डो ॥ १ ॥

587) सिरजाणुए[1] निउत्तो उड्डो हत्थेण खणणकुसलेण।
कुद्दालेण य रहियं कह उड्डो आणए उययं ॥ २ ॥

588) निद्दयकुद्दालयमज्झ[2] बहुलुच्छलंतजलसोत्तं।
उड्डो लद्धप्फरिसो भरियं पि न मेल्लए वाविं ॥ ३ ॥

585) [ददामि न कस्यापि वदति उदारजनस्य विविधरत्नानि। त्यागेन विनापि नरः पुनरपि लक्ष्म्या प्रमुक्तः ॥] ददामीति धनं न कस्याप्यग्रत उदारजनस्य निवेदयति। कानि। विविधरत्नानि। त्यागेन विनापि नरः पुनरपि लक्ष्म्या प्रमुक्तः ॥ ५८५ ॥

586) [क्षिपति दृढं कुद्दालमतिगमन आकुलमिव प्रेरयति। विलिखति द्वे अपि तटयावानयति हृदयेप्सितपानीयं खनकः ॥] उड्डो तडागखनकः। दृढं यथा स्यात् तथा कुद्दालं कुशीं भूमौ प्रक्षिपति। अतिगमन आकुलमिव प्रेरयति। विलिखति द्वे अपि तटयौ, आनयति हृदयेप्सितं पानीयम्। यथा कामी साधनं विनिक्षिप्य द्वे तटयौ भगस्य विलिख्य, हृदयेप्सितं पानीयमानयति द्रावयतीत्यर्थः ॥ ५८६ ॥

587) [शिरोजानुके नियुक्तः खनको हस्तेन खननकुशलेन। कुद्दालेन च रहितं कथं खनक आनयत्युदकम् ॥] कथम् उड्ड आनयति उदकम्। किंविशिष्टः। शिरोजानुके नियुक्तः। हस्तेन खननकुशलेन, कुद्दालेन रहितम् ॥ ५८७ ॥

588) [निर्दयकुद्दालकमध्यबहुलोच्छलज्जलस्रोतसम्। खनको लब्धस्पर्शो भृतामपि न त्यजति वापीम् ॥] उड्डो लब्धस्पर्शो भृतामपि वापीं न त्यजति, पुनश्चिखनिषति। किंविशिष्टां वापीम्। निर्दयकुद्दालकम[3]ध्यबहुलो-

1 G, I सिरि जाणुए　2 G, I Laber कुद्दालयहत्थमज्झ
3 I निर्दयकुद्दालहस्तकमध्य

589) कुद्दालघायघणताडणेण पज्झरइ वसुह न हु चोज्जं।
सो उड्डो जस्स वि दंसणेण वडवा जलं देइ ॥ ४ ॥

६२. कण्हवज्जा [कृष्णपद्धतिः]

590) 'कुसलं राहे' 'सुहिओ सि कंस' 'कंसो कहिं' 'कहिं राहा'।
इय बालियाइ भणिए विलक्खहसिरं हरिं नमह ॥ १ ॥

591) तं नमह जस्स गोट्ठे मयणाणलताविया गोवीओ।
पायडकंठग्गहमग्गिरीउ रिट्ठं पसंसंति ॥ २ ॥

च्छलज्जलस्रोतसम् । यथा कश्चन कामुको लब्धसुखो निर्दयालिङ्गनबहुलोच्छलद्रेतसं नारीं द्रवीभूतामपि पुनरालिङ्गति ॥ ५८८ ॥

589) [कुद्दालघातघनताडनेन प्रक्षरति वसुधा न खल्वाश्चर्यम् । स खनको यस्य दर्शनेन वडवा जलं ददाति ॥] वसुधा पृथ्वी कुद्दालघातघनताडनेन यत् प्रक्षरति, तन्न खल्वाश्चर्यकारि । स उड्डो यस्य दर्शनेनैव वडवा जलं ददाति । अयमर्थः । नारी द्वादशांगुलिप्रमाणलिंगदृढघातेन यत् प्रस्रवति तन्नाश्चर्यकारि । यस्य दर्शनेनैव द्रवति स कामुकः कुशलः ॥ ५८९ ॥

590) ['कुशलं राधे' 'सुखितोऽसि कंस' 'कंसः क्व' 'क्व राधा' । इति बालिकया भणिते विलक्षहसनशीलं हरिं नमत ॥] कुशलं राधे, सुखितोऽसि कंस, कंसः क्वात्र, क्वात्र राधा । इति बालिकया भणिते विलक्षहसनशीलं हरिं नमत । अयमर्थः । कयाचन इति गोत्रस्खलिते हरिरुक्तिप्रत्युक्तिकया एवमुच्यते स्म । हरिः कांचन गोपबालिकां राधानाम्नालपति स्म । 'कुशलं राधे' । तर्हि सा क्रोधाविष्टा 'सुखितोऽसि कंस' इति हरिं प्रत्यवादीत् । ततो भगवान् सचमत्कारं परावृत्य 'कंसः क्वात्र' इति पप्रच्छ । ततः सा, 'राधिकापि क्वात्र' इति प्रत्युत्तरमदादिति ॥५९०॥

591) [तं नमत यस्य गोष्ठे मदनानलतापिता गोप्यः । प्रकटकण्ठग्रहमार्गणशीला अरिष्टं प्रशंसन्ति ॥] तं नमत हरिं, यस्य हरेर्गोष्ठे मदनानलतापिता गोप्योऽरिष्टं वृषभासुरं प्रशंसन्ति । यतः प्रकटकण्ठग्रहण-

592) कण्हो जयइ जुवाणो राहा उम्मत्तजोव्वणा जयइ।
जउणा बहुलतरंगा ते दियहा तेत्तिय[1] च्चेव॥ ३ ॥

593) तिहुयणणमिओ वि हरी निवडइ गोवालियाइ चलणेसु।
सच्चं चिय नेहणिरंधलेहि दोसा न दीसंति ॥ ४ ॥

594) कण्हो कण्हो निसि चंदवज्जिया निविडवेडिसा जउणा।
भमरी होहिसि जइ, लहसि पुत्ति वयणस्स गंधेण ॥ ५ ॥

मार्गणशीलाः। धन्योऽसि वृषभराज यदागमनव्याकुलतयामुष्य सुभगयुवावतंसस्य हरेः सकलजनप्रत्यक्षमेव गाढकण्ठग्रहम् अलप्स्महि ॥ ५९१ ॥

592) [कृष्णो जयति युवा राधोन्मत्तयौवना जयति। यमुना बहुलतरङ्गा ते दिवसस्तात्रन्त एव ॥] कृष्णो जयति युवा, राधोन्मत्तयौवना जयति। यमुना बहुलतरङ्गा ते दिवसास्त एवाभूवन्। कोऽर्थः। कृष्णः कपाटवक्षाः पुरार्गलादीर्घभुजः कमलदलनेत्रः। राधिकापि चम्पककलिकागौराङ्गी, कठिनकुचयुगलनिरुद्धवक्षःस्थला, कमलमृणालबाहुवल्लिर्मुखचन्द्रचन्द्रिकाभयादिव लग्नतमोनिकुरुंबकेशपाशा। द्वावप्येतौ यमुनायां चिरं चिक्रीडतुर्येषु दिवसेषु ते तादृशा दिवसा[2]स्तदानीमभूवन्न तु इदानीमिति॥ ५९२ ॥

593) [त्रिभुवननमितोऽपि हरिर्निपतति गोपालिकायाश्चरणयोः। सत्यमेव स्नेहान्धैर्दोषा न दृश्यन्ते ॥] त्रिभुवनमितो हरिर्निपतति गोपालिकायाश्चरणयोः। अहो आश्चर्यम्। अथवा सत्यमेव स्नेहान्धैर्दोषा न दृश्यन्ते। हरिस्त्रिभुवननतोऽपि "अहं किमिति नीचगोपालिकाचरणयोर्निपतामि" इति जानानोऽपि स्नेहपाशयन्त्रितः पतत्येव ॥ ५९३ ॥

594) [कृष्णः कृष्णो निशा चन्द्रवर्जिता निविडवेतसा यमुना। भ्रमरी भविष्यसि यदि, लभसे पुत्रि वदनस्य गन्धेन ॥] काचन गोप्यम्बा कस्याश्चित् कृष्णविरहार्दिताङ्गया गोप्या अग्रे कृष्णलाभोपायं निवेदयति। कृष्णस्तावत्कृष्णस्तापिच्छच्छविः। निशा च चन्द्रवर्जिता। स्वभावत एव

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1 G, I तत्तिओ च्चेव (तत्तिय च्चेव)　　2 G, I ते दिवसास्तादृशा एवाभूवन्। नतु इदानीं सन्ति।

595) केसिवियारणरुहिरुल्लकुप्परुग्घसणलंछणग्घवियं।
न मुयइ कण्ह जुण्णं पि कंचुयं अज्ज वि विसाहा ॥ ६ ॥

596) राहाइ कवोलतलुच्छलंतजोण्हाणिवायधवलंगो।
रइरहसवावडाए धवलो आलिंगिओ कण्हो ॥ ७ ॥

तात्रज्जनार्दनो भिन्नाञ्जनचयोपमः, तत्रापि सूचिभेद्यान्धकारप्राग्भारभरिता रात्रिः। अपरं च। यदि पन्थास्त्रुटितो[1] भवेत् तदा भगवान्न प्राप्यत एवेत्याह — निबिडवेतसा यमुना। सा च कालकाया कालजला कालियव्यालकुलं यमुना निरन्तरतरणिनिरुद्धसरणिः। अत एवाह। हे पुत्रि भ्रमरी भव यदि वदनगन्धेन — भगवतः किल वदनोच्छ्वासः कमलकिञ्जल्कपुञ्जसब्रह्मचारी वर्तते — तेन वदनगन्धेन यदि निजचित्तचौरं तम् उभयथाप्यनङ्गजनकं प्राप्नोषीति ॥ ५९४ ॥

595) [केशिविदारणरुधिरार्द्रकूर्परोद्घर्षणलाञ्छनार्घितम्। न मुञ्चति कृष्ण जीर्णमपि कञ्चुकमद्यापि विशाखा ॥] हे कृष्ण। विशाखा गोपीभेदः। जीर्णमपि कञ्चुकमद्यापि न त्यजति। अमोचने कारणमाह। केशिनस्तुरंगदानवस्य यद्विदारणं, तेन यद्रुधिरं, तेनार्द्रो योऽसौ कूर्परः — 'कुहणी' इति लोके — तस्योद्घर्षणेन यल्लाञ्छनं, तेनार्घितम्। केशिदानवमारणरुधिरार्द्रकूर्परलाञ्छनार्घितम्। दानवरुधिराक्तकूर्परगाढालिङ्गनजनितलाञ्छनं कञ्चुकमद्यापि न त्यजति विशाखा। एतेन दानवारेर्नारायणस्य सुभटप्रकाण्डस्य वल्लभास्मीति गर्वायते स्म ॥ ५९५ ॥

596) [राधया कपोलतलोच्छलज्ज्योत्स्नानिपातधवलाङ्गः। रतिरभसव्यापृतया धवल आलिङ्गितः कृष्णः ॥] कयाचिद् गोप्या रतिरभसव्यापृतया कृष्णोऽपि धवल आलिङ्गितः। किंविशिष्टः। राधायाः कपोलतलोच्छलज्ज्योत्स्नानिपातधवलाङ्गः। एतेन राधाकपोलतलयोश्चाकचक्यं वर्ण्यते स्म ॥ ५९६ ॥

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1 G, I यदि पन्थाः स्थपुटितो (uneven, full of ups and downs) भवेत्

597) धवलं धवलच्छीए महुरं महुराउरीइ मज्झम्मि।
तक्कं विक्कंतीए कण्हो कण्हो त्ति वाहरिओ ॥ ८ ॥
598) सच्चं चेय भुयंगी विसाहिया कण्ह तण्हहा होइ।
संते वि विणयतणए जीए धुम्माविओ तं सि ॥ ९ ॥
599) केसव पुराणपुरिसो सच्चं चिय तं सि जं जणो भणइ।
जेणं विसाहियाए भमसि सया हत्थलग्गाए ॥ १० ॥

597) [धवलं धवलाक्ष्या मधुर मथुरापुर्या मध्ये। तक्रं विक्रीणत्या कृष्णः कृष्ण इति व्याहृतम् ॥] कयाचिच्चश्वलाक्ष्या[1] मधुरं यथा स्यात् तथा मथुरापुर्या मध्ये धवलं श्वेतं तक्रं मथितं विक्रीणानया कृष्णः कृष्ण इति व्याहृतम्। एतेन किमुक्तं भवति। भगवति गतचित्ता धवलमपि तक्रं कृष्णमिति भगवतो नाम गृह्णाति स्मेति ॥ ५९७ ॥

598) [सत्यमेव भुजङ्गी विशाखा कृष्ण तृष्णका भवति। सत्यपि विनतातनये यया घूर्णितस्त्वमसि ॥] हे कृष्ण[2], एव निश्चयेन विशाखा— तव कलत्रं — सत्यं भुजङ्गी। किंविशिष्टा। विपाधिका। विषेणाधिका विपाधिका। सत्यं भुजङ्गीति को भावः। भुजङ्गीति प्रोक्तेन सिद्धं सत्यमेतद् रहस्यम्। यया त्वं सर्वदापि घूर्णितोऽसि। किंविशिष्टस्त्वम्। स्वाधीनविनतातनयः। विनतायास्तनयो विनतातनयो वैनतेयो गरुडः। यस्य भगवतो वाहनं गरुडस्तस्य भुजङ्गी किं करोति। यस्य नामसंकीर्तनेनैव कुलनागा प्रधनं (निधनं) प्रयान्ति, तस्मिन् गरुडे वाहने विद्यमानेऽपि सा विशाखा भुजङ्गी भगवन्तं त्वां घूर्णयति। तदा सा विशाखा नाम तव कलत्रं कथं सत्यं भुजङ्गी न। अत एव सत्यं भुजङ्गी ॥ ५९८ ॥

599) [केशव पुराणपुरुषः सत्यमेव त्वमसि यज्जनो भणति। येन विशाखया भ्रमसि सदा हस्तलग्नया ॥] हे केशव[3] हे वासुदेव जनो

1 G, I धवलाक्ष्या 2 G, I present the following abridged version of the commentary हे कृष्ण सत्यं विशाखा भुजंगी एव सर्पिण्येव, विलासिन्येव। यया विनतातनये गरुडे सत्यपि त्वं घूर्णापितोऽसि। 3 The commentary on this gāthā runs as follows in B, G, I हे केशव सत्यमेव त्वं पुराणपुरुषोऽसि यज्जनो भणति। येन हेतुना भ्राम्यसि सदा हस्तलग्नया विशाखया यष्ट्या, अथ च विशाखया गोपीभेदेन सदा हस्तलग्नया परिभ्रमसि। एतेन कंसारातिर्निमेषान्तरमपि विशाखां गोपीं न परित्यजति, अतिवाञ्छ्यात् तस्या इत्यर्थः।

600) किसिओ सि कीस केसव किं न कओ धन्नसंगहो मूढ ।
कत्तो मणपरिओसो विसाहियं भुंजमाणस्स ॥ ११ ॥

601) विहडउ मंडलिबंधो भज्जउ रासो न मुच्चए कण्ह ।
नवसियसएहि लद्धो तुह हत्थो मज्झ हत्थेण ॥ १२ ॥

602) कण्हो देवो देवा वि पत्थरा सुयणु निम्मविज्जंति ।
अंसूहि न मउइज्जंति पत्थरा किं व रुण्णेण ॥ १३ ॥

लोक इति भणति । इतीति किम् । अयं पुराणपुरुषः डोलत्करः (?), तत्सत्यमेव त्वं पुराणपुरुषः । येन कारणेन विशाखया यष्ट्या हस्तलग्नया परिभ्रमसि । ये पुराणपुरुषा भवन्ति, ते यष्टिमवलम्ब्य परिभ्रमन्तीति भावः ॥ ५९९ ॥

600) [कृशितोऽसि कस्मात्केशव किं न कृतो धन्यासंग्रहो (धान्यसंग्रहो) मूढ । कुतो मनःपरितोषो विशाखिकां (विषाधिकं) भुञ्जानस्य ॥] हे मूढ मूर्ख केशव किमिति कृशोऽसि । किं न कृतो धान्यसंग्रहः । कुतो मनःपरितोषो विसाधितं भुञ्जानस्य । पक्षे । किमिति कृशोऽसि । किं न कृतो धन्यानां संग्रहः । विशाखिकां गोपीमुपभुञ्जानस्य कुतो मनःपरितोषः । रुच्यं वस्तु यथा यथा भुज्यते तथा तथा तृष्णा वर्धतेतराम् । यो नित्यं विसाधयति[1] तस्य कुतो मनःपरितोषः ॥६००॥

601) विघटतां मण्डलीबन्धो भज्यतां रासो न मुच्यते कृष्ण । उपयाचितकशतैर्लब्धस्तव हस्तो मम हस्तेन ॥] काचिद् गोपी कथयति । हे कृष्ण मण्डलीबन्धो विघटतु । रासो भज्यताम् । न मुच्यते तव हस्तो मम हस्तेन नवसियसएहि लद्धो । पूर्णे मनोरथे यद् देवेभ्यो दीयते तत् नवसितम् । नवसितानां शतेन लब्धो मम हस्तेन तव हस्तः । परितुष्टदेवाद् वरसहस्रेण प्राप्तं हस्तं तावकीनं न मुञ्चामीति ॥ ६०१ ॥

602) [कृष्णो देवो देवा अपि प्रस्तराः सुतनु निर्माप्यन्ते । अश्रुभिर्न मृदूक्रियन्ते प्रस्तराः किं वा रुदितेन ॥] काचिद्गोपी खण्डिता मानमवलम्ब्य सुचिरं रुदती कयाचन सख्यैवमुच्यते । हे सुतनु कृष्णो देवः कथ्यते । देवाश्च प्रस्तरा निर्माप्यन्ते । अत एवाश्रुभिर्न मृदूभवन्ति प्रस्तराः ।

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1 G विशोधयति

603) महुररज्जे वि हरी न मुयइ गोवालियाण तं पेम्मं ।
खंडंति न सप्पुरिसा पणयपरूढाइ पेम्माइं ॥ १४ ॥

604) सच्चं चिय चवइ जणो अमुणियपरमत्थ नंदगोवालो ।
थणजीवणो सि केसव आभीरो नत्थि संदेहो ॥ १५ ॥

605) संभरसि कण्ह कालिंदिमज्जणे मह कडिल्लपंगुरणं ।
एण्हि महुररज्जे आलवणस्सावि संदेहो ॥ १६ ॥

६३. रुद्दवज्जा [रुद्रपद्धतिः]

606) रइकलहकुवियगोरीचलणाहयणिवडिए जडाजूडे ।
निवडंतचंदरुंभणविलोलहत्थं हरं नमह ॥ १ ॥

किं वा रुदितेन। पाषाणसदृशहृदयोऽयं न तव रोदनैर्मृदुहृदयो भवति ॥ ६०२ ॥

603) [मथुराराज्येऽपि हरिर्न मुञ्चति गोपालिकानां तत्प्रेम । खण्डयन्ति न सत्पुरुषाः प्रणयप्ररूढानि प्रेमाणि ।।] हरिर्गोपालिकानां तत् प्रेम न मुञ्चति । क । मथुराराज्ये प्राप्ते । युक्तोऽयमर्थः । ये सत्पुरुषास्ते प्रणयप्ररूढानि प्रेमाणि न खण्डयन्ति ॥ ६०३ ॥

604) [सत्यमेव वदति जनोऽज्ञातपरमार्थो नन्दगोपालः । स्तन्य-जीवनोऽसि केशवाभीरो नास्ति संदेहः ॥] ॥ ६०४ ॥

605) [संस्मरसि कृष्ण कालिन्दीमज्जने मम कटीवस्त्रप्रावरणम् । इदानीं मथुराराज्य आलपनस्यापि संदेहः ॥] काचन बाल्यक्रीडासखी गोपी कृष्णमुपालभते । हे कृष्ण कालिन्दीमज्जने यमुनाजलक्रीडायां मद्वस्त्रपरिधानं, यत् त्वया भ्रमेण मद्वस्त्रं परिहितम्। (तत् स्मरसि किम्।) इदानीं मथुराराज्ये त्वया प्राप्ते सति, आलपनस्यापि संदेहः ॥ ६०५ ॥

606) [रतिकलहकुपितगौरीचरणाहतनिपतिते जटाजूटे । निपतच्चन्द्ररोधनविलोलहस्तं हरं नमत ।।] रतिकलहकुपितगौरीचरणाहतनिपतिते[1] जटाजूटे, अत एव निपतच्चन्द्रधारणविलोलहस्तं हरं नमत ॥ ६०६ ॥

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1 I °चरणाहतिनिपतिते

607) परिहासवासछोडणकरकिसलयरुद्धणयणजुयलस्स।
रुद्दस्स तइयणयणं पव्वइपरिचुंबियं जयइ ॥ २ ॥
608) संझासमए परिकुवियगोरियामुद्दविहडणं विउलं।
अद्धुम्मिल्लपलोयंत[1]लोयणं तं हरं नमह ॥ ३ ॥
609) चंदाहयपडिबिंबाइ[2] जाइ मुक्कट्टहासभीयाए।
गोरीइ माणविहडणघडंतदेहं हरं नमह ॥ ४ ॥
610) नमिऊण गोरिवयणस्स पल्लवं ललियकमलसरभमरं।
कयरइमयरंदकलं ललियमुहं तं हरं नमह ॥ ५ ॥

607) [परिहासत्रासोमोचनकरकिसलयरुद्धनयनयुगलस्य। रुद्रस्य तृतीयनयनं पार्वतीपरिचुम्बितं जयति ।।] रुद्रस्य तृतीयं नयनं जयति सर्वोत्कर्षेण वर्तते। किंविशिष्टम्। पव्वइपरिचुंबियं पार्वत्या परिचुम्बितं परि समन्ततोभावेन चुम्बितम्। चुम्बने कारणमाह। परिहासेन खेलनेन यद् वासश्छोटनं तस्मात् कारणात् करकिसलयाभ्यां रुद्धं नयनयुगलं यस्य रुद्रस्य। अयमर्थः। खेलया गौर्यूरुमूलनितम्बबिम्बकुचयुगलादि दिदृक्षुरीश्वरो वसनग्रन्थिच्छोटनमकार्षीत्। तस्मिन् कृते ममाङ्गयष्टिं मासौ पश्यत्वित्यबलात्वादन्यत् कर्तुमपारयन्ती तस्यैव नयनयुगलं पाणिनलिनयुगलेन पिदधे। पश्चादेवं कृतेऽपि तार्तीयललाटलोचनेन मां द्रक्ष्यतीत्युपायान्तरमपश्यन्ती तन्नयनम् अनिंस्तेति[3] (?) ।। ६०७ ।।

608) [सन्ध्यासमये परिकुपितगौरीमुद्राविघटनं विपुलम्। अर्धोन्मीलप्रलोकयल्लोचनं तं हरं नमत ।।] ।। ६०८ ।।

609) [चन्द्राहतप्रतिबिम्बाया यस्या मुक्ताट्टहासभीतायाः। गौर्या मानविघटनघटमानदेहं हरं नमत ।।] हे लोका हरं नमत। किंविशिष्टं हरम्। मानविघटनघटमानदेहम्। कस्याः। गौर्याः। किंविशिष्टायाः। मुक्ताट्टहासभीतायाः। चन्द्राहतप्रतिबिम्बाया[4] यस्याः ।। ६०९ ।।

610) [नत्वा गौरीवदनस्य पल्लवं ललितकमलसरोभ्रमरम्। कृतरतिमकरन्दकलं ललितमुखं तं हरं नमत ।।] ललितमुखं तं हरं नमत।

1 G फुलोयंत 2 G वंदाहयपडिबिंबाए 3 G अनिस्तेति
4 G चण्डाहतप्रतिबिम्बाया

६४. हियालीवज्जा [हृदयवतीपद्धतिः]

611) विवरीयरया लच्छी बंभं दट्ठूण नाहिकमलत्थं।
हरिणो दाहिणणयणं रसाउला कीस झंपेइ ॥ १ ॥

612) ढक्कसि हत्थेण मुहं जं जंपसि अणिमिसं पलोयंतो।
हसिरं च वहसि वयणं तुह नाह न निव्वुया दिट्ठी ॥ २ ॥

613) जइ सा सहीहि भणिया तुज्झ मुहं पुण्णचंदसारिच्छं।
ता कीस मुद्धडमुही करेण गंडत्थलं पुसइ[1] ॥ ३ ॥

किंविशिष्टम्। कृतरतिमकरन्दकलम्। नत्वा गौरीवदनस्य (पल्लवं) ललितकमलसरोभ्रमरम् ॥ ६१० ॥

611) [विपरीतरता लक्ष्मीर्ब्रह्माणं दृष्ट्वा नाभिकमलस्थम्। हरेर्दक्षिणनयनं रसाकुला कस्मात्पिदधाति ॥] विपरीतरता लक्ष्मीर्नाभिकमलस्थितं ब्रह्माणं दृष्ट्वा हरेर्नारायणस्यैव दक्षिणं नयनं रसाकुला सती कथं पिदधाति। इदमुत्तरमत्र कथयन्ति पूर्वविदः। लक्ष्मीः किल कामार्ता ब्रह्माणमपि नाभिकमलस्थितं दृष्ट्वा सुरतसुखं त्यक्तुमपारयन्ती लज्जामज्जद्वदनकमला कथमसौ परमेष्ठी मामेवंकुर्वाणां द्रक्ष्यतीति चिन्ताचान्तचित्ता, "हुँ ज्ञातम्, अस्य भगवतो नयनद्वयी किल सूर्याचन्द्रमसौ। तर्हि यत्र सूर्यस्तत्र कमलं विकसति, तस्मिंश्चास्तमयमाने पयोजमपि संकुचति। अतो नाभिपाथोरुहं नारायणदक्षिणनयनसूर्याच्छादनेन संकुचेदिति[2] (दक्षिण)नयनं पिदधे भगवत्युदधिजेति ॥ ६११ ॥

612) [छादयसि हस्तेन मुखं यज्जल्पस्यनिमिषं प्रलोकयन्। हसनशीलं च वहसि वदनं तव नाथ न निर्वृता दृष्टिः ॥] पिदधासि यद् हस्तेन मुखम्, अनिमिषं प्रलोकयन् यज्जल्पसि, हसनशीलं यद्वदनं वहसि, हे नाथ तव न निर्वृता दृष्टिः। एतावता सापराधो भवानिति ॥ ६१२ ॥

613) [यदि सा सखीभिर्भणिता तव मुखं पूर्णचन्द्रसदृक्षम्। तत् कस्मान्मुग्धमुखी करेण गण्डस्थलं प्रोञ्छति ॥] यदि सा सखीभिरेवं भणिता। कथम्। हे सखि तव मुखं पूर्णिमाचन्द्रसदृक्षम्। इदानीं ततः

1 G, I फुसइ   2 G संकुचत्विति

614) अच्छीहि पइं सिहिणेहि दियवरं गुरुयणं नियंबेण ।
तिन्नि वि जूरेइ वहू न याणिमो केण कज्जेण ॥ ४ ॥

615) जइ सा पइणा भणिया तिलयं विरएमि अत्तणो(? अत्तणा)तुज्झ।
ता कीस मुद्धडमुही हसिऊण परम्मुही ठाइ ॥ ५ ॥

616) हियए रोसुग्गिण्णं पायपहारं सिरम्मि पत्थंतो ।
तह उ त्ति पिओ माणंसिणीइ थोरंसुअं रुण्णं ॥ ६ ॥

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किमिति सा मुग्धमुखी स्वकरेण गण्डस्थलमुत्पुंसयति। इदमुत्तरम्। मम मुखं तावत् केतकीकर्पूरधूलिधवलं, पूर्णिमाचन्द्रश्च मृगलक्ष्मदूषितः। ततो मम गण्डस्थले कुतस्त्यं कज्जलं लगितं, यन्मुखमृगाङ्कलक्ष्मणानुमिमीत इयमिति ॥ ६१३ ॥

614) [अक्षिभ्यां पतिं स्तनाभ्यां द्विजवरं गुरुजनं नितम्बेन। त्रीण्यपि निन्दति वधूर्न जानीमः केन कार्येण ॥] अक्षिभ्यां पतिं, स्तनाभ्यां द्विजवरं, गुरुजनं श्वशुरादिं नितम्बेन, त्रीण्यपि जूरेइ निन्दतीति यावद् वधूः, तद्वयं न जानीमः केन कार्येणेति। आभ्यां स्तनाभ्यां निरुद्धत्वाद् हृदयस्य, अमुष्य ब्राह्मणस्य नमस्कारसूचकं मम शिरोनमनं न भवतीति किमित्यागादसाविति। अमुना नितम्बेन दुर्वहेण मम त्वरितं गमनं न संगच्छते, श्वशुरादेः स्पर्शः कथं रक्षितव्य इति ॥ ६१४ ॥

615) [यदि सा पत्या भणिता तिलकं विरचयाम्यात्मनस्तव (विरचयाम्यात्मना तव)। तत् कस्मान्मुग्धमुखी हसित्वा पराङ्मुखी तिष्ठति ॥] यदि सा पत्या भणिता। इति किम् (किमिति)। आत्मनस्तव तिलकं विरचयामि, ततः सा मुग्धमुखी किमिति हसित्वा पराङ्मुखी भवति। इदमुत्तरम्। पतिस्तस्यास्तिलककरणव्याजेन मुखं चुचुम्बिषति। सा च "अहमिदानीमृतुमत्यस्मि, पश्य रुधिराक्तं मम वासः" इति पराङ्मुखीभूय दर्शनम् ॥ ६१५ ॥

616) [हृदये रोषोद्गीर्णं पादप्रहारं शिरसि प्रार्थयमानः। तथैवेति प्रियो मनस्विन्या स्थूलाश्रुकं रुदितम् ॥] हृदये रोषोद्गीर्णं रोषादुत्थापितं पादप्रहारं भर्ता शिरसि प्रार्थयमानः, तथैव, यथा मम मनसि शङ्काभूत् तथैव, नान्यथेति स्थूलाश्रु यथा स्यादेवं रुदितम्। अयं भावः। अस्य
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617) तं दट्ठूण जुवाणं परियणमज्झम्मि पोढमहिलाए।
उप्फुल्लदलं कमलं करेण मउलाइयं कीस ॥ ७॥

618) हंतूण वरगइंदं वाहो एक्केण नवरि वाणेण।
धुवइ सरं पियइ जलं तं जाणह केण कज्जेण ॥ ८॥

619) कुंकुमकयंगरायं पडिहत्थपओहरी कुरंगच्छी।
सयणम्मि नावगूहइ रमणं भण केण कज्जेण ॥ ९॥



हृदयेऽन्या निवसति, तस्याः पादप्रहारमसौ सहिष्यते नो वेति, यावदुत्थापयति प्रहर्तुं पादं तावच्छिरसि प्रत्यैच्छत्। ततस्तथेति नान्यथा मम शङ्का। इतः परं किं करोमीति स्थूलाश्रुभी रुरोद। यतः, रुदितमुचितमत्र योषितां विग्रहेषु ॥ ६१६ ॥

617) [तं दृष्ट्वा युवानं परिजनमध्ये प्रौढमहिलया। उत्फुल्लदलं कमलं करेण मुकुलीकृतं कस्मात् ॥] प्रौढयुवत्या परिजनमध्ये तं लोकोत्तरं युवानं दृष्ट्वा, उत्फुल्लदलं कमलं करेण मुकुलीकृतं कुतः कारणात्। भावोऽयम्। परिजनमध्यस्थितं पूर्वमेव याचितसुरतं वल्लभमवलोक्य कथं प्रत्युत्तरयामीति करेण कलितं लीलानलिनं मुकुलयामास। सूर्यास्तमनेऽमूनि मुकुलीभविष्यन्ति, ततः परं त्वया समागन्तव्यम् इति कमलमुकुलने हेतुः ॥ ६१७ ॥

618) [हत्वा वरगजेन्द्रं व्याध एकेन केवलं बाणेन। धावति शरं पिवति जलं तज्जानीत केन कार्येण ॥] व्याध एकेनैव बाणेन वरगजेन्द्रं हत्वा शरं धावति, जलं[1] च पिवति, तज्जानीत केन कार्येण। अयं भावः। एकेनैव बाणेन वरगजेन्द्रहनने मम शक्तिरस्ति। मा जानातु कोऽपि विषाक्तेन शरेणामुं मत्तहस्तिनं जघानेति। शरप्रक्षालनपिवनं (? शरप्रक्षालनजलपानं) प्रत्ययाय[2], विषाक्तशरजले पीते ममैत्रापि मृत्युर्भवतीति ॥६१८॥

619) [कुङ्कुमकृताङ्गरागं परिपूर्णपयोधरा कुरङ्गाक्षी। शयने नावगूहति रमणं भण केन कार्येण ॥] कुङ्कुमकृताङ्गरागं रमणं शयने नावगूहति कुंभिकुंभपयोधरा कुरङ्गाक्षी, तद्भण केन कार्येण। कुंकुमरागोऽप्यङ्गस्पर्शसुखान्तराय आवयोर्मा भूदिति ॥ ६१९ ॥

1 I तज्जलम्, 2 I शरप्रक्षालनमपि जनप्रत्ययाय

620) सालत्तयं पयं ऊरुएसु तह कज्जलं च चलणेसु ।
पट्टीइ तिलयमालं वहंत कह से रयं पत्तो ॥ १० ॥

621) अहिणवपेम्मसमागमजोव्वणरिद्धीवसंतमासम्मि ।
पवसंतस्स वि पइणो भण कीस पलोइयं सीसं ॥ ११ ॥

622) जइ देवरेण भणिया खग्गं घेत्तूण राउले वच्च ।
ता कीस मुद्धडमुही हसिऊण पलोअए सेज्जं ॥ १२ ॥

623) जइ सासुयाइ भणिया पियवसहिं पुत्ति दीवयं देहि ।
ता कीस मुद्धडमुही हसिऊण पलोयए हिययं ॥ १३ ॥

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620) [सालक्तकं पदमूर्वोस्तथा कज्जलं च चरणयोः । पृष्ठे तिलकमालां वहन् कथं तस्या रतं प्राप्तः ॥] सालक्तकं पदं चरणविक्षेपमूर्वोर्वहन्, तथा कज्जलं च चरणयोः, पृष्ठयां तिलकमालां वहंस्तस्या रतं सुरतं कथं प्राप्तोऽसि । एतेन तस्याः सर्वबन्धवेत्तृत्वं व्यज्यते ॥ ६२० ॥

621) [अभिनवप्रेमसमागमयौवनर्द्धिवसन्तमासे । प्रवसतोऽपि पत्युर्भण कस्मात् प्रलोकितं शीर्षम् ॥] अभिनवप्रेमसमागमे यौवनऋद्धौ वसन्तमासे, एषु सत्सु प्रवसतः प्रियस्य तया प्रलोकितं शिर इति कुतो भण । उच्यते । अभिनवप्रेमसमागमो द्वयोरपि यौवनर्द्धिवसन्तमासे सति कथमसौ वृषभो न, यदेवंविधां मां परित्यज्य याति देशान्तरमिति शृंगे अस्य शिरसि स्तो नो वा, इति शिरोऽवलोकनम् ॥ ६२१ ॥

622) [यदि देवरेण भणिता, खड्गं गृहीत्वा राजकुले व्रज । तत् कस्मान्मुग्धमुखी हसित्वा प्रलोकयति शय्याम् ॥] यदि देवरेण "खड्गं गृहीत्वा राजकुले व्रज हे प्रजावति" इति भणिता, ततः किमिति सा मुग्धमुखी हसित्वा शय्यामालुलोके । इदमुत्तरमत्र । कौचिद् राजपुत्रौ विद्येते । तयोः कनिष्ठेन, प्रजावती "राजकुले राजसेवार्थं मम भ्रातुःस्थाने व्रज" इत्युक्ता सती, अद्यामुना देवरेण विपरीतरतं मम शय्याप्रच्छादनपटस्थितचरणकुङ्कुमलाञ्छनेन ज्ञात्वा मद्भ्रातुः कार्यं त्वया कृतम् इत्यज्ञासीत् (?) । (मद्भ्रातुः कार्यं त्वया क्रियतामित्याज्ञापितम् ।) ॥ ६२२ ॥

623) [यदि श्वश्र्वा भणिता प्रियवसतौ पुत्रि दीपकं देहि । तत् कस्मान्मुग्धमुखी हसित्वा प्रलोकयति हृदयम् ॥] यदि "हे पुत्रि प्रियवसतौ

624) जइ सा सहीहि भणिया तुज्झ पई सुन्नदेउलसमाणो।
ता कीस मुद्धडमुही अहिययरं गव्वमुव्वहइ ॥ १४ ॥

६५. ससयवज्जा [शशकपद्धतिः]

625) दुरुदुल्लंतो रच्छामुहेसु वरमहिलियाण हत्थेसु।
खंधारहारिससओ व्व पुत्ति दइओ न छुट्टिहिइ ॥ १ ॥

626) तिलतुसमेत्तेण वि विप्पिएण तह होइ गरुयसंतावो।
सुहय विवज्जइ ससओ चम्मच्छेएण वि वराओ ॥ २ ॥

दीपकं देहि '' इति श्वश्र्वा भणिता, ततः किमिति सा मुग्धमुखी हसित्वा प्रलोकयति हृदयम् । इयं श्वश्रूर्मम हृदये दीपकं दापयति । प्रियस्य वासस्तावन्मम हृदये । तस्मिंश्च दीपकः कथं दीयत इति हृदयावलोकनम् ॥ ६२३ ॥

624) [यदि सा सखीभिर्भणिता तव पतिः शून्यदेवकुलसमानः। तत् कस्मान्मुग्धमुखी अधिकतरं गर्वमुद्वहति ॥] यदि " तव पतिः शून्यदेवकुलतुल्यः" इति सखीभिर्भणिता, ततः किमिति सा मुग्धमुखी अधिकतरं गर्वमुद्वहति । इदमत्र बीजम् । आभिर्मम भर्ता रन्तुं याचितः । ततस्ताः सुभगाः अहं नपुंसकोऽस्मीत्युत्तरयामास । ततो धन्याहं यस्या भर्तान्या न कामयत इति गर्वमुवाह ॥ ६२४ ॥

625) [परिभ्रमन् रथ्यामुखेषु वरमहिलानां हस्तेषु । स्कन्धावारहारिशशक इव पुत्रि दयितो न मोक्ष्यते ॥] रथ्यामुखेषु वरमहिलियाण हत्थेसु वरस्त्रीणां हस्तेषु परिभ्रमन् हे पुत्रि दयितो न छुट्टिहिइ । किंविशिष्टः । खंधारहारिससओ व्व स्कन्धावारमध्यगतशशक इव । यथा कटकमध्य आगतः शशकः क्वापि न छुट्टति, तथा वरवनितादृष्टिगोचरीभूतस्तव भर्तापीति ॥ ६२५ ॥

626) [तिलतुषमात्रेणापि विप्रियेण तथा भवति गुरुसंतापः । सुभग विपद्यते शशकश्चर्मच्छेदेनापि वराकः ॥] तिलतुषमात्रेणापि विप्रियेण तथा भवति संतापः । हे सुभग शशकश्चर्मच्छेदेनापि विपद्यते । विप्रियेणापि विनाशकत्वात् ॥ ६२६ ॥

627) इह इंदधणू इह मेहगज्जियं इह सिहीण उल्लावो।
पहिओ हारी ससओ व्व पाउसे कह न भालेइ[1] ॥ ३ ॥
628) जा इच्छा का वि मणोपियस्स तग्गय मणम्मि पुच्छामो[2]।
ससय वहिल्लो सि तुमं जीविज्जइ अन्नहा कत्तो ॥ ४ ॥
629) अलिएण व सच्चेण व गेण्हसि नामं पि दड्ढगमणस्स।
सुहय विवज्जइ ससओ चम्मच्छेएण वि वराओ ॥ ५ ॥

६६. वसंतवज्जा [वसन्तपद्धतिः]

630) वणयतुरयाहिरूढो अलिउलझंकारतूरणिग्घोसो।
पत्तो वसंतराओ परहुयवरघुट्ठजयसद्दो ॥ १ ॥

627) [इहेन्द्रधनुरिह मेघगर्जितमिह शिखिनामुल्लापः । पथिको हारी शशक इव प्रावृषि कथं न पश्यति ॥] अत्रेन्द्रधनुरत्र मेघगर्जितम् अत्र शिखिनामुल्लापः । पथिको हारी शशक इव प्रावृट्काले कथं नु पश्यति । प्रावृट्काले शशकपथिकौ दुःखिनौ भवतः ॥ ६२७ ॥

628) [येच्छा कापि मनःप्रियस्य तद्गतं मनसि पृच्छामः । शशक शीघ्रोऽसि त्वं जीव्यतेऽन्यथा कुतः ॥] येच्छा कापि मनःप्रियस्य तद्गतं मनसि पृच्छामः । हे शशक त्वरितोऽसि त्वं, जीव्यतेऽन्यथा कुतः ॥६२८॥

629) [अलीकेन वा सत्येन वा गृह्णासि नामापि दग्धगमनस्य । सुभग विपद्यते शशकश्चर्मच्छेदेनापि वराकः ॥] अलीकेन वा सत्येन वा गृह्णासि नामापि दग्धगमनस्य । हे सुभग शशकश्चर्मच्छेदेनापि विपद्यते वराकः । प्रेमारूढं वचनेनैव कमलनालवत् त्रुट्यति, अतिकोमलत्वात् ॥ ६२९ ॥

630) [वनकतुरगाधिरूढोऽलिकुलझङ्कारतूर्यनिर्घोषः । प्राप्तो वसन्तराजः परभृतवरघुष्टजयशब्दः ॥] वसन्तराजः प्राप्तः । राजत्वमेव विशेषणैर्विशिनष्टि । वनतुरगाधिरूढः । अन्योऽपि यो राजा भवति स तुरगाधिरूढो भवति । अलिकुलझङ्कारतूर्यनिर्घोषः । परभृतवरघुष्टजयशब्दः परभृतेन वरो घुष्टो जयशब्दो यस्य सः । अन्योऽपि यो राजा भवति स बन्दिभिः शब्दितजयशब्दो भवति ॥ ६३० ॥

1 G, I कह णु भालेइ 2 G, I पेच्छामो

631) परिधूसरा वि सहयारमंजरी वहउ मंजरीणामं ।
नीसेसपसूणपरम्मुहं कयं जीइ भमरउलं ॥ २ ॥

632) उब्भिज्जइ सहयारो वियसइ कुंदो य वियसइ असोओ ।
सिसिरपरिणामसुहियं[1] उम्मीलं[2] पंकयं सहसा ॥ ३ ॥

633) रुंदारविंदमंदिरमयरंदाणंदियालिरिंछोली ।
रणझणइ कसणमणिमेहल व्व महुमासलच्छीए ॥ ४ ॥

634) संधुक्किज्जइ हियए परिमलआणंदियालिमालाहिं ।
उल्लाहि वि दिसिमणिमंजरीहि लोयस्स मयणग्गी ॥ ५ ॥

631) [परिधूसरापि सहकारमञ्जरी वहतु मञ्जरीनाम । निःशेषप्रसूनपराङ्मुखं कृतं यया भ्रमरकुलम् ॥] सहकारमंजरी आम्रमंजरी परिधूसरापि मंजरीनाम वहतु, यया भ्रमरकुलं षट्पदवृन्दं निःशेषप्रसूनपराङ्मुखं कृतम् । यावत् सहकारमंजरी संजाता तावत् सकलमपि पुष्पजातं परित्यज्य तस्यामेव पतति (भ्रमरकुलम्) ॥ ६३१ ॥

632) [उद्भिद्यते सहकारो विकसति कुन्दश्च विकसत्यशोकः । शिशिरपरिणामसुखितम् उन्मीलितं पङ्कजं सहसा ॥] उद्भवति[3] सहकारो विकसति कुन्दो विकसति चाशोकः, शिशिरपरिणामसुखितमुन्मीलितं पङ्कजं सहसा । अन्योऽपि यः शिशिरमतिक्रामति स विकसति ॥६३२॥

633) [विशालारविन्दमन्दिरमकरन्दानन्दितालिपङ्क्तिः । रणझणति कृष्णमणिमेखलेव मधुमासलक्ष्म्याः ॥] विस्तीर्णकमलमन्दिरमकरन्दानन्दिता भ्रमरपक्तिः रणझणति । उत्प्रेक्षते । मधुमासलक्ष्म्याः कृष्णमणिमेखलेव ॥ ६३३ ॥

634) [संधुक्ष्यते हृदये परिमलानन्दितालिमालाभिः । आर्द्राभिरपि दिङ्मणिमञ्जरीभिर्लोकस्य मदनाग्निः ॥] लोकस्य हृदये मदनाग्निः संधुक्ष्यते । काभिः । परिमलानन्दितालिमालाभिः । दिङ्मणिमंजरीभिरार्द्राभिः ॥ ६३४ ॥

1 G °रहियं, 2 G उम्मिल्लं, 3 G, I उद्गच्छति

635) गहिऊण चूयमंजरि कीरो परिभमइ पत्तलाहत्थो ।
ओसरसु सिसिरणरवर लद्धा पुहवी वसंतेण ॥ ६ ॥

636) किं करइ तुरियतुरियं अलिउलघणवम्मलो य सहयारो ।
पहियाण विणासासंकिय[1] व्व लच्छी वसंतस्स ॥ ७ ॥

637) लंकालयाण पुत्तय वसंतमासम्मि लद्धपसराणं ।
आवीयलोहियाणं बीहेइ जणो पलासाणं ॥ ८ ॥

635) [गृहीत्वा चूतमञ्जरीं कीरः परिभ्रमति प्रतीहारः । अपसर शिशिरनरवर लब्धा पृथिवी वसन्तेन ॥] कीरः शुकश्चूतमञ्जरीं गृहीत्वा, अत एव पत्तलाहत्थो प्रतीहाररूपी परिभ्रमतीव । किमर्थम् । हे शिशिरनरपतेऽपसर वसन्तेन लब्धा पृथ्वी । अधुना तवानवसरः । वसन्तो गलगर्जितं[2] करिष्यतीति ॥ ६३५ ॥

636) [किं करोति त्वरितत्वरितमलिकुलघनशब्दश्च सहकारः । पथिकानां विनाशाशङ्कितेव लक्ष्मीर्वसन्तस्य ॥] किं त्वरितत्वरितम् अलिकुलघनशब्दः सहकारः करोति । पथिकानां जीवविनाशाशङ्कितेव लक्ष्मीर्वसन्तस्य ॥ ६३६ ॥

637) [लङ्कालयेभ्यः पुत्रक वसन्तमासे (वसान्त्रमासे) लब्धप्रसरेभ्यः । आपीतलोहितेभ्यो बिभेति जनः पलाशेभ्यः ॥] हे पुत्रक, जनः पलाशेभ्यः पलाशकुसुमेभ्यो बिभेति । केभ्य इव । पलाशानां, पलमश्नन्तीति पलाशा राक्षसास्तेभ्यः (इव) । किंविशिष्टेभ्य उभयेभ्यः । लंकालयाणं — लङ्कायां शाखायाम् आलयो येषां तेभ्यः । पक्षे, लङ्कायां रावणपुर्यामालयो येषां ते तथा (तेभ्यः) । "नगरीशाखयोर्लङ्का" इति विश्वप्रकाशः । पुनः किंविशिष्टेभ्यः । वसन्तमासे लब्धप्रसरेभ्यः । पक्षे, वसान्त्रमासे लब्धप्रसरेभ्यः । राक्षसा हि वसान्त्रमांसानि जग्ध्वा पुष्टा भवन्ति । पुनरपि किंविशिष्टेभ्यः । आपीतलोहितेभ्यः । आ समन्तात् पीतानि लोहितानि यैः, तेभ्यः । पक्षे, आ समन्ततोभावेन पीतम् आस्वादितं रुधिरं यैस्ते, तेभ्य इति । वसन्ते हि पलाशानि पलाशकुसुमानि दृष्ट्वा पलाशेभ्यः (राक्षसेभ्यः) इव पलाशेभ्यः (पलाशकुसुमेभ्यः) बिभ्यतीति ॥ ६३७ ॥

1 G, I जियविणासासंकिय व्व 2 G omits गल

638) एक्को च्चिय दुव्विसहो विरहो मारेइ गयवई भीमो।
किं पुण गहियसिलीमुहसमाहवो फग्गुणो पत्तो ॥ ९ ॥

639) होसइ किल साहारो साहारे अंगणम्मि वड्ढंते[1] ॥
पत्ते वसंतमासे वसंतमासाइ सोसेइ ॥ १० ॥

640) किंकरि करि म अजुत्तं जणेण जं बालओ त्ति भणिओ सि।
धवलत्तं देंतो कंटयाण साहाण मलिणत्तं ॥ ११ ॥

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638) [एक एव दुर्विषहो विरहो (विरथो) मारयति गतपतिकाः (गजपतीन्) भीमः । किं पुनर्गृहीतशिलीमुखसमाधवः फाल्गुनः प्राप्तः ॥] एक एव विरहो वियोगस्तावन्मारयति गतपतीर्गतपतिकाःस्त्रीः । किंविशिष्टः । दुर्विषहः, पुनर्भीमो रौद्रः । किं पुनः फाल्गुनमासः प्राप्तः । किंविशिष्टः । गहियसिलीमुहसमाहवो गृहीताः शिलीमुखा भ्रमरा येन स गृहीतशिलीमुखः । माधवेन चैत्रेण सह वर्तत इति समाधवः । गृहीतशिलीमुखश्चासौ समाधवश्च गृहीतशिलीमुखसमाधवः । फाल्गुनः प्राप्तः । विरहस्तावन्मारयति प्रोषितपतिकाः । तत्रापि चेत् स मधुकरसहितः सचैत्रमासः फाल्गुनमासः । तस्मिन्नत्युद्दीपनत्वाद्विरहस्य । अथ च एक एव विरथो रथरहितो दुःसहो भीमो वृकोदरस्तावन्मारयति गजपतीन् हस्तिराजान् । किं पुनः फाल्गुनोऽर्जुनः प्राप्तो न मारयति । किंविशिष्टः । गहियसिलीमुहसमाहवो । गृहीताः शिलीमुखा बाणा येन । तथा सह माधवेन वर्तत इति समाधवः । गृहीतशिलीमुखश्चासौ समाधवश्च स तथा । भीमो वृकोदरो गजपतीन् मारयत्येकः । तत्रापि धृतकाण्डकोदण्डो भगवत्सारथिरर्जुनश्चेत् प्राप्तो भवेदिति श्लेषः ॥६३८॥

639) [भविष्यति किल साधारः सहकारेऽङ्गणे वर्धमाने । प्राप्ते वसन्तमासे वसान्त्रमांसानि शोषयति ॥] काचिद्विरहिणी आम्रवृक्षमुप्त्वा पश्चात्तस्मिन्वर्धमाने प्रलपति । किलेति संभावनायाम् । सहकारेऽङ्गणविषये वर्धमाने सति किल कोऽपि साधारः सहधारोऽयं[2] भविष्यति । वसन्तमासे प्राप्तेऽसौ सहकारो वसान्त्रमांसानि शोषयति मम ॥ ६३९ ॥

640) [किंकरि कुरु मायुक्तं जनेन यद्बालक इति भणितोऽसि । धवलत्वं ददानः कण्टकानां शाखानां मलिनत्वम् ॥] किंकरि मा कार्षीर-

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1 G, I वड्ढंते, 2 G, I सहाधारत्वं

641) मा रज्ज[1] सुहंजणए सोहंजणए य दिट्ठमत्तम्मि ।
भज्जिहिसिय साहसिया सा हसिया सव्वलोएण ॥ १२ ॥

६७. गिम्हवज्जा [ग्रीष्मपद्धतिः]

642) अवरेण तवइ सूरो सूरेण य ताविया तवइ रेणू ।
सूरेणपरेण पुणो दोहिं पि हु ताविया पुहवी ॥ १ ॥

643) गिम्हे दवग्गिमसिमइलियाइ दीसंति विंझसिहराइं ।
आससु पउत्थवइए न हुंति नवपाउसब्भाइं ॥ २ ॥

युक्तम् । जनेन त्वं यद् बालक इति भणितोऽसि । किं कुर्वंस्त्वम् । कण्टकानां धवलत्वं ददानः पत्राणां च मलिनत्वम् ॥ ६४० ॥

641) [मा रज्य शुभंजनके शोभाञ्जनके च दृष्टमात्रे । भङ्क्ष्यस इति साहसिका सा हसिता सर्वलोकेन ॥] मा रज्य शुभंजनके शोभाञ्जनके[2] च दृष्टमात्रे । अस्मिन् दृष्टेऽपि त्वं भंक्ष्यस इति सा साहसिका सर्वलोकेन हसिता ॥ ६४१ ॥

642) [अपरेण तपति सूर्यः सूर्येण च तापिता तपति रेणुः । सूर्येणापरेण पुनर्द्वाभ्यामपि खलु तापिता पृथिवी ॥] अपरेण उत्तरायणेन[3] सूर्यस्तपति । सूर्येण तापिता रेणुस्तपति । सूर्येण अपरेण ग्रीष्मेण च द्वाभ्यामपि तापिता पृथ्वी तपति ॥ ६४२ ॥

643) [ग्रीष्मे दवाग्निमषीमलिनीकृतानि दृश्यन्ते विन्ध्यशिखराणि । आश्वसिहि प्रोषितपतिके न भवन्ति नवप्रावृडभ्राणि ॥] हे प्रोषितपतिके आश्वसिहि । न भवन्ति नवप्रावृडभ्राणि प्रावृट्कालीनमेघाः । तर्हि किमेतदित्याह । ग्रीष्मे दवाग्निमषीमलिनीकृतानि दृश्यन्ते विन्ध्यशिखरिशिखराणि । काचित्प्रोषितपतिका ग्रीष्मोद्भववह्निदग्धविन्ध्यशिखराणि दृष्ट्वा प्रावृट्कालो मम कालरूपी अयं समाजग्मिवानिति श्वासधौताधरा सख्या " न भवन्ति घनाघना एते " इत्यूचे ॥ ६४३ ॥

1 G, I Laber रच्च 2 G, I सौभाग्यजनके
3 G, I omit उत्तरायणेन

644) डहिऊण निरवसेसं ससावयं सुक्खरुक्खमारूढो।
किं सेसं ति दवग्गी पुणो वि रण्णं पलोएइ ॥ ३ ॥
645) मूलाहिंतो साहाण निग्गमो होइ सयलरुक्खाणं।
साहाहि मूलबंधो जेहि कओ ते तरू धन्ना ॥ ४ ॥

६८. पाउसवज्जा [प्रावृट्पद्धतिः]

646) भग्गो गिम्हप्पसरो[1] मेहा गज्जंति लद्धसंमाणा।
मोरेहि वि उग्घुट्ठं पाउसराया चिरं जयउ ॥ १ ॥
647) कक्खायपिंगलच्छो कसणंगो चडुलविज्जुजीहालो।
पहियघरिणीइ दिट्ठो मेहो उक्कापिसाओ व्व ॥ २ ॥

644) [दग्ध्वा निरवशेषं सश्वापदं शुष्कवृक्षमारूढः। किं शेषमिति दवाग्निः पुनरप्यरण्यं प्रलोकयति ॥] दवाग्निः पुनरप्यरण्यं प्रलोकयतीव। कथमिति। किं शेषमिति। किंविशिष्टः। शुष्कवृक्षमारूढः। किं कृत्वा। सश्वापदं सजीवं वनं निरवशेषं दग्ध्वा। मया तावदशेषजीवसहितं वनं भस्मीकृतम्। इदानीं शेषं किमिति वर्तत इत्युच्चैः शुष्कं तरुमारूढ इति प्रतीयते स्म वनवह्निरिति ॥ ६४४ ॥

645) [मूलेभ्यः शाखानां निर्गमो भवति सकलवृक्षाणाम्। शाखाभिर्मूलबन्धो यैः कृतस्ते तरवो धन्याः ॥] सकलतरूणां मूलात् (? मूलेभ्यः) शाखानिर्गमो भवति। शाखाभिरेव मूलबन्धो यैः कृतस्ते तरवो धन्याः। अग्नय इत्यर्थः (?) ॥ ६४५ ॥

646) [भग्नो ग्रीष्मप्रसरो मेघा गर्जन्ति लब्धसंमानाः। मयूरैरप्युद्घुष्टं प्रावृड्राजश्चिरं जयतु ॥] भग्नो ग्रीष्मप्रसरो मेघा गर्जन्ति लब्धसंमानाः। मयूरैरप्युद्घुष्टं चुकूजे एवं, प्रावृड्राजश्चिरं जयतु ॥ ६४६ ॥

647) [कषायपिङ्गलाक्षः कृष्णाङ्गश्चटुलविद्युज्जिह्वः। पथिकगृहिण्या दृष्टो मेघ उल्कापिशाच इव ॥] पथिकगृहिण्या मेघ उल्कयोपलक्षितः पिशाच इव दृष्टो ददृशे। किंविशिष्टो मेघः। कषायपिङ्गलाक्षः, कृष्णाङ्गः। चटुलविद्युदेव जिह्वा विद्यते यस्य सः ॥ एवंविधो मेघः। पिशाचपक्षे, चटुला विद्युदिव जिह्वा यस्येति ॥ ६४७ ॥

1 I गिंभप्पसरो

648) गज्जंति घणा भग्गा य पंथया पसरियाउ सरियाओ ।
अज्ज वि उज्जुयसीले पियस्स पंथं पलोएसि ॥ ३ ॥

649) अणुझिज्जिरीउ आलोइऊण पहियस्स पहियजायाओ ।
धारामोक्खणिहेणं मेहाण गलंति अंसूणि ॥ ४ ॥

650) उच्चं उच्चावियकंधरेण भणियं व पाउसे सिहिणा ।
के के इमे पउत्था मोत्तूण घरेसु घरिणीओ ॥ ५ ॥

651) जा नीलजलहरोदार[1]गज्जिए मरइ नेय तुह जाया ।
ता पहिय तुरियतुरियं वह वह उल्लवइ कलकंठी ॥ ६ ॥

648) [गर्जन्ति घना भग्नाश्च पन्थानः प्रसृताः सरितः । अद्यापि ऋजुशीले प्रियस्य पन्थानं प्रलोकयसि ॥] काचिन्मुग्धविरहिणी निरन्तरं वर्षति वारिदे, सरित्सूभयकूलंकषासु सतीषु, आत्मीयप्राणेश्वरस्यागमनं वाञ्छन्ती कयाचित् सख्यैवमुच्यते । अद्यापि ऋजुशीले प्रियस्य पन्थानमवलोकयसि, यतो गर्जन्ति घनाः पन्थानश्च भग्नाः, सरितो दूरं प्रसृताः[2]॥ ६४८॥

649) [अनुक्षयणशीला आलोक्य पथिकस्य पथिकजायाः । धारामोक्षनिभेन मेघानां गलन्त्यश्रूणि ॥] मेघानां गलन्त्यश्रूणि । केन कृत्वा । धाराभोक्षनिभेन धारामोक्षणव्याजेन । किं कृत्वा । अवलोक्य । काः । पथिकजायाः प्रोषितभर्तृकाः । किंविशिष्टा दृष्ट्वा । अणुझिज्जिरीओ अनुक्षीण(? अनुक्षयण)शीलाः । यथा यथा वयं धारा मुञ्चामस्तथा तथामू रोदनधारा मुञ्चन्ति । अस्माननुकुर्वन्ति चक्षुर्भ्याम् अमूर्वराक्यः किल । दयया जलधाराच्छलेन घनाघना अपि घनं रुरुदुः ॥ ६४९ ॥

650) [उच्चैरुच्चीकृतकन्धरेण भणितमिव प्रावृट्काले शिखिना । के क इमे प्रोषिता मुक्त्वा गृहेषु गृहिणीः ॥] इमे के के गृहिणीर्गृह एव परित्यज्य प्रोषिता इति शिखिना मयूरेण भणितमिव । किंविशिष्टेन । उच्चमत्यर्थमूर्ध्वीकृतकन्धरेण ॥ ६५० ॥

651) [यावन्नीलजलधरोदारगर्जिते म्रियते नैव तव जाया । तावत्पथिक त्वरितत्वरितं वह वहेत्युल्लपति कलकण्ठी ॥] हे पथिक,

1 I °जलहरोराल° 2 G, I पूरप्रसृताः

652) अमुणियपयसंचारा दीसंति भयंकरा भुयंग व्व ।
विसविसमा दुलंघा मेहा महिमंडले लग्गा ॥ ७ ॥

६९. सरयवज्जा [शरत्पद्धतिः]

653) सुसइ व पंकं न वहंति निज्झरा वरहिणो न नच्चंति ।
तणुआयंति नईओ अत्थमिए पाउसणरिंदे ॥ १ ॥

654) उयह[1] तरुकोडराओ गच्छंती पूसयाण[2] रिंछोली ।
सरए जरिओ व्व दुमो पित्तं व सलोहियं वमइ ॥ २ ॥

यावत्तव जाया न म्रियते । क सति । नीलजलधरोदारगर्जिते सति । तावत् त्वरितत्वरितं वह वहेत्युल्लपति कलकण्ठी ॥ ६५१ ॥

652) [अज्ञातपदसंचारा दृश्यन्ते भयंकरा भुजङ्गा इव । विषविषमा दुर्लङ्घ्या मेघा महीमण्डले लग्नाः ॥] अज्ञातपदसंचारा दृश्यन्ते मेघा भुजंगा इव भयंकराः । न ज्ञातः पदानां संचारो येषु । अहिपक्षे, (न ज्ञातः पदानां संचारो) येषां ते । किंविशिष्टाः । महीमण्डले लग्ना जलप्राग्भार-भरितत्वात् पृथ्वीस्पृशः ॥ ६५२ ॥

653) [शुष्यतीव पङ्को, न वहन्ति निर्झरा, बर्हिणो न नृत्यन्ति । तनूभवन्ति नद्योऽस्तमिते प्रावृट्कालनरेन्द्रे ॥] प्रावृड्नरेन्द्रेऽस्तामित एवं जातम् । कीदृगित्याह । शुष्यतीव पङ्कम् । निर्झरा न वहन्ति । बर्हिणो न नृत्यन्ति । नद्यश्च तनुकायन्ते । यथा कस्मिंश्चित् प्रधानपुरुषे विनष्टे शोक-तनुतनुकृशादयो (? शोकात्तनुकृशत्वादयो) भवन्ति तत्परिवारस्य ॥ ६५३ ॥

654) [पश्यत तरुकोटराद्गच्छन्ती शुकानां पङ्क्तिः । शरदि ज्वरित इव द्रुमः पित्तमिव सलोहितं वमति ॥] पश्यत तरुकोटरान्निर्गच्छन्ती शुकानां पङ्क्तिः । उत्प्रेक्षते । शरदि ज्वरितो द्रुमः पित्तं सलोहितं वमति । शुकशरीरहरितत्वेन चंच्वाश्च लौहित्येन सलोहितं पित्तमिवोत्प्रेक्षते (? सलोहितं पित्तमुत्प्रेक्ष्यते) ॥ ६५४ ॥

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1 C, I उवह,   2 I पूसुयाण

७०. हेमंतवज्जा [हेमन्तपद्धतिः]

655) जाणिज्जइ न उ पियमप्पियं पि लोयाण तम्मि हेमंते।
सुयणसमागम वग्गी निच्चं निच्चं सुहावेइ ॥ १ ॥

७१. सिसिरवज्जा [शिशिरपद्धतिः]

656) डज्झंतु सिसिरदियहा पियमप्पियं जणो वहइ।
दहवयणस्स व हियए सीयायवणक्खओ जाओ ॥ १ ॥
657) अवधूयअलक्खणधूसराउ दीसंति फरुसलुक्खाओ।
उय सिसिरवायलइया[1] अलक्खणा दीणपुरिस व्व ॥ २ ॥
658) चोराण कामुयाण य पामरपहियाण कुक्कुडो रडइ।
रे पलह रमह वाहयह[2] वहह तणुइज्जए रयणी ॥ ३ ॥

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655) [ज्ञायते न तु प्रियमप्रियमपि लोकानां तस्मिन्हेमन्ते। सुजनसमागम इवाग्निर्नित्यं नित्यं सुखयति ।।] ज्ञायते न प्रियमप्रियं तस्मिन् हेमन्ते लोकानाम्। सुजनसमागम इवाग्निर्नित्यं नित्यमधिकं सुखयति ॥६५५॥

656) [दह्यन्तां शिशिरदिवसाः प्रियमप्रियं जनो वहति। दशवदनस्येव हृदये सीतातपनक्षयो जातः ।।] शिशिरदिवसा दह्यन्ताम्। प्रियमप्रियं जनो वहति। दशवदनस्येव हृदये सीतातपनक्षयो जातः ॥६५६॥

657) [अवधूतालक्षणधूसरा दृश्यन्ते परुषरूक्षाः। पश्य शिशिरवातगृहीता अलक्षणा दीनपुरुषा इव ।।] शिशिरवातगृहीता दीनपुरुषस्येव अलक्षणानीव। उय पश्य। किंविशिष्टाः। अवधूतलक्षणधूसरा दृश्यन्ते परुषाः स्निग्धाः ।। ६५७ ।।

658) [चौराणां कामुकानां पामरपथिकानां च कुक्कुटो रटति। रे पलायध्वं, रमध्वं, वाहयत, वहत, तनूभवति रजनी ।।] कुक्कुटो रटत्येवम्। केषामित्याह। चौराणां, कामुकानां, पामराणां,[3] पथिकानां च। रे चौराः पलायध्वं, तनूभवति रजनी। रमध्वं कामुकाः। वाहयत क्षेत्राणि

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1 I G सिसिरवाउलइया 2 I वाहह 3 G, I add कर्पुकाणां after पामराणाम्

७२. जरावज्जा [जरापद्धतिः]

659) ता धणरिद्धी ता सुंदरत्तणं ता वियड्ढिमा लोए।
जा तरुणीयणकडुयत्तणाइ न हु हुंति पलियाइं ॥ १ ॥

660) न तहा लोयम्मि कडक्खियम्मि न हु जंपियं तह च्चेय।
जह जह[1] तरुणीयणलोयणेसु सीसे पडंताणं ॥ २ ॥

661) रमियं जहिच्छियाए धूलीधवलम्मि गाममज्झम्मि।
डिंभत्तणस्स दियहा य णं कया जरयदियह व्व ॥ ३ ॥

662) संकुइयकंपिरंगो ससंकिरो दिन्नसयलपयमग्गो।
पलियाण लज्जमाणो न गणेइ अइत्तए दिन्नं ॥ ४ ॥

पामराः। हे पथिका वहत मार्गम्। तनुकायते रजनीति पदं पदं प्रति योज्यम् ॥ ६५८ ॥

659) [तावद्धनऋद्धिस्तावत्सुन्दरत्वं तावद्विदग्धता लोके। यावत्तरुणीजनकटुकत्वानि न खलु भवन्ति पलितानि ॥] ॥ ६५९ ॥

660) [न तथा लोके कटाक्षिते न खलु जल्पितं तथैव। यथा यथा तरुणीजनलोचनेषु शीर्षे पतत्सु ॥] न तथा लोके कटाक्षितेन न खलु जल्पितं तथा, यथा तरुणीजनलोचनेषु शीर्षे पतताम् ॥ ६६० ॥

661) [रमितं यथेप्सितं धूलीधवले ग्राममध्ये। डिम्भत्वस्य दिवसाश्च ननु कृता जरादिवसा इव ॥] डिम्भत्वस्य दिवसा ननु कृता जरदिवसैः[2] (? जरादिवसा इव)। धूलिधवले ग्राममध्ये यथेप्सितं रमितं क्रीडितम् ॥ ६६१ ॥

662) [संकुचितकम्पनशीलाङ्गः शङ्कनशीलो दत्तसकलपदमार्गः। पलितेभ्यो लज्जमानो न गणयति अतीते दत्तम् ॥] संकुचितकम्पनशीलाङ्गः, शङ्कनशीलो[3], दत्तसकलपदमार्गः पलितेभ्यो लज्जमानो न गणयति। अयि इति आमन्त्रणे। दत्तमिति न गणयति ॥ ६६२ ॥

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1 G omits जह 2 I जरदिवसैः 3 I सशङ्कनशीलः

663) वम्महभक्खणदिव्वोसहीइ अंगं च कुणइ जरराओ।
पेच्छह निट्ठुरहियओ एण्हि सेवेइ तं कामो ॥ ५ ॥

664) उज्झसु विसयं परिहरसु दुक्कयं कुणसु नियमणे धम्मं।
ठाऊण कण्णमूले इट्ठं सिट्ठं व पलिएण ॥ ६ ॥

665) जीयं जलबिंदुसमं उप्पज्जइ जोव्वणं सह जराए।
दियहा दियहेहि समा न हुंति किं निट्ठुरो लोओ ॥ ७ ॥

666) वरिससयं नरआऊ तस्स वि अद्धेण हुंति राईओ।
अद्धस्स य अद्धयरं हरइ जरा बालभावो य ॥ ८ ॥

667) को एत्थ सया सुहिओ कस्स व लच्छी थिराइ पेम्माइं।
कस्स व न होइ पलियं भण को न हु खंडिओ विहिणा ॥ ९ ॥

663) [मन्मथभक्षणदिव्यौषध्याङ्गं च करोति जराराजः । प्रेक्षध्वं निष्ठुरहृदय इदानीं सेवते तं कामः ॥ ६६३ ॥]

664) [उज्झ विषयं परिहर दुष्कृतं कुरु निजमनसि धर्मम् । स्थित्वा कर्णमूल इष्टं कथितमिव पलितेन ॥] कर्णमूले स्थित्वा, इष्टं कथितमिव पलितेन वार्द्धकेन । इति कथम् । विषयम् उज्झ त्यज, दुष्कृतं परिहर परित्यज, निजमनसि धर्मं कुरु । इति कर्णमूले लगित्वा कथितमिव । पूर्वं हि जरा कर्णमूल एव समागच्छति ॥ ६६४ ॥

665) [जीवितं जलबिन्दुसममुत्पद्यते यौवनं सह जरया । दिवसा दिवसैः समा न भवन्ति, किं निष्ठुरो लोकः ॥] जीवितं जलबिन्दुसममुत्पद्यते यौवनं जरया समम् । दिवसा दिवसैः समा न भवन्ति । किं लोको निष्ठुरः ॥ ६६५ ॥

666) [वर्षशतं नरायुस्तस्याप्यर्धेन भवन्ति रात्रयः । अर्धस्य चार्धतरं हरति जरा बालभावश्च ॥] वर्षशतं नरायुस्तस्याप्यर्धेन भवन्ति रात्रयः । अर्धस्यार्धतरं हरति जरा बालभावश्च ॥ ६६६ ॥

667) [कोऽत्र सदा सुखितः कस्य वा लक्ष्मीः स्थिराणि प्रेमाणि । कस्य वा न भवति पलितं भण को न खलु खण्डितो विधिना ॥] कोऽत्र जगति सदा सुखितः, कस्य लक्ष्मीः स्थिरा, कस्य प्रेमाणि स्थिराणि । कस्य च न भवति पलितं, भण कः खलु न खण्डितो विधिना ॥ ६६७ ॥

७३. महिलावज्जा [महिलापद्धतिः]

668) गहचरियं देवचरियं ताराचरियं चराचरे चरियं ।
जाणंति सयलचरियं महिलाचरियं न याणंति[1] ॥ १ ॥
669) बहुकूडकवडभरिया मायारूवेण रंजए हिययं ।
महिलाए सब्भावं अज्ज वि बहवो न याणंति[1] ॥ २ ॥
670) घेप्पइ मच्छाण पए आयासे पक्खिणो य पयमग्गो ।
एक्कं नवरि न घेप्पइ दुल्लक्खं कामिणीहिययं ॥ ३ ॥

७४. पुव्वकयकम्मवज्जा [पूर्वकृतकर्मपद्धतिः]

671) इह लोए च्चिय दीसइ सग्गो नरओ य किं परत्तेण ।
धणविलसियाण सग्गो नरओ दालिद्दिय[2]जणाणं ॥ १ ॥

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668) [ग्रहचरितं देवचरितं ताराचरितं चराचरे चरितम् । जानन्ति सकलचरितं महिलाचरितं न जानन्ति ॥] ग्रहचरित्रं, देवचरित्रं, ताराचरित्रं, चराचरचरित्रं, जानन्ति सकलचरित्रं, महिलाचरित्रं न जानन्ति बुधाः ॥ ६६८ ॥

669) [बहुकूटकपटभृता मायारूपेण रञ्जयति हृदयम् । महिलायाः सद्भावमद्यापि बहवो न जानन्ति ॥ ६६९ ॥]

670) [गृह्यते मत्स्यानां पयस्याकाशे पक्षिणश्च पदमार्गः । एकं केवलं न गृह्यते दुर्लक्ष्यं कामिनीहृदयम् ॥] गृह्यते मत्स्यानां पदमार्गः । क्व । पयसि जले । तथा पक्षिणः पदमार्ग आकाशे गगने गृह्यते । एकं न परं गृह्यते । किं तत् । दुर्लक्ष्यं कामिनीहृदयम् । जलचरस्य मत्स्यस्य पयसि चरणविक्षेपोऽपि, आकाशे पक्षिणोऽपि ग्रहीतुं शक्यते । न पुनः कूटकपटचित्तायाः स्त्रियो हृदयम् ॥ ६७० ॥

671) [इह लोक एव दृश्यते स्वर्गो नरकश्च किं परलोकेन । धनविलसितानां स्वर्गो नरको दरिद्रजनानाम् ॥] इह लोक एव दृश्यते स्वर्गो नरकश्च किं परत्रेण । कथं, तदेव दर्शयति । धनविलसनशीलानां स्वर्गो, दारिद्र्यमुद्रितजनानां नरकः । ये धनिनो धर्मादिषु पदार्थेषु धनं नियुञ्जते

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1 I जाणंति 2 G दालिद्द्य°

672) विहडंति सुया विहडंति बंधवा विहडेइ संचिओ अत्थो।
एक्कं नवरि न विहडइ नरस्स पुव्वकयं कम्मं ॥ २ ॥

673) अवहरइ जं न विहियं जं विहियं तं पुणो न नासेइ।
अइणिउणो नवरि विही सित्थं पि न वड्ढिउं देइ ॥ ३ ॥

674) जं चिय विहिणा लिहियं तं चिय परिणमइ सयललोयस्स ।
इय जाणिऊण धीरा विहुरे वि न कायरा हुंति ॥ ४ ॥

675) पाविज्जइ जत्थ सुहं पाविज्जइ मरणबंधणं जत्थ।
तेण तहिं चिय निज्जइ नियकम्मगलत्थिओ जीवो ॥ ५ ॥

त एव स्वर्गिणः । ये च प्रत्यहं देहीत्यक्षरवदनचुंचवस्त एव नारकिकाः । स्वर्गनरकौ हि नामरूपिणौ ॥ ६७१ ॥

672) [विघटन्ते सुता विघटन्ते बान्धवा विघटते संचितोऽर्थः । एकं केवलं न विघटते नरस्य पूर्वकृतं कर्म ॥] विघटन्ते सुता, विघटन्ते बान्धवा, विघटते संचितोऽप्यर्थो, नवरि केवलम् एकं पूर्वकृतं कर्म नरस्य न विघटते ॥ ६७२ ॥

673) [अपहरति यन्न विहितं यद्विहितं तत्पुनर्न नाशयति । अतिनिपुणः केवलं विधिः सिक्थमपि न वर्धितुं ददाति ॥] विधिर्यन्न कृतं तन्नापहरति (? विधिर्यन्न कृतं तदपहरति) । यत् कृतं तत् पुनर्न नाशयति । अत एवातिनिपुणः सिक्थमपि वर्धितुं न ददाति ॥ ६७३ ॥

674) [यदेव विधिना लिखितं तदेव परिणमति सकललोकस्य । इति ज्ञात्वा धीरा विधुरेऽपि न कातरा भवन्ति ॥] यदेव विधिना पूर्वकृतकर्मणा लिखितं तदेव परिणमति सकललोकस्य, इति ज्ञात्वा धीरा विधुरेऽपि न कातरा भवन्ति ॥ ६७४ ॥

675) [प्राप्यते यत्र सुखं प्राप्यते मरणबन्धनं यत्र । तेन तत्रैव नीयते निजकर्मगलहस्तितो जीवः ॥] यत्र सुखं प्राप्यते यत्र मरणबन्धनं प्राप्यते तेन तत्रैव निजकर्मणा गलहस्तितो नीयते । यत्र मरणं भवति तत्र किं कोऽपि याति । परं निजकर्मणा बलात्कारेण अवशः संस्तत्रैव नीयते ॥ ६७५ ॥

676) ता किं भएण किं चिंतिएण किं जूरिएण बहुएण ।
जइ सो च्चेव वियंभइ पुव्वकओ पुण्णपरिणामो ॥ ६ ॥

677) को दाऊण समत्थो को वा हरिऊण जस्स जं विहियं ।
परिणमइ फलं पुत्तय पुव्वक्कम्माणुसारेण ॥ ७ ॥

७५. ठाणवज्जा [स्थानपद्धतिः]

678) रायंगणम्मि परिसंठियस्स जह कुंजरस्स माहप्पं ।
विंझसिहरम्मि न तहा ठाणेसु गुणा विसट्टंति[1] ॥ १ ॥

679) अज्झाकवोलपरिसंठियस्स जह चंदणस्स माहप्पं ।
मलयसिहरे वि न तहा ठाणेसु गुणा विसट्टंति ॥ २ ॥

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676) [तत् किं भयेन किं चिन्तितेन किं खिन्नेन बहुना । यदि स एव विजृम्भते पूर्वकृतः पुण्यपरिणामः ॥] ततः किं भयेन, किं चिन्तितेन, किं खिन्नेन बहुना, यदि पूर्वपुण्यपापकृतः[2] परिणामो विजृम्भते स एव ॥ ६७६ ॥

677) [को दातुं समर्थः को वा हर्तुं यस्य यद्विहितम् । परिणमति फलं पुत्रक पूर्वकर्मानुसारेण ॥] यस्य यद्विहितं तत् को वा दातुं वा हर्तुं समर्थः । हे पुत्रक पूर्वकर्मानुसारेण फलं परिणमति ॥ ६७७ ॥

678) [राजाङ्गणे परिसंस्थितस्य यथा कुञ्जरस्य माहात्म्यम् । विन्ध्यशिखरे न तथा स्थानेषु गुणाः प्रसरन्ति ॥] राजाङ्गणे परिसंस्थितस्य कुञ्जरस्य यथा माहात्म्यं तथा विन्ध्यशिखरे न । यत्रोत्पन्नं वस्तु तत्र तथा न शोभते यथान्यत्र स्थाने शोभतेतराम् । अत एव स्थानेष्वाकरेषु गुणा विसट्टंति विघटन्ते ॥ ६७८ ॥

679) [प्रौढयुवतिकपोलपरिसंस्थितस्य यथा चन्दनस्य माहात्म्यम् । मलयशिखरेऽपि न तथा स्थानेषु गुणाः प्रसरन्ति ॥] प्रौढयुवतीकपोलस्थितस्य श्रीचन्दनस्य यथा माहात्म्यं, तथा मलयाचलशिखरे न । स्थानेषु गुणा विघटन्ते विजृम्भन्ते ॥ ६७९ ॥

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1 C विवड्ढंति	2 I पूर्वकृतः पुण्यकृतः पुण्यपरिणामः

680) वरतरुणिणयणपरिसंठियस्स जह कज्जलस्स माहप्पं ।
दीवसिहरे वि न तहा ठाणेसु गुणा विसट्टंति ॥ ३ ॥
681) केसाण दंतणहठक्कुराण वहुयाण वहुयणे तह य ।
थणयाण ठाणचुक्काण मामि को आयरं कुणइ ॥ ४ ॥
682) ठाणं न मुयइ धीरो ठक्कुरसंघस्स दुट्ठवग्गस्स ।
ठंतं पि[1] देइ जुज्झं ठाणे ठाणे जसं लहइ ॥ ५ ॥
683) गहियविमुक्का तेयं जणंति[2] सामाइणो नरिंदाणं ।
दंडो तह च्चिय ट्ठिय आमूलं हणइ टंकारो ॥ ६ ॥
684) उयहिवडवाणलाणं परोप्परुल्हवणसोसणमणाणं ।
अमुणियमज्झपजलणाण वइयरो जिणइ जियलोए ॥ ७ ॥

680) [वरतरुणीनयनपरिसंस्थितस्य यथा कज्जलस्य माहात्म्यम् । दीपशिखरेऽपि न तथा स्थानेषु गुणाः प्रसरन्ति ।।] वरतरुणीनयनस्थितस्य कज्जलस्य यथा माहात्म्यं, तथा न दीपशिखरे । स्थानेषु गुणा विजृम्भन्ते ॥ ६८० ॥

681) [केशानां दन्तनखठक्कुराणां वधूकानां वधूजने तथा च । स्तनानां स्थानभ्रष्टानां सखि क आदरं करोति ।।] हे मामि सखि, केशानां, दन्तानां, नखानां, ठक्कुराणां वधूनां वहुजने (? वधूजने) तथा च स्तनानां सर्वेषामपि स्थानभ्रष्टानां को नामादरं करोति । अपि तु न कोऽपि ॥ ६८१ ॥

682) [स्थानं न मुञ्चति धीरष्ठक्कुरसंघस्य दुष्टवर्गस्य । तिष्ठदपि ददाति युद्धं स्थाने स्थाने यशो लभते ।।] धीरः स्थानं न मुञ्चति । कस्य । ठक्कुरसंघस्य दुष्टवर्गस्य । तिष्ठदपि युद्धं ददाति, स्थाने स्थाने यशो लभते ।। ६८२ ।।

683) [गृहीतविमुक्तास्तेजो जनयन्ति सामाजिका नरेन्द्राणाम् । दण्डस्तथैव स्थित आमूलं हन्ति टणत्कारः ॥ ६८३ ।।]

684) [उदधिवडवानलयोः परस्परनिर्वापणशोषणमनसोः । अज्ञातमध्यप्रज्वलनयोर्व्यतिकरो जयति जीवलोके ॥ ६८४ ॥]

1 G तिट्ठं पि 2 I जिणंति

७६. गुणवज्जा [गुणपद्धतिः]

685) जइ नत्थि गुणा ता किं कुलेण गुणिणो कुलेण न हु कज्जं ।
कुलमकलंकं गुणवज्जियाण गरुयं चिय कलंकं ॥ १ ॥

686) गुणहीणा जे पुरिसा कुलेण गव्वं वहंति ते मूढा ।
वंसुप्पन्नो वि धणू गुणरहिए नत्थि टंकारो ॥ २ ॥

687) जम्मंतरं न गरुयं गरुयं पुरिसस्स गुणगणारुहणं ।
मुत्ताहलं हि गरुयं न हु गरुयं सिप्पिसंपुडयं ॥ ३ ॥

688) खरफरुसं सिप्पिउडं रयणं तं होइ जं अणग्घेयं ।
जाईइ किं व किज्जइ गुणेहि दोसा फुसिज्जंति ॥ ४ ॥

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685) [यदि न सन्ति गुणास्तत् किं कुलेन, गुणिनः कुलेन न खलु कार्यम् । कुलमकलङ्कं गुणवर्जितानां गुरुक एव कलङ्कः ॥] यदि न सन्ति गुणास्ततः किं कुलेन । गुणिनो गुणवतः कुलेन न खलु कार्यम् । गुणवर्जितानां नराणाम् अकलङ्कमपि कुलं गुरुतरः कलङ्कः । निर्गुणस्य कुलीनस्यापि कुलं कलङ्काय भवतीत्यर्थः ॥ ६८५ ॥

686) [गुणहीना ये पुरुषाः कुलेन गर्वं वहन्ति ते मूढाः । वंशोत्पन्नमपि धनुः गुणरहितं नास्ति टणत्कारः ॥] गुणहीना ये पुरुषाः कुलेन "अहं कुलीनोऽस्मि" इति गर्वं वहन्ति ते मूढा मूर्खाः । कथमेवं ज्ञायत इत्याह । तदेव पश्य । वंशोत्पन्नेऽपि धनुषि गुणरहिते नास्ति टणत्कारः । यद्यपि कुलोत्पन्नस्तथापि गुणरहितस्तृणाय भवति । यथा गुणरहितं धनुः पिंजनादतिरिच्यते (?) ॥ ६८६ ॥

687) [जन्मान्तरं न गुरु गुरु पुरुषस्य गुणगणारोहणम् । मुक्ताफलं हि गुरु न खलु गुरु शुक्तिसंपुटकम् ॥] जन्मान्तरं न गुरु, पुरुषस्य गुणगणारोहणं गुरु । अमुमेवार्थमर्थान्तरेण विवृणोति । मुक्ताफलं स्फुटं गुरु, न पुनस्तदुत्पत्तिस्थानं शुक्तिसंपुटम् ॥ ६८७ ॥

688) [खरपरुषं शुक्तिपुटं रत्नं तद्भवति यदनर्घ्यम् । जात्या किमिव क्रियते गुणैर्दोषाः प्रोञ्छ्यन्ते ॥] अतिशयेन परुषं शुक्तिपुटं

689) जं जाणइ भणइ जणो गुणाण विहवाण अंतरं गरुयं ।
लब्भइ गुणेहि विहवो विहवेहि गुणा न घेप्पंति ॥ ५ ॥

690) ठाणं गुणेहि लब्भइ ता गुणगहणं अवस्स कायव्वं ।
हारो वि नेय पावइ गुणरहिओ तरुणिथणवट्टं ॥ ६ ॥

691) पासपरिसंठिओ वि हु गुणहीणे किं करेइ गुणवंतो ।
जायंधयस्स दीवो हत्थकओ निप्फलो च्चेय ॥ ७ ॥

692) परलोयगयाणं पि हु पच्छत्ताओ न ताण पुरिसाणं ।
जाण गुणुच्छाहेणं जियंति वंसे समुप्पन्ना ॥ ८ ॥

भवति । तदुत्पन्नं च रत्नं च तद्भवति यदनर्घ्यम्[1] । जात्या किमिव क्रियते, गुणैर्दोषाः प्रोञ्छ्यन्ते ॥ ६८८ ॥

689) [यज्जानाति भणति जनो गुणानां विभवानामन्तरं गुरुकम् । लभ्यते गुणैर्विभवो विभवैर्गुणा न गृह्यन्ते ॥] यज्जानाति भणति जनो गुणानां विभवानां च महदन्तरम् । विभवो गुणैर्लभ्यते, विभवेन गुणा न गृह्यन्ते, न लभ्यन्त इति ॥ ६८९ ॥

690) [स्थानं गुणैर्लभ्यते तद्गुणग्रहणमवश्यं कर्तव्यम् । हारोऽपि नैव प्राप्नोति गुणरहितस्तरुणीस्तनपट्टम् ॥] स्थानं गुणैर्लभ्यते, ततो गुणग्रहणमवश्यमेव कर्तव्यम् । एतदेव दृष्टान्तेनोपोद्बलयति । हारोऽपि —आस्तां तावत् सचेतनः पुरुषः—नैव प्राप्नोति गुणरहितस्तरुणीस्तनपट्टम् ॥ ६९० ॥

691) [पार्श्वपरिसंस्थितोऽपि खलु गुणहीने किं करोति गुणवान् । जात्यन्धकस्य दीपो हस्तकृतो निष्फल एव ॥] पार्श्वे परिसंस्थितोऽपि गुणहीने किं करोति गुणवान् । जात्यन्धस्य दीपो हस्तकृतो निष्फल एव ॥ ६९१ ॥

692) [परलोकगतानामपि खलु पश्चात्तापो न तेषां पुरुषाणाम् । येषां गुणोत्साहेन जीवन्ति वंशे समुत्पन्नाः ॥] येषां गुणोत्साहेन कुलोत्पन्ना अपि पुरुषा जीवन्ति, तेषां पुरुषाणां परलोकगतानामपि खलु न पश्चात्तापः ।

1 I यदनर्वेयम्

७७. गुणणिंदावज्जा [गुणनिन्दापद्धतिः]

693) मुत्ताहलं व पहुणो गुणिणो किं करइ वेहरहियस्स ।
जत्थ न पविसइ सूई तत्थ गुणा बाहिर च्चेय ॥ १ ॥

694) पियकेलिसंगमोसारिएण हारेण चिंतियं एयं ।
अवसररहिया गुणवंतया वि दूरे धरिज्जंति ॥ २ ॥

695) ता निग्गुण च्चिय वरं पहुणवलंभेण जाण परिओसो ।
गुणिणो गुणाणुरूवं फलमलहंता किलिस्संति ॥ ३ ॥

696) निग्गुण गुणेहि नियणिग्गुणत्तणं देहि अम्ह सट्टीए ।
कलिकाले किं कीरइ गुणेहि पहुणो न घेप्पंति ॥ ४ ॥

ये गुणवन्तस्ते मृता अपि जीवन्ति । अहो धन्या एते पुरुषा येषां पूर्वजा गुणगणालंकृता अभूवन्निति ॥ ६९२ ॥

693) [मुक्ताफलमिव प्रभोर्गुणिनः किं करोति वेधरहितस्य । यत्र न प्रविशति सूची तत्र गुणा बहिरेव ॥] वेधरहितस्य प्रभोर्गुणिनः किं कुर्वन्ति(? करोति) यथा मुक्ताफलस्य वेधरहितस्य । यत्र न प्रविशति सूची तत्र गुणा बहिरेव ॥ ६९३ ॥

694) [प्रियकेलिसंगमोत्सारितेन हारेण चिन्तितमेतत् । अवसररहिता गुणवन्तोऽपि दूरे ध्रियन्ते ॥] प्रियकेलिसंगमे सुरतक्रीडाप्रस्तावे उत्सारितेन हारेण चिन्तितम् । किमित्याह । अवसररहिता गुणवन्तोऽपि दूरे ध्रियन्ते । यद्येवं नास्ति तर्हि कथं यैरस्माभिस्तरुणीकुचकलशयोर्भूषा जनिता ते वयमपि गुणिनो दूरे ध्रियामहे ॥ ६९४ ॥

695) [तन्निर्गुणा एव वरं प्रभुनवलम्भेन येषां परितोषः । गुणिनो गुणानुरूपं फलमलभमानाः क्लिश्यन्ति ॥] ततो निर्गुणा एव वरं प्रधानं, येषां निर्गुणानां प्रभुनवलम्भेन परितोषः । गुणिनः पुनर्गुणानुरूपं फलमलभमानाः क्लिश्यन्ति ॥ ६९५ ॥

696) [निर्गुण गुणैर्निजनिर्गुणत्वं देह्यस्मभ्यं विनिमयेन । कलिकाले किं क्रियते गुणैः प्रभवो न गृह्यन्ते ॥] हे निर्गुण गुणैर्निजनिर्गुणत्व-

697) सव्वत्तो वसइ धरा संति नरिंदा गुणा वि अग्घंति।
ता किं सहंति गुणिणो अणायरं अत्थवंताणं ॥ ५ ॥

७८. गुणसलाहावज्जा [गुणश्लाघापद्धतिः]

698) जस्स न गेण्हंति गुणा सुयणा गोट्ठीसु रणमुहे सुहडा ।
नियजणणिजोव्वणुल्लूरणेण किं तेण जाएण ॥ १ ॥

699) किं तेण जाइएण वि पुरिसें पयपूरणे वि असमत्थें ।
जेण न जसेण भरियं सरि व्व भुवणंतरं सयलं ॥ २ ॥

700) देसे गामे नयरे रायपहे तियचउक्कमग्गे वा ।
जस्स न पसरइ कित्ती धिरत्थु किं तेण जाएण ॥ ३ ॥

701) किं तेण आइएण व किं वा पसयच्छि तेण व गएण ।
जस्स कए रणरणयं नयरे न घराघरं होइ ॥ ४ ॥

मस्मभ्यं देहि । कया । सड्ढीए द्रव्यविनिमयेन । यतः कलिकाले किं क्रियते, गुणैः प्रभवो न गृह्यन्ते ॥ ६९६ ॥

697) [सर्वतो वसति धरा सन्ति नरेन्द्रा गुणा अप्यर्घन्ति । तत् किं सहन्ते गुणिनोऽनादरमर्थवताम् ॥] सर्वतो धरा वसति, नरेन्द्राः सन्ति, गुणा अप्यर्घ्यन्ते । ततः किं सहन्ते गुणिनोऽनादरमर्थवताम् । यदि सर्वत्र वासः, सर्वत्र नरेन्द्राः, सर्वत्र गुणाः पूज्यन्ते ॥ ६९७ ॥

698) [यस्य न गृह्णन्ति गुणान् सुजना गोष्ठीषु रणमुखे सुभटाः ॥ निजजननीयौवनोच्छेदकेन किं तेन जातेन ॥ ६९८ ॥]

699) [किं तेन जातेनापि पुरुषेण पदपूरणेऽप्यसमर्थेन । येन न यशसा भृतं सरिद्वद् भुवनान्तरं सकलम् ॥] किं तेन जातेनापि पुरुषेण पदपूरणेऽप्यसमर्थेन, येन यशसा सकलं सरिद्वद् भुवनान्तरं न भृतम् ॥ ६९९ ॥

700) [देशे ग्रामे नगरे राजपथे त्रिकचतुष्कमार्गे वा । यस्य न प्रसरति कीर्तिर्धिगस्तु किं तेन जातेन ॥ ७०० ॥]

701) [किं तेनागतेन वा किं वा प्रसृताक्षि तेन वा गतेन । यस्य कृते रणरणको नगरे न गृहे गृहे भवति ॥] किं तेनागतेन वा किं वा

७९. पुरिसणिंदावज्जा [पुरुषनिन्दापद्धतिः]

702) उड्ढं वच्चंति अहो वयंति मूलंकुर व्व भुवणम्मि ।
विज्जाहियए कत्तो कुलाहि पुरिसा समुप्पन्ना ॥ १ ॥

703) नियकम्मेहि वि नीयं उच्चं पुरिसा लहंति संठाणं ।
सुरमंदिरकूवयरा उड्ढद्धमुहा य वच्चंति ॥ २ ॥

704) एक्कम्मि कुले एक्कम्मि मंदिरे[1] एक्ककुक्खिसंभूया ।
एक्को नरसयसामी अन्नो एक्कस्स असमत्थो ॥ ३ ॥

705) सज्जणसलाहणिज्जे पयम्मि अप्पा न ठाविओ जेहिं ।
सुसमत्था जे न परोवयारिणो तेहि वि न किं पि[2] ॥ ४ ॥

प्रसृताक्षि तेन गतेन (वा) । यस्य कृते रणरणको न गृहे गृहे भवति ॥ ७०१ ॥

702) [ऊर्ध्वं व्रजन्त्यधो व्रजन्ति मूलाङ्कुरा इव भुवने । विद्याधिके कुतः कुलात् पुरुषाः समुत्पन्नाः ॥] पुरुषा ऊर्ध्वं व्रजन्ति अधो व्रजन्ति मूलाङ्कुरा इव भुवनतले । विद्याधिके कुतः कुलात् पुरुषाः समुत्पन्नाः ॥७०२॥

703) [निजकर्मभिरपि नीचमुच्चं पुरुषा लभन्ते संस्थानम् । सुरमन्दिरकूपकरा ऊर्ध्वाधोमुखाश्च व्रजन्ति ॥] निजकर्मभिरेव पुरुषाः नीचमुच्चं संस्थानं लभन्ते । क इव । सुरमन्दिरकूपकरा ऊर्ध्वाधोमुखाः व्रजन्ति । कूपस्थिततुला रिक्तभृता सती नीचोच्चं स्थानं प्राप्नोति ॥ ७०३ ॥

704) [एकस्मिन् कुल एकस्मिन् मन्दिर एककुक्षिसंभूतौ । एको नरशतस्वाम्यन्य एकस्यासमर्थः ॥] एकस्मिन् गृहे, एकस्मिन् कुले, एकस्यां कुक्षौ समुद्भूतौ द्वौ भवतः । तन्मध्य एको नरशतस्वामी, अन्यश्चैकस्यापि भर्तुं न समर्थः ॥ ७०४ ॥

705) [सज्जनश्लाघनीये पद आत्मा न स्थापितो यैः । सुसमर्था ये न परोपकारिणस्तैरपि न किमपि ॥] सज्जनश्लाघनीये पद आत्मा यैर्नारोपितस्तैः किमपि प्रयोजनं नास्ति । ते निरर्थका इत्यर्थः । न केवलमेते । सुष्ठु समर्था अपि ये न परोपकारिणो भवन्ति, तैश्चापि किम् । परोपकारं

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1 G, I एक्कम्मि घरे एक्कम्मि कुले 2 G किं चि

८०. कमलवज्जा [कमलपद्धतिः]

706) हिट्ठकयकंटयाणं पयडियकोसाण मित्तसमुहाणं ।
मामि गुणवंतयाणं कह कमले वसउ न हु कमला ॥ १ ॥

707) अन्नन्न[1]लग्गकयपत्तपरियणे निहयगुरुजडाजाले ।
मित्तालोयणसुहिए कह कमले वसउ न हु कमला ॥ २ ॥

708) पयडियकोसगुणड्ढे तह य कुलीणे सुपत्तपरिवारे ।
एवंविहे वसंती कमले कमले कयत्था सि ॥ ३ ॥

709) जडसंवाहियफरुसत्तणस्स निण्हवियणियगुणोहस्स ।
रे कमल तुज्झ कमला निवसइ रत्ताण पत्ताण ॥ ४ ॥

कर्तुमलंकर्मीणा ये न कुर्वन्ति (परोपकारं) तैरपि न किमपि । तेषामजननिरेव भवतु ॥ ७०५ ॥

706) [अधःकृतकण्टकानां प्रकटितकोशानां मित्रसंमुखानाम् । सखि गुणवतां कथं कमले वसतु न खलु कमला ॥] अधःकृतकण्टकानां प्रकटितकोशानां — कोशोऽत्र कमलान्तर्वर्तिनी कर्णिका — सूर्यसंमुखानां गुणवतां, हे मामि सखि, एवंविधे कमले कथं कमला न वसति । अपि तु वसत्येव । अयमर्थः । अधःकृतदुर्जने, प्रकटितभाण्डागारे, सुहृत्संमुखे गुणवति पुंसि कथं न श्रीर्वसति । अपि त्वलंकरोत्येव ॥ ७०६ ॥

707) [अन्योन्यलग्नकृतपत्र(पात्र)परिजने निहतगुरुजटाजाले । मित्रालोकनसुखिते कथं कमले वसतु न खलु कमला ॥ ७०७ ॥]

708) [प्रकटितकोशगुणाढये तथा च कुलीने सुपत्रपरिवारे । एवंविधे वसन्ती कमले कमले कृतार्थासि ॥] प्रकटितकोशगुणाढये तथा च कुलीने पृथ्वीलीने सुपत्रपरिवारे, एवंविधे कमले वसन्ती हे कमले लक्ष्मि कृतार्थासि ॥ ७०८ ॥

709) [जडसंवाहितपरुषत्वस्य निह्नुतगुणौघस्य । रे कमल तव कमला निवसति रक्तानां पत्राणाम् ॥ ७०९ ॥]

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1 C, G, I Laber अन्नाण

710) जह पलहिगुणा परछिद्दछायणे[1] तह नु कमल जइ तुज्झ ।
ता इह सयले लोए का उवमा तव ठविज्जंति ॥ ५ ॥

८१. कमलणिंदावज्जा (कमलनिन्दापद्धतिः)

711) अलियालावे वियसंत कमल कलिओ सि रायहंसेहिं ।
ता सुंदरं न होही तुज्झ फलं कालपरिणामे ॥ १ ॥

712) अप्पं[2] परं न याणसि नूणं सउणो सि लच्छिपरियरिओ ।
उज्जलसमुहो पेच्छह ता वयणं पि हु न ठावेइ ॥ २ ॥

713) लच्छीए परिगहिया उड्ढमुहा जइ न हुंति ता पेच्छ ।
जेहिं चिय उड्ढविया तं चिय नालं न पेच्छंति ॥ ३ ॥

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710) [यथा कर्पासगुणाः परच्छिद्रच्छादने तथा नु कमल यदि तव । तद् इह सकले लोके का उपमास्तव स्थाप्यन्ते ॥] यथा पलहिगुणा कर्पासगुणाः परच्छिद्राच्छादने, तथा अहो यदि तव भवन्ति, तत इह अस्मिन् सकले लोके का उपमास्तव स्थाप्यन्ते । अपि तु सर्वोपमापात्रं भवसि ॥ ७१० ॥

711) [अल्यालापे विकसत् कमल कलितमसि राजहंसैः । तत् सुन्दरं न भविष्यति तव फलं कालपरिणामे ॥] अल्यालापे विकसद्धे कमल कलितोऽसि (? कलितमसि) राजहंसैः । ततस्तव फलं परिणामे काल-परिणामे सुन्दरं न भविष्यति ॥ ७११ ॥

712) [आत्मानं परं न जानासि नूनं सगुणोऽसि लक्ष्मीपरिचरितः । उज्ज्वलसंमुखः प्रेक्षध्वं तद्वदनमपि खलु न स्थापयति ॥] आत्मानं परं च न जानीपे । नूनं सपुण्योऽसि लक्ष्म्या परिकरितः । उज्ज्वलसमूहः (? उज्ज्वलसंमुखः) पश्यत, तद्वदनमपि न खलु स्थापयसि ॥ ७१२ ॥

713) [लक्ष्म्या परिगृहीता ऊर्ध्वमुखा यदि न भवन्ति तत्प्रेक्षस्व । यैरेवोर्ध्वीकृतानि तान्येव नालानि न प्रेक्षन्ते ॥] हे पंकज, लक्ष्मीपरि-गृहीता यद्यूर्ध्वमुखा न भवन्ति ततः पश्यैतानि कमलानि यैरेवोर्ध्वीकृतानि तान्येव नालानि न पश्यन्ति ॥ ७१३ ॥

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1 G परछिद्दछायणा 2 C, G, I अप्पा

714) लच्छिणिलयत्तणुत्ताणवयण गुणिणो सयाणुलग्गस्स ।
नियणालस्स वि विमुहो ता पंकय कस्स समुहो सि ॥ ४ ॥

715) वड्ढावियकोसो जं सि कमल परिसोसिएहि पत्तेहिं ।
अच्छउ ता लच्छिवओ तं चिय नामं पि हारिहिसि ॥ ५ ॥

716) मित्तो सूरो कयपत्तपरियरो लच्छियालओ कमलो ।
पयहीणस्स सहारो केणावि न सक्किओ निमिसं ॥ ६ ॥

717) सरसाण सूरपरिसंठियाण कमलाण कीस उवयारो ।
उक्खयमूला सुक्खंतपंकया कह न संठविया ॥ ७ ॥

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714) [लक्ष्मीनिलयनत्वोत्तानवदन गुणिनः सदानुलग्नस्य । निजनालस्यापि विमुखं तत् पङ्कज कस्य संमुखमसि ॥] हे पंकज, लक्ष्मीनिलयनोत्तानवदन, गुणिनः सदानुलग्नस्य, एवंविधस्य निजनालस्यापि विमुखस्ततोऽन्यस्य कस्य संमुखो भविष्यसि । अपि तु न कस्यापि । यः खलु लक्ष्म्यालिङ्गितः स यथात्मीयानपि प्रति निष्फलः, स परान् प्रति कथं सफलो भविष्यतीति ॥ ७१४ ॥

715) [वर्धितकोशं यदसि कमल परिशोषितैः पत्रैः । आस्तां तावल्लक्ष्मीपदं तदेव नामापि हारयिष्यसि ॥] यद् हे कमल वर्धितकोशोऽसि । कैः । परिशोषितैः पत्रैः । आस्तां तावल्लक्ष्मीस्थानं, तदेव नामापि हारिष्यसि (? हारयिष्यसि) ॥७१५॥

716) [मित्रं सूर्यः, कृतपत्रपरिकरं लक्ष्म्यालयः कमलम् । पयोहीनस्य (पदहीनस्य) साधारः केनापि न शक्तो निमिषम् ॥] कमलस्य किल सूर्यो मित्रम् । तच्च कृतपत्रपरिग्रहम् । लक्ष्म्यालयम् (? लक्ष्म्यालयः) । पयोहीनस्य सधारः (? साधारः) केनापि कर्तुं न शेके निमिषमात्रमपि ॥ ७१६ ॥

717) [सरसानां सूर्यपरिसंस्थितानां कमलानां कीदृगुपकारः । उत्खातमूलानि शुष्यत्पङ्कानि कथं न संस्थापितानि ॥] सरसानां सूरपरिसंस्थितानां कमलानां कीदृगुपकारः । जानामि यदि सूर्य उत्खातमूलानि शुष्यत्पङ्कानि संस्थापयति ॥ ७१७ ॥

८२. हंसमाणसवज्जा (हंसमानसपद्धतिः)

718) छंडिज्जइ हंस सरं कत्तो वासो परम्मुहे दिव्वे ।
जाव न ठवेइ चलणे कूडवओ मत्थए एण्हि ॥ १ ॥

719) पढमं चिय जे विगया घणागमे साहु ताण हंसाणं ।
जेहि न दिट्ठं उच्चासणट्ठियं खलवयकुडुंवं ॥ २ ॥

720) इयरविहंगमपयपंतिचित्तला जत्थ पुलिणपेरंता ।
तत्थ सरे न हु जुत्तं वसियव्वं रायहंसाणं ॥ ३ ॥

721) विविहविहंगमणिवहेण मंडियं पेच्छिऊण कमलवणं ।
मुक्कं माणब्भरिएहि माणसं रायहंसेहिं ॥ ४ ॥

718) [त्यज्यते हंस सरः कुतो वासः पराङ्मुखे दैवे । यावन्न स्थापयति चरणौ कूटवको मस्तक इदानीम् ॥] हे हंस सरस्त्यज्यते । यतः कुतो वासः पराङ्मुखे दैवे । यावन्न स्थापयति चरणौ मस्तके कूटवक इदानीम् । अयं भावः । कश्चिन्मनस्वी क्वापि मूर्खप्रधाने ग्रामे वसन् केनचिदेवमुच्यते ॥ ७१८ ॥

719) [प्रथममेव ये विगता घनागमे साधु तेषां हंसानाम् । यैर्न दृष्टमुच्चासनस्थितं खलवककुटुम्बम् ॥] प्रथममेव ये गता मानसं घनागमे, साधु तेषां हंसानाम् । किमित्येवमुच्यते । यैर्न दृष्टं खलवककुटुम्बकम् उच्चासनस्थितम् । वरमन्यत्र गमनं विदुषां[1], न तु मूर्खस्य मूर्खैः क्रियमाणः सत्कारो दृष्टः ॥ ७१९ ॥

720) [इतरविहङ्गमपदपङ्क्तिचित्रिता यत्र पुलिनपर्यन्ताः । तत्र सरसि न खलु युक्तं वसितव्यं राजहंसानाम ॥] इतरविहङ्गमपदपङ्क्तिचित्रिता यत्र पुलिनपर्यन्ताः, तस्मिन्नेवंविधे सरसि न खलु युक्तं राजहंसानामुषितुम्[2] ॥ ७२० ॥

721) [विविधविहङ्गमनिवहेन मण्डितं प्रेक्ष्य कमलवनम् । मुक्तं मानभृतैर्मानसं राजहंसैः ॥] राजहंसैर्मानसं सरो मुक्तम् । किंविशिष्टैः । मानभृतैर्मनस्विभिः । किं कृत्वा । प्रेक्ष्य । किंविशिष्टम् । विविधविहङ्गमनिवहमण्डितं कमलवनम् ॥ ७२१ ॥

1 G, I विदुषः　　　　2 I उषितम्

८३. चक्कवायवज्जा (चक्रवाकपद्धतिः)

722) अद्धत्थमिए सूरे जं दुक्खं होइ चक्कवायस्स ।
तं होउ तुह रिऊणं अहवा ताणं पि मा होउ ॥ १ ॥

723) भूमीगयं न चत्ता सूरं दट्ठूण चक्कवाएण ।
जीयग्गल व्व दिन्ना मुणालिया विरहभीएण ॥ २ ॥

724) अग्गि व्व पउमसंडं चिय व्व नलिणी मडो व्व अप्पा णं ।
चक्केण पियाविरहे मसाणसरिसं सरं दिट्ठं ॥ ३ ॥

725) आसासिज्जइ चक्को जलगयपडिबिंबदंसणासाए ।
तं पि हरंति तरंगा पेच्छह निउणत्तणं विहिणो ॥ ४ ॥

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722) [अर्धास्तमिते सूर्ये यद् दुःखं भवति चक्रवाकस्य । तद्भवतु तव रिपूणामथवा तेषामपि मा भवतु ।।] अर्धास्तमिते सूर्ये यद् दुःखं भवति चक्रवाकस्य, तद्भवतु तव रिपूणाम् अथवा तेषामपि मा भवतु । सूर्यास्तमने किल चक्रवाक्या सह वियोगप्रारम्भः । इतः परं सकलामपि रात्रिं जीवितेश्वर्या सह वियोगदुःखमनुभविष्यामीति चिन्तागृहीतस्य चक्रवाकस्य दुःखमिति ।। ७२२ ।।

723) [भूमिगतं न त्यक्ता सूर्यं दृष्ट्वा चक्रवाकेण । जीवार्गलेव दत्ता मृणालिका विरहभीतेन ।।] भूमिगतं सूर्यं दृष्ट्वा विरहभीतेन चक्रवाकेण मृणालिका न त्यक्ता । तर्हि किं कृता इत्याह । जीवार्गला दत्तेव । अयमर्थः । मृणालिकां भक्षयंश्चक्रवाकः सूर्यास्तमनमालोक्य कथं प्रियाविरहवेदनाव्यतिकरं सोढास्मीति चञ्चूस्थितामपि मृणालिकामर्गलाप्रायां जीवगमनभयादिव न मुमोचेति ।। ७२३ ।।

724) [अग्निरिव पद्मषण्डं चितेव नलिनी मृतक इवात्मा खलु । चक्रेण प्रियाविरहे श्मशानसदृशं सरो दृष्टम् ।।] चक्रेण चक्रवाकेण सरः श्मशानसदृशं दृष्टम् । श्मशानसादृश्यमाह । श्मशाने किल अग्न्यादयो भवन्ति । अग्निरिव पद्मषण्डं, चितेव नलिनी, मृतकमिव आत्मानं (? मृतक इव आत्मा) । दृष्टमिति सर्वत्र संबध्यते ।। ७२४ ।।

725) [आश्वास्यते चक्रो जलगतप्रतिबिम्बदर्शनाशया । तामपि हरन्ति तरङ्गाः प्रेक्षध्वं निपुणत्वं विधेः ।।] आश्वास्यते चक्रो जलगत-

726) आसंति संगमासा गमंति रयणिं सुहेण चक्काया ।
दियहा न य हुंति विओयकायरा कह नु वोलंति ॥ ५ ॥

727) अलियं जंपेइ जणो जं पेम्मं होइ अत्थलोहेण ।
सेवालजीवियाणं कओ धणं चक्कवायाणं ॥ ६ ॥

८४. चंदणवज्जा (चन्दनपद्धतिः)

728) सुसिएण निहसिएण वि तह कह वि हु चंदणेण महमहियं ।
सरसा वि कुसुममाला जह जाया परिमलविलक्खा ॥ १ ॥

प्रतिबिम्बदर्शनाशया, तामपि हरन्ति तरङ्गाः कल्लोलाः । अत एव पश्यत निपुणत्वं विधेः । चक्रवाकः किल 'इयं मम प्राणवल्लभा' इति स्वकीयं प्रतिबिम्बं जलस्थितमवलोक्य उदश्वसीत् । तत्रापि हतविधिपरिणामेन[1] तदात्मप्रतिबिम्बम् अम्बुनि गतम् ऊर्मय एव विनाशयन्ति ॥ ७२५ ॥

726) [आसते संगमाशया गमयन्ति रजनीं सुखेन चक्रवाकाः । दिवसा न च भवन्ति वियोगकातराः कथं नु व्यतिक्रामन्ति ॥] चक्रवाकाः संगमाशया आसते, रजनीं गमयन्ति सुखेन, दिवसा न च भवन्ति वियोगकातराः कथम् नु अतिक्रामन्ति ॥ ७२६ ॥

727) [अलीकं जल्पति जनो यत् प्रेम भवत्यर्थलोभेन । शैवालजीविकानां कुतो धनं चक्रवाकाणाम् ॥] जनोऽलीकं मृषा जल्पति, यत् प्रेम अर्थलोभेन भवति । अर्थनिमित्तं स्नेहो भवतीति यत् कथयति तन्मृषा । तदेव दृष्टान्तेन साधयति । शैवालजीविकानां चक्रवाकाणां कुतो धनम् ॥ ७२७ ॥

728) [शोषितेन निघर्षितेनापि तथा कथमपि खलु चन्दनेन प्रसृतम् । सरसापि कुसुममाला यथा जाता परिमलविलक्षा ॥] तथा कथमपि चन्दनेन महमहितम् । किंविशिष्टेन । शोषितेन निघर्षितेनापि । यथा सरसापि सुगन्धापि कुसुममाला पुष्पस्रक् परिमलविलक्षा जाता ॥ ७२८ ॥

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1 G °परिणमने, I °परिणमनेन

729) परसुच्छेयपहरणेण निहसणेँ नेय उज्झिया पयई ।
चंदण संनयसीसो तेण तुमं वंदए लोओ ॥ २ ॥

730) उत्तमकुलेसु जम्मं तुह चंदण तरुवराण मज्झम्मि ।
दुज्जीहाण खलाण य निच्चं चिय तेण अणुरत्तो ॥ ३ ॥

731) एक्को च्चिय दोसो तारिसस्स चंदणदुमस्स विहिघडिओ ।
जीसे दुट्ठभुयंगा खणं पि पासं न मेल्लंति ॥ ४ ॥

732) बहुतरुवराण मज्झे चंदणविडवो भुयंगदोसेण ।
छिज्जइ निरावराहो साहु व्व असाहुसंगेण ॥ ५ ॥

८५. वडवज्जा (वटपद्धतिः)

733) जाओ सि कीस पंथे अहवा जाओ सि कीस फलिओ सि ।
अह फलिओ सि महादुम ता सउणविडंवणं सहसु ॥ १ ॥

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729) [परशुच्छेदप्रहरणेन निघर्षणेन नैवोज्झिता प्रकृतिः । चन्दनः संनतशीर्षस्तेन त्वां वन्दते लोकः ॥] परशुच्छेदप्रहरणनिघर्षणैर्नैव त्यक्ता प्रकृतिः । हे चन्दन संनतशिरास्तेन त्वां वन्दते लोकः[1] ॥ ७२९ ॥

730) [उत्तमकुलेषु जन्म तव चन्दन तरुवराणां मध्ये । द्विजिह्वानां खलानां च नित्यमेव तेनानुरक्तः ॥] हे चन्दन तरुवराणां मध्ये तवोत्तमकुलेषु जन्म । द्विजिह्वानां खलानां च तेन हेतुना त्वमनुरक्तोऽसि । प्रकारान्तरेणोपालम्भः ॥ ७३० ॥

731) [एक एव दोषस्तादृशस्य चन्दनद्रुमस्य विधिघटितः । यस्य दुष्टभुजङ्गाः क्षणमपि पार्श्वं न मुञ्चन्ति ॥] तादृशस्य चन्दनद्रुमस्यैक एव दोषो विधिकृतो, यस्य दुष्टभुजङ्गाः क्षणमपि पार्श्वं न मुञ्चन्ति ॥ ७३१ ॥

732) [बहुतरुवराणां मध्ये चन्दनविटपो भुजङ्गदोषेण । छिद्यते निरपराधः साधुरिवासाधुसङ्गेन ॥] बहुतरुवराणां मध्ये चन्दनवृक्षो भुजङ्गदोषेण च्छिद्यते निरपराधः साधुरिवासाधुसङ्गेन ॥ ७३२ ॥

733) [जातोऽसि कस्मात्पथि, अथवा जातोऽसि कस्मात्फलितोऽसि । अथ फलितोऽसि महाद्रुम तच्छकुनविडम्बनां सहस्व ॥] हे

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1 G I add : खण्डनेऽपि निघर्षणेऽपि नतशिरास्त्वम्, अतो भवन्तं लोको वन्दते ।

734) नीरस-करीर-खरखइरसंकुले विसमसमिमरुद्देसे ।
का होज्ज गई पहियाण जं सि वडपायव न होंतो ॥ २ ॥
735) भूमीगुणेण वडपायवस्स जइ तुंगिमा इहं होइ ।
तह वि हु फलाण रिद्धी होसइ बीयाणुसारेण ॥ ३ ॥

८६. तालवज्जा (तालपद्धतिः)

736) किं ताल तुज्झ तुंगत्तणेण गयणद्धरुद्धमग्गेण ।
छुहजलणताविएहि वि उवहेप्पसि जं न पहिएहिं ॥ १ ॥
737) छायारहियस्स निरासयस्स दूरयरदावियफलस्स ।
दोसेहि समा जा का वि तुंगिमा तुज्झ रे ताल ॥ २ ॥

महाद्रुम किमिति पथि जातोऽसि । यदि जातस्तदा किमिति फलितोऽसि । अथ चेत्फलितस्तदा शकुनविडम्बनां सहस्व ॥ ७३३ ॥

734) [नीरसकरीर-खर-खदिरसंकुले विषमशमीमरुदेशे । का भवेद्गतिः पथिकानां यदसि वटपादप न भवन् ॥] नीरसा ये करीराः खराश्च ये खदिरास्तैः संकुले । तथा विषमाः शम्यो यत्रासौ विषमशमिः (? विषमशमीकः) । एवंविधो यो मरुदेशस्तस्मिन् नीरसकरीरतीक्ष्णखदिरसंकुले विषमशमीमरुदेशे । तत्र हे वटपादप का गतिर्भवेत् पथिकानां यदि त्वं नाभविष्यः ॥ ७३४ ॥

735) [भूमिगुणेन वटपादपस्य यदि तुङ्गत्वमिह भवति । तथापि खलु फलानामृद्धिर्भविष्यति बीजानुसारेण ॥] भूमिगुणेन वटपादपस्य यदि तुंगिमा तुङ्गत्वं भवति, तथापि फलानामृद्धिर्बीजानुसारेण भवित्री । यद्यपि भूमिगुणेन वटवृक्षो ह्रस्वः संजातस्तथापि फलप्राचुर्यं तथा भविष्यति येन सर्वेऽपि प्राणिनः सुखिता[1] भविष्यन्ति ॥ ६३५ ॥

736) [किं ताल तव तुङ्गत्वेन गगनार्धरुद्धमार्गेण । क्षुधाज्वलनतापितैरप्युपगृह्यसे यन्न पथिकैः ॥] हे ताल तव तुंगत्वेन किं गगनार्धरुद्धमार्गेण[2] । क्षुधाज्वलनतापितैरुपगृह्यसे यन्न पथिकैः ॥ ७३६ ॥

737) [छायारहितस्य निराश्रयस्य दूरतरदर्शितफलस्य । दोषैः समं यत् किमपि तुङ्गत्वं तव रे ताल ॥] रे ताल या[3] कापि तव तुंगिमा

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1 I सुहिताः 2 G गगनावरुद्धमार्गेण which presupposes the reading गयणावरुद्धमग्गेण 3 I यः कोऽपि तुंगिमा तुंगत्वं स दोषैः समस्तुल्यः ।

738) जेहिं नीओ वड्ढिं तालो सयसलिलदाणसेवाए ।
तस्सेव जो न फलिओ सो फलिओ कह नु अन्नस्स ॥ ३ ॥

८७. पलासवज्जा (पलाशपद्धतिः)

739) मउलंतस्स य मुक्का तुज्झ पलासा पलास सउणेहिं ।
जेण महुमाससमए नियवयणं झत्ति सामलियं ॥ १ ॥

740) अच्छउ ता फलणिवहं फुल्लणदियहम्मि कलुसियं वयणं ।
इय कलिऊण पलासो झड त्ति मुक्को सपत्तेहिं ॥ २ ॥

741) दट्ठूण किंसुया साहा तं बालाइ कीस वेलविओ ।
अहवा न तुज्झ दोसो को न हु छलिओ पलासेहिं ॥ ३ ॥

तुङ्गत्वं, सा दोषैः समा तुल्या । छायारहितस्य, निराश्रयस्य दूरतरदर्शितफलस्य ॥ ७३७ ॥

738) [यैर्नीतो वृद्धिं तालः शतसलिलदानसेवया । तस्यैव यो न फलितः स फलितः कथं न्वन्यस्य ॥] यैर्वृद्धिं नीतस्तालः शतसलिलदानसेवया, तस्यैव यो न फलितः स फलितः कथं न्वन्यस्य ॥ ७३८ ॥

739) [मुकुलयतश्च मुक्तास्तव पलाशाः पलाश शकुनैः । येन मधुमाससमये निजवदनं झटिति श्यामलितम् ॥] मुकुलयतोऽपि रे पलाशवृक्ष शकुनैस्तव पलाशा मुक्ताः । येन हेतुना त्वया मधुमाससमये वसन्ते निजं वदनं श्यामलितम् । अयं भावः । यः कोऽपि धनी भवति, स वृद्धिं व्रजन् याच्यमानश्चेद् वदनचन्द्रं कोपकलङ्कितं विधत्ते तस्याशां याचकास्त्यजन्ति ॥ ७३९ ॥

740) [आस्तां तावत्फलनिवहः पुष्पणदिवसे कलुषितं वदनम् । इति कलयित्वा पलाशो झटिति मुक्तः स्वपत्रैः ॥] आस्तां तावत् फलनिवहः । फुल्लनदिवसेऽपि कलुषितं वदनमिति कलयित्वा पलाशो झटिति मुक्तः स्वपत्रैर्निजच्छदैरेव । अयमर्थः । यः कोऽपि मुखं कलुषितं विधत्ते शुभवचनदानेऽपि, आस्तां दानप्रस्तावः, स स्वकीयैरेव पात्रैस्त्यज्यते ॥७४०॥

741) [दृष्ट्वा किंशुक शाखास्त्वं बालया कस्माद् वञ्चितः । अथवा न तव दोषःको न खलु च्छलितः पलाशैः ॥] दृष्ट्वा हा इति खेदे (!)।

742) गुरुविहववित्थरुत्थंभिरे वि किविणम्मि अत्थिणो विहला ।
भण फलिए वि पलासे मणोरहा कस्स जायंति ॥ ४ ॥
743) सच्चं पलास जं फुल्लिओ सि फलिओ सि रहणिउंजेसु ।
जइ होज्ज सुखज्जफलो मणं पि ता तुज्झ को मुल्लो ॥ ५ ॥

८८. वडवाणलवज्जा (वडवानलपद्धतिः)

744) सोसणमई उ निवससु वडवाणल मुणइ जाव न समुद्दो ।
जाव य जाणिहिइ फुडं ता न तुमं नेय भुवणयलं ॥ १ ॥

त्वं बालया किमिति प्रतारितः । अथवा न तव दोषः, को नाम न च्छलितः पलाशैः[1] ॥ ७४१ ॥

742) [गुरुविभवविस्तरोत्तम्भनशीलेऽपि कृपणेऽर्थिनो विफलाः । भण फलितेऽपि पलाशे मनोरथाः कस्य जायन्ते ॥] गुरुविभवविस्तरोत्तम्भनशीलेऽपि कृपणेऽर्थिनो याचका विफला निष्फला एव। भण कथय फलितेऽपि पलाशे मनोरथाः कस्य जायन्ते, मह्यं दास्यतीति । गुरुलक्ष्मीलक्षितोऽपि कृपणः कमपि न कृतार्थिनं करोति ॥ ७४२ ॥

743) [सत्यं पलाश यत्पुष्पितोऽसि फलितोऽसि रहोनिकुञ्जेषु । यदि भवेः सुखाद्यफलो मनागपि, तत् तव किं मूल्यम् ॥] हे पलाश रहोनिकुञ्जे पुष्पितोऽसि फलितोऽसि सत्यं, यदि त्वं सुखाद्यफलो भवेर्मनागपि, ततस्तव किं मूल्यम् । अपि तु अनर्घ्योऽसि ॥ ७४३ ॥

744) [शोषणमतिस्तु निवस वडवानल जानाति यावन्न समुद्रः । यावत्समुद्रो ज्ञास्यति स्फुटं तावन्न त्वं नैव भुवनतलम् ॥] हे वडवानल, और्वाग्ने, तावत्त्वं शोषणमतिरेव निवस, यावत्समुद्रो न जानाति। यावत् समुद्रो ज्ञास्यति, तावत् त्वं नैव भुवनतलमिदम्। अयमाशयः। कश्चिद् दुष्टो दौष्ट्यं तावत्करोति यावदन्यः सत्पुरुषस्तत् निगृहीतकोपाटोपभ्रुकुटिकृतालंकृतललाटो न जानाति। तेन च ज्ञातेन तदानीं (न) दुष्टो न चान्यः कोऽपि ॥ ७४४ ॥

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1 G, I add : लंकालयाण पुत्तय इत्यादिवसन्तवर्णनेनैव व्याख्याता गाथा (Gāthā No. 637) अत्र द्रष्टव्या ।

745) का समसीसी तियसिंदयाण वडवाणलस्स सरिसम्मि ।
उवसमियसिहिप्पसरो मयरहरो इंधणं जस्स ॥ २ ॥

८९. रयणायरवज्जा (रत्नाकरपद्धतिः)

746) रयणायरेण रयणं परिमुक्कं जइ वि अमुणियगुणेण ।
तह वि हु मरगयखंडं जत्थ गयं तत्थ वि महग्घं ॥ १ ॥

747) जलणिहिमुक्केण वि कुत्थुहेण पत्तं मुरारिवच्छयलं ।
तेण पुण तस्स ठाणे न याणिमो को परिट्ठविओ ॥ २ ॥

748) मा दोसं चिय गेण्हह विरले वि गुणे पसंसह जणस्स ।
अक्खपउरो वि उवही भणइ रयणायरो लोए ॥ ३ ॥

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745) [का समशीर्षिका त्रिदशेन्द्राणां वडवानलस्य सदृशे । उपशमितशिखिप्रसरो मकरालय इन्धनं यस्य ।।] वडवानलस्य त्रिदशेन्द्राणां का स्पर्धा । यस्य वडवानलस्य इन्धनं समिद् मकरगृहं समुद्र उपशमित-शिखि-प्रसरः । वडवाग्निना सह स्पर्धां कथम् आदधताम् इन्द्रादयो देवाः, यस्योपशमितशिखिप्रसरः समुद्र एवेन्धनम् । सकलवह्निविध्यापकस्तावत्समुद्रस्तमपि यो ज्वालयतीति ।। ७४५ ।।

746) [रत्नाकरेण रत्नं परिमुक्तं यद्यप्यज्ञातगुणेन । तथापि खलु मरकतखण्डं यत्र गतं तत्रापि महार्घम् ॥] रत्नं रत्नाकरेणाज्ञातगुणेन यदि त्यक्तं, तथापि मरकतखण्डं यत्र गतं तत्रापि महार्घम् । अयमाशयः । यदि केनापि मूर्खशिरोमणिना ग्रामीणग्रामणिना कश्चिद् विपश्चित्प्रकाण्डस्त्यक्तः, सोऽन्यत्र गतः सकलनरनाथमूर्धवन्दनीयचरणः किं न भविष्यतीति॥७४६॥

747) [जलनिधिमुक्तेनापि कौस्तुभेन प्राप्तं मुरारिवक्षःस्थलम् । तेन पुनस्तस्य स्थाने न जानीमः कः प्रतिष्ठापितः ॥] जलनिधिमुक्तेनापि कौस्तुभेन प्राप्तं मुरारिवक्षःस्थलम् । तेन समुद्रेण पुनस्तस्य स्थाने को नाम परिस्थापित इति वयं न विद्मः ॥ ७४७ ॥

748) [मा दोषमेव गृह्णीत विरलानपि गुणान् प्रशंसत जनस्य । अक्षप्रचुरोऽप्युदधिः भण्यते रत्नाकरो लोके ।।] मा दोषमेव गृह्णीत, स्तोकानपि गुणान् जनस्य प्रशंसत । कथम् । यथा अक्षः कपर्दकभेदः,

749) वेलामहल्लकल्लोलपेल्लियं जइ वि गिरिणइं पत्तं ।
अणुसरइ मग्गलग्गं पुणो वि रयणायरे रयणं ॥ ४ ॥
750) लच्छीइ विणा रयणायरस्स गंभीरिमा तह च्चेव ।
सा लच्छी तेण विणा भण कस्स न मंदिरं पत्ता ॥ ५ ॥
751) वडवाणलेण गहिओ महिओ य सुरासुरेहि सयलेहिं ।
लच्छीइ उवहि मुक्को पेच्छह गंभीरिमा तस्स ॥ ६ ॥
752) जलणं जलं च, अमियं[1] विसं च, कण्हो सदाणवो च्चेव ।
खीरोयहि तुज्झ तहा परमहिमा अहियअहिययरो ॥ ७ ॥

तत्प्रचुरोऽपि यद्यप्युदधिः, अक्षाः प्रचुरा यस्मिन् सोऽस्त्युदधिः, तथापि लोके रत्नाकर इति कथ्यते ॥ ७४८ ॥

749) [वेलामहाकल्लोलप्रेरितं यद्यपि गिरिणदीं प्राप्तम् । अनुसरति मार्गलग्नं पुनरपि रत्नाकरे रत्नम् ॥] वेलामहदूर्मिप्रेरितं यद्यपि गिरिणदीं प्राप्तं तथा (? तथापि) मार्गलग्नं पुनरपि रत्नाकरे रत्नमनुसरति । यद्यपि केनापि मुहूर्तवशेन कुतोऽपि नगरात् क्वापि पल्ल्यादौ विद्वान् पात्रम् आगच्छति तथापि मार्गलग्नस्तत्रैवायाति ॥ ७४९ ॥

750) [लक्ष्म्या विना रत्नाकरस्य गम्भीरता तथैव । सा लक्ष्मीस्तेन विना भण कस्य न मन्दिरं प्राप्ता ॥] लक्ष्म्या विना रत्नाकरस्य तथैव गम्भीरिमा । सा च लक्ष्मीस्तेन विना कस्य न मन्दिरं प्राप्ता । अपि तु शुनीव गृहे गृहे परिबभ्रामेति रत्नाकरस्य महत्त्वकथनम् ॥ ७५० ॥

751) [वडवानलेन गृहीतो मथितश्च सुरासुरैः सकलैः । लक्ष्म्योदधिर्मुक्तः प्रेक्षध्वं गम्भीरता तस्य ॥] उदधिः समुद्रस्तावद् वडवानलेन गृहीतः, तथा सुरासुरैर्मथितः, अन्यच्च लक्ष्म्या विमुक्तः, तथापि तस्योदधेर्गम्भीरिमाणं पश्यत । अयमाशयः । यः कोऽपि पुरुषसिंहः कष्टां दशां प्राप्तः केनापि याच्यमानः संपत्त्यक्तोऽपि भवति, स आत्मीयं गाम्भीर्यं न त्यजतीति ॥ ७५१ ॥

752) [ज्वलनो जलं चामृतं विषं च कृष्णः सदानवश्चैव । क्षीरोदधे तव तथा परमहिमाधिकाधिकतरः ॥] हे क्षीरोदधे, ज्वलनं

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1 G अमयं

753) रयणेहि निरंतरपूरिएहि रयणायरस्स न हु गव्वो।
करिणो मुत्ताहलसंसए वि मयविब्भला[1] दिट्ठी ॥ ८ ॥
754) अणवरयं देंतस्स वि तुट्टंति न सायरे वि रयणाइं।
पुण्णक्खएण खिज्जइ न हु लच्छी चायभोएहिं ॥ ९ ॥
755) रयणायरस्स न हु होइ तुच्छिमा निग्गएहि रयणेहिं।
तह वि हु चंदसरिच्छा विरला रयणायरे रयणा ॥ १० ॥
756) रयणायरचत्तेण वि पत्तं चंदेण हरह तिलयत्तं।
तेण उण तस्स ठाणे न याणिमो को परिट्ठविओ ॥ ११ ॥

(? ज्वलनः) तत्रैव जलम्, अमृतं विषं च, कृष्णः सदानवः। तव महिमा तथापि अधिको अधिकतर[2] एव। कोऽप्येकत्र वैरिसंघान् परस्परं स्थापयितुं किं कोऽपि शक्नोति त्वाम् ऋते ॥ ७५२ ॥

753) [रत्नैर्निरन्तरपूरितै रत्नाकरस्य न खलु गर्वः। करिणो मुक्ताफलसंशयेऽपि मदविह्वला दृष्टिः ॥] रत्नैर्निरन्तरपूरितै रत्नाकरस्य न खलु गर्वोऽस्ति। करिणो हस्तिनः पुनर्मुक्तानां संशयेऽपि—सन्ति नो वा मुक्ताफलानीति संशये सति—मदविह्वला दृष्टिः ॥ ७५३ ॥

754) [अनवरतं ददतोऽपि न खलु त्रुट्यन्ति सागरेऽपि रत्नानि। पुण्यक्षयेण क्षीयते न खलु लक्ष्मीस्त्यागभोगाभ्याम् ॥] अनवरतं ददतोऽपि रत्नाकरस्य न खलु क्षीयन्ते रत्नानि। पुण्यक्षयेण क्षीयते लक्ष्मीर्न खलु त्यागभोगाभ्याम् ॥ ७५४ ॥

755) [रत्नाकरस्य न खलु भवति तुच्छत्वं निर्गतै रत्नैः। तथापि खलु चन्द्रसदृक्षाणि विरलानि रत्नाकरे रत्नानि ॥] रत्नाकरस्य न खलु भवति तुच्छत्वं निर्गतै रत्नैः। यद्यप्येवमस्ति, तथापि चन्द्रसदृक्षाणि विरलानि रत्नाकरे रत्नानि। अयं ग्रन्थः प्रायेण अपभ्रंशभाषानुसारी। अत्र च अपभ्रंशभाषायां क्वचिन्नपुंसकेऽपि पुंस्त्वमिति ॥ ७५५ ॥

756) [रत्नाकरत्यक्तेनापि प्राप्तं चन्द्रेण हरस्य तिलकत्वम्। तेन पुनस्तस्य स्थाने न जानीमः कः प्रतिष्ठापितः ॥] रत्नाकरपरित्यक्तेनापि

1 G, I मयाभिंभला 2 G अधिकाधिकतर एव

757) जइ वि हु कालवसेणं ससी समुद्दाउ कह वि विच्छुडिओ।
तह वि हु तस्स पयावं(? पयासो)आणंदं कुणइ दूरे वि ॥१२॥
758) रयणाइ सुराण समप्पिऊण वडवाणलस्स छुहियस्स।
अप्पा (? अप्पं) देंतेण तए समुद्द मुद्दंकियं भुवणं ॥ १३ ॥
759) अत्थि असंखा संखा धवला रयणायरस्स संभूया।
न हु ताण सद्दलद्धी जा जाया पंचजन्नस्स ॥ १४ ॥
760) जाएण तेण धवलीकओ सि नूणं समुद्द संखेण।
अत्थित्तणेण हत्थं पसारियं जस्स कण्हेण ॥ १५ ॥

प्राप्तं चन्द्रेण हरस्य तिलकत्वम्। तेन पुनस्तस्य स्थाने को नाम परिस्थापित इति वयं न विद्मः ॥७५६॥

757) [यद्यपि खलु कालवशेन शशी समुद्रात् कथमपि वियोजितः। तथापि खलु तस्य प्रतापः (? प्रकाशः) आनन्दं करोति दूरेऽपि ॥] यद्यपि शशी चन्द्रः समुद्रात् कालवशेन कथमपि विच्छुटितः, तथापि तस्य प्रतापम् (? प्रतापः, प्रकाशः) आनन्दं दूरेऽपि करोति ॥ ७५७ ॥

758) [रत्नानि सुरेभ्यः समर्प्य वडवानलाय क्षुधिताय। आत्मानं ददता त्वया समुद्र मुद्राङ्कितं भुवनम् ॥] रत्नानि चन्द्रलक्ष्मीकौस्तुभपारिजातमदिरोच्चैःश्रवऐरावणधन्वन्तरिप्रभृतीनि सुरासुरेभ्यः[1] समर्प्य वडवानलस्य क्षुधितस्यात्मानं ददता हे समुद्र त्वया भुवनं जगत् मुद्राङ्कितम्। अयमर्थः। यथा कोऽपि वदान्यः पात्रेभ्यः सर्वमपि वसुजातं[2] विश्राण्य, कस्मैचन विशिष्टाय[3]च्छेकायात्मानमर्पयन् सकलजगन्मण्डलमात्मयशसा पूरयति, जीमूतवाहनवत् ॥ ७५८ ॥

759) [सन्ति असंख्याः शंखा धवला रत्नाकरस्य संभूताः। न खलु तेषां शब्दलब्धिर्या जाता पाञ्चजन्यस्य ॥] सन्ति असंख्याताः शंखाः। किंविशिष्टाः। धवलाः। पुनः किंविशिष्टाः। संभूताः। क। रत्नाकरे। न खलु तेषां शब्दलब्धिर्या जाता पाञ्चजन्यस्य श्रीविष्णुकरवदनपवित्रितस्य ॥७५९॥

760) [जातेन तेन धवलीकृतोऽसि नूनं समुद्र शंखेन। अर्थित्वेन हस्तः प्रसारितो यस्य कृष्णेन ॥] हे समुद्र तेन शंखेन जातेन धवली-

1 I पुराणसुरेभ्यः 2 I वस्तुजातम् 3 G I अवशिष्टाय याचकाय

९०. समुद्दणिंदावज्जा (समुद्रनिन्दापद्धतिः)

761) साहीणामयरयणो अमरमरोरं च भुवणमकरंतो।
उल्लसिरीहि न लज्जसि लहरीहि तरंगिणीणाह ॥ १ ॥
762) रयणायर त्ति नामं वहंत ता उवहि किं न सुसिओ सि।
मज्झे न जाणवत्ती अत्थत्थी जं गया पारे ॥ २ ॥
763) उवहि लहरीहि गव्विर गज्जंतो किं न दीह सुसिओ सि।
जीसे गिम्हपिवासा वलंति वि परम्मुहा पहिया ॥ ३ ॥
764) सायर लज्जाइ कहं न मुओ चिंताइ कह न वीसन्नो।
पइ हुंते बोहित्थियहि कओ जलसंगहो अन्नो ॥ ४ ॥

क्षतोऽसि। नूनं निश्चयेन। यस्यार्थित्वेन कृष्णेन हस्तः प्रसारितः, हे समुद्र, अमुं शंखं मह्यं वितरेति॥ ७६० ॥

761) [स्वाधीनामृतरत्नोऽमरमदरिद्रं च भुवनमकुर्वन्। उल्लसनशीलाभिर्न लज्जसे लहरीभिस्तरङ्गिणीनाथ ॥] हे तरङ्गिणीनाथ, उल्लसनशीलाभिर्लहरीभिरूर्मिभिरुपलक्षितो न लज्जसे। किं कुर्वन्। अमरं देवसमूहं (?) भुवनम् अदरिद्रं चाकुर्वन्। किंविशिष्टः। स्वाधीनामृतरत्नः। यः कश्चिद् विभवप्राचुर्यनिर्जितधनदः परम् अददानः किमपि, स एवमुच्यते॥ ७६१ ॥

762) [रत्नाकर इति नाम वहंस्तद् उदधे किं न शुष्कोऽसि। मध्ये न यानवर्तिनोऽर्थार्थिनो यद्गताः पारे ॥] रत्नाकर इति नाम वहन् तत उदधे किं न शुष्कोऽसि। मध्ये न यानवर्तिनो अर्थार्थिनो यद्गताः पारे ॥ ७६२ ॥

763) [उदधे लहरीभिर्गर्वोद्वहनशील गर्जन् किं न दीर्घं शुष्कोऽसि। यस्माद् ग्रीष्मपिपासा वलन्तेऽपि पराङ्मुखाः पथिकाः।] उदधे लहरीभिर्गर्वोद्वहनशील, गर्जन् किं न शुष्कोऽसि। कथम्। दीर्घम् अत्यर्थम्। यस्माद् ग्रीष्मपिपासायाः पराङ्मुखाः पथिका व्याघुटन्ते ॥७६३॥

764) [सागर लज्जया कथं न मृतश्चिन्तया कथं न विषण्णः। त्वयि सति प्रवहणस्थितैः कृतो जलसंग्रहोऽन्यः ॥] हे सागर लज्जया कथं

765) वड्डो सि तुमं पीओ सि पुव्वयं लंघिओ सि तं उवहि[1] ।
किं गज्जसि अलियजए न लज्जसे उयहि किं भणिमो ॥ ५ ॥

766) निद्धोयउदयकंखिर पंथिय मा वच्च सायरो एस ।
जत्थ नियत्तइ तण्हा अन्न च्चिय ते सरुद्देसा ॥ ६ ॥

९१. सुवण्णवज्जा (सुवर्णपद्धतिः)

767) जलणपवेसो चामीयरस्स कह सहि न जुज्जए काउं ।
हद्धी जस्स परिक्खंति पत्थरा नवरि गुणणिवहं ॥ १ ॥

न मृतोऽसि । कथं च चिन्तया न विषण्णोऽसि । यतस्त्वयि पानीयनिधौ सत्यपि वोहित्थियहि यानपात्रस्थितैर्जलसंग्रहोऽन्यश्चक्रे । यो जलानां निधिर्भवति तस्मिन् विद्यमाने को नाम जलसंग्रहं विधत्ते ॥ ७६४ ॥

765) [वद्धोऽसि त्वं पीतोऽसि पूर्वं लङ्घितोऽसि त्वमुदधे । किं गर्जस्यलीकजये न लज्जस उदधे किं भणामः ॥] वद्धोऽसि त्वं पर्वतैः । पीतोऽसि त्वम् अगस्तिना । तथा लङ्घितोऽसि वानरादिभिः । एवंविधस्त्वम् उदधेऽलीकजगति (? अलीकजये) किं गर्जसि । उदधे त्वं न लज्जसे । किं पुनः पुनर्भणामः ॥ ७६५ ॥

766) [निर्धौतोदककांक्षणशील पथिक मा व्रज सागर एषः । यत्र निवर्तते तृष्णान्य एव ते सरउद्देशाः ॥] हे पथिक, उदकाकांक्षणशील मा व्रज, अयं सागरः । यत्र निवर्तते तृष्णा, अन्य एव ते सरउद्देशाः । कश्चित्पथिकः पिपासाकुलो जलं वाञ्छन् समुद्रस्य जलं पश्यन् उत्तालः (?) समायातः । तं तथाविधमागच्छन्तमवलोक्य केनचिदुच्यत इति ॥ ७६६ ॥

767) [ज्वलनप्रवेशश्चामीकरस्य कथं सखि न युज्यते कर्तुम् । हा धिग्यस्य परीक्षन्ते प्रस्तराः केवलं गुणनिवहम् ॥] ज्वलनप्रवेशश्चामीकरस्य कथं सखि न युज्यते कर्तुं, हा धिग् यस्य नवरि केवलं गुणनिवहं प्रस्तराः परीक्षयन्ति । तस्य तादृग्विधस्य सुवर्णस्य पाषाणाः कथं परीक्षां विदधत इति कृत्वा ज्वलनमेव प्रविवेश लज्जामज्जद्वदनो मानी ॥ ७६७ ॥

1 I तह उयहे

768) जलणडहणेण न तहा पत्थरघसणेण खंडणे तह य।
गुंजाहलसमतुलणे जं दुक्खं होइ कणयस्स ॥ २ ॥
769) जूरिज्जइ किं न जए किं न जरा आवए अकालम्मि।
जह सक्खर तुलइ खली निरक्खरो कंचणं खंडं ॥ ३ ॥
770) नाराय निरक्खर लोहवंत दोमुह[1] य तुज्झ किं भणिमो।
गुंजाइ समं कणयं[2] तोलंतो कह न लज्जेसि ॥ ४ ॥
771) जह कणयं तह पडिमाणपत्थरं पेच्छ तुलइ नाराओ।
अहवा निरक्खराणं गुणदोसवियारणा कत्तो ॥ ५ ॥

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768) [ज्वलनदहनेन न तथा प्रस्तरघर्षणेन खण्डने तथा च। गुञ्जाफलसमतुलने यद् दुःखं भवति कनकस्य ॥] कनकस्य ज्वलनदहनेन तथा प्रस्तरघर्षणेन खण्डनेन तथा दुःखं न भवति, गुंजाफलसमतुलने यद् दुःखं (भवति)। मानी जनश्छेदनदाहनिघर्षणादिकं परं सहते। न पुनरसमानजनेन सह साम्यम् ॥ ७६८ ॥

769) [खिद्यते किं न जगति किं न जरागच्छत्यकाले। यथा साक्षरस्तुलयति खटिकां निरक्षरः काञ्चनं खण्डम् ॥] कथं न खिद्यते जगति किं न जरागच्छत्यकाले, यथा साक्षरस्तुलयति खटिकां, निरक्षरश्च काञ्चनं खण्डम् ॥ ७६९ ॥

770) [नाराच निरक्षर लोहवन् द्विमुख च तव किं भणामः। गुञ्जाफलेन समं कनकं तोलयन् कथं न लज्जसे ॥] हे नाराच, निरक्षर, लोभवन्, दुर्मुख, निरक्षर, लोहवन्, दुर्मुख तव किं भणामः। [हे नाराच निरक्षर, लोहवन् (लोभवन्) द्विमुख तव किं भणामः।] गुंजाफलेन समं कनकं तोलयन् कथं न लज्जसे। यथा कश्चिदसमीक्ष्यकारी निरक्षरो लोभवान् दुर्मुखो (? द्विमुखो) मूर्खेण नीचेन समं सत्पुरुषं विद्वांसं करोति स एवमुच्यते, असमंजसमसहमानेन ॥ ७७० ॥

771) [यथा कनकं तथा प्रतिमानप्रस्तरं पश्य तोलयति नाराचः। अथवा निरक्षराणां गुणदोषविचारणा कुतः ॥] यथा कनकं तथा मान–

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1 G, I दुम्मुहय   2 I गुंजाहलसमकणयं

९२. आइच्चवज्जा (आदित्यपद्धतिः)

772) भमिओ सि भमसि भमिहिसि अणुदिणु[1] पासम्मि मेरुसिहरस्स ।
जइ पावसि कंचणमासयं पि ता सूर सूरो सि ॥ १ ॥
773) वियलियतेएण वि ससहरेण जह दंसिओ दिणे अप्पा ।
तह जइ रयणीइ तुमं ता सच्चं सूर सूरो सि ॥ २ ॥
774) उयणं भुवणक्कमणं अत्थमणं एक्कदिवसमज्झम्मि[2] ।
सूरस्स वि तिन्नि दसा[3] का गणणा इयरलोयस्स ॥ ३ ॥

९३. दीवयवज्जा (दीपकपद्धतिः)

775) सउणो नेहसउण्णो लोइल्लो लोयलोयणाणंदो ।
नासियतमोहपसरो किं सुयणो नेह[4] जोइक्खो ॥ १ ॥

अस्तरं पश्य तोलयति नाराचः । अथवा निरक्षराणां मूर्खाणां गुणदोषविचारणा कुतः ।। ७७१ ।।

772) [भ्रान्तोऽसि भ्रमसि भ्रमिष्यस्यनुदिनं पार्श्वे मेरुशिखरस्य । यदि प्राप्नोपि काञ्चनमाषकमपि तत् सूर्य शूरोऽसि ।।] भ्रान्तोऽसि, भ्रमसि भ्रमिष्यसि । क । मेरुशिखरस्य पार्श्वे । यदि प्राप्नोषि कांचनमाषकमपि, तदा हे सूर सूर्य, शूरोऽसि । अमुष्मान्मेरोर्लवमपि सुवर्णं न लप्स्यसे ।। ७७२ ।।

773) [विगलिततेजसापि शशधरेण यथा दर्शितो दिन आत्मा । तथा यदि रजन्यां त्वं तत्सत्यं सूर्य शूरोऽसि ।।] विगलिततेजसापि शशधरेण यथात्मा दर्शितो दिने, तथा यदि रजन्यां त्वं दर्शयसि, तदा हे सूर्य सत्यं शूरोऽसि ।। ७७३ ।।

774) [उदयनं भुवनाक्रमणमस्तमनमेकदिवसमध्ये । सूर्यस्यापि तिस्रो दशाः का गणनेतरलोकस्य ।।] उदयो भुवनाक्रमणं तथा चास्तमनमेवं तिस्रो गतयो यत्र सूर्यस्य, तत्रेतरलोकस्य कीटतुल्यस्य का गणना ।। ७७४ ।।

775) सगुणः स्नेहसंपूर्ण आलोकवाँल्लोकलोचनानन्दः । नाशिततमओघप्रसरः किं सुजनो नेह ज्योतिष्कः ।।] सगुणः सवर्तिकः, तैल-

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1 G, I अणुदिण 2 G, I तह य एक्कदियहम्मि 3 I गई 4 I नेय (=नैव)

776) जोइक्खो गिलइ तमं तं च्चिय उग्गिलइ कज्जलमिसेणं ।
अहवा सुद्धसहावा हियए कलुसं न धारेंति[1] ॥ २ ॥

777) निययालएसु मलिणा कुणंति मलिणत्तणं जइच्छाए ।
गुणणेहकंतिजुत्तय न जुज्जए तुज्झ जोइक्ख ॥ ३ ॥

778) नियगुणणेहखयंकर मलिणं निययालयं कुणंतस्स ।
जोइक्ख तुज्झ छाया परिचत्ता तेण सुयणेहिं ॥ ४ ॥

संपूर्णः, आलोकवान्,[2] लोकलोचनानन्दनः, नाशिततमओघप्रसरः, एवंविधः किं सुजनः, नहि नहि ज्योतिष्कः । ज्योतिर्विद्यते यस्मिन्निति ज्योतिष्को दीपः । सुजनोऽप्येवंविधो भवति । सगुणः, प्रेमसंपूर्णः, आलोकवान्, लोकलोचनानन्दनः, नाशिततमओघप्रसरः ॥ ७७५ ॥

776) [ज्योतिष्को गिलति तमस्तदेवोद्गिरति कज्जलमिषेण । अथवा शुद्धस्वभावा हृदये कलुषं न धारयन्ति ॥] ज्योतिष्को गिलति तमस्तदेवोद्गिरति कज्जलमिषात् । अथवा शुद्धस्वभावा हृदि कलुषं न धारयन्ति ॥ ७७६ ॥

777) [निजालयेषु मलिनाः कुर्वन्ति मलिनत्वं यथेच्छम् । गुणस्नेहकान्तियुक्त न युज्यते तव ज्योतिष्क ॥] मलिना निजालयेषु मलिनत्वं यदृच्छया कुर्वते । न तु स्वच्छचित्ताः । अत एव ज्योतिष्क उद्द्योतकर हे दीप गुणस्नेहकान्तियुक्त, तव निजालये मलिनत्वं कर्तुं न युज्यते ॥ ७७७ ॥

778) [निजगुणस्नेहक्षयंकर मलिनं निजालयं कुर्वतः । ज्योतिष्क तव च्छाया परित्यक्ता तेन सुजनैः ॥] निजगुणस्नेहक्षयंकर ज्योतिष्क निजालयं निजस्थानं मलिनं कुर्वतस्तव च्छाया तेन हेतुना सुजनैः परित्यक्ता । विद्वांसः किल दीपच्छायां न गृह्णन्ति । दीपच्छाया गजच्छाया[3] खरच्छाया[4] तथैव चेति ॥ ७७८ ॥

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1 G, I धारंति
2 I लोइल्लो आलोकयुक्त उद्योतयुक्त इति यावत्
3 G निजच्छाया,
4 G, I खड्गच्छाया

779) किं तुज्झ पहाए किं गुणेण किं दीव तुज्झ नेहेण।
छायं जस्स विसिट्ठा दूरे वि चयंति निंदंता[1] ॥ ५ ॥

१४. पियोल्लाववज्जा (प्रियोल्लापपद्धतिः)

780) एक्केण विणा पियमाणुसेण बहुयाइ हुंति दुक्खाइं।
आलस्सो रणरणओऽणिद्दा पुलओ ससज्झसओ[2] ॥ १ ॥

781) एक्केण विणा पियमाणुसेण सब्भावणेहभरिएणं[3]।
जणसंकुला वि पुहवी अव्वो रण्णं व पडिहाइ ॥ २ ॥

782) सो कत्थ गओ सो सुयणवल्लहो सो सुहाण सयखाणी।
सो मयणग्गिविणासो सो सो सोसेइ मह हिययं ॥ ३ ॥

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779) [किं तव प्रभया किं गुणेन किं दीप तव स्नेहेन । छायां यस्य विशिष्टा दूरेऽपि त्यजन्ति निन्दन्तः ।।] किं तव प्रभया, किं गुणेन किं स्नेहेन, छायां यस्य विशिष्टा दूरेऽपि त्यजन्ति निन्दन्तः[4] ।। ७७९ ।।

780) [एकेन विना प्रियमानुषेण बहूनि भवन्ति दुःखानि । आलस्यं रणरणकोऽनिद्रा पुलकःससाध्वसः ।।] एकेन प्रियमानुषेण विना बहूनि दुःखानि भवन्ति । आलस्यं, रणरणकः, अनिद्रा, पुलकः, ससाध्वसः । सह साध्वसेन वर्तत इति तथा ।। ७८० ।।

781) [एकेन विना प्रियमानुषेण सद्भावस्नेहभृतेन । जनसंकुलापि पृथ्वी, अहो अरण्यमिव प्रतिभाति ।।] एकेनापि विना प्रियमानुषेण सद्भावस्नेहमयेन जनसंकुलापि पृथ्वी अहो अरण्यमिव प्रतिभाति ।।७८१।।

782) [स कुत्र गतः स सुजनवल्लभः स सुखानां शतखनिः । स मदनाग्निविनाशः स स शोषयति मम हृदयम् ।।] स प्रियः कुत्र गतः । स सुजनवल्लभः[5] । सुजनश्चासौ वल्लभश्च सुजनवल्लभः । स सुखानां शतस्य खानिः । स च मदनाग्निविनाशकः । स स एवंविधो मम वल्लभो विरहे मम हृदयं शोषयति ।। ७८२ ।।

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1 G निंदंति 2 I ससज्झो य 3 I °मयएण, I °मइएण
4 G निन्दन्ति 5 I adds सुजनानां वल्लभः

783) सो होहिइ को वि दिणो जत्थ पिओ बाहुपंजरविलीणो।
रइरहसखेयखिन्नो निज्झरइ पवासदुक्खाइं ॥ ४ ॥

784) आविहिइ पिओ चुंबिहिइ निट्ठुरं[1] चुंबिऊण पुच्छिहिइ।
दइए कुसल त्ति तुमं नमो[2] नमो ताण दिवसाणं ॥ ५ ॥

785) धन्नं तं चेव दिणं सा रयणी सयललक्खणसउण्णा।
अमयं[3] तं पि मुहुत्तं जत्थ पिओ झत्ति दीसिहिइ ॥ ६ ॥

786) दूरयरदेसपरिसंठियस्स पियसंगमं महंतस्स।
आसावंधो च्चिय माणुसस्स अवलंवए जीवं[4]॥ ७ ॥

783) [तद्भविष्यति किमपि दिनं यत्र प्रियो बाहुपञ्जरविलीनः। रतिरभसखेदखिन्नो निःक्षरति प्रवासदुःखानि ॥] स भविष्यति कोऽपि दिवसो यत्र प्रियो बाहुपञ्जरे विलीनः, रतिरभसखेदखिन्नः प्रवासदुःखानि निर्झरतीव प्रक्षरतीव ॥ ७८३ ॥

784) [एष्यति प्रियश्चुम्बिष्यति निष्ठुरं चुम्बित्वा प्रक्ष्यति। दयिते कुशलेति त्वं नमो नमस्तेभ्यो दिवसेभ्यः ॥] आगमिष्यति प्रियश्चुम्बिष्यति मुखं, चुम्बित्वा प्रक्ष्यति। कथमिति। हे दयिते कुशलिनी त्वं वर्तसे। येषु दिवसेषु, नमो नमस्तेभ्यो दिवसेभ्यः ॥ ७८४ ॥

785) [धन्यं तदेव दिनं सा रजनी सकललक्षणसंपूर्णा। अमृतं सोऽपि मुहूर्तो यत्र प्रियो झटिति द्रक्ष्यते ॥] तदेव दिन धन्यं, सा रजनी सकललक्षणसंपूर्णा। अमृतं सोऽपि मुहूर्तो यत्र प्रियो झटिति द्रक्ष्यते[5] ॥ ७८५ ॥

786) [दूरतरदेशपरिसंस्थितस्य प्रियसंगमं काङ्क्षतः। आशाबन्ध एव मानुषस्यावलम्बते जीवम् ॥] दूरतरदेशपरिसंस्थितस्य प्रियसंगममभिलषत आशाबन्ध एव मानुषकस्य स्त्रीलोकस्य जीवमवलम्बते। स्त्रीजनस्य विरहिण आशाबन्ध एव जीवं निर्गच्छन्तमवलम्बते ॥ ७८६ ॥

1 G, I मुहं 2 I जिहि दिवसेहिं णमो णमो ताणं 3 G, I अमियं
4 G हियंयं 5 G, I add मयेति शेषः

787) हिययट्ठिओ वि सुहवो तह वि हु नयणाण होइ दुप्पेच्छो।
पेच्छह विहिणा न कया[1] मह हियए जालयगवक्खा ॥ ८ ॥

९५. दोसियवज्जा (दौषिकपद्धतिः)

788) दीहं लण्हं बहुसुत्तरुंदयं कडियलम्मि सुहजणयं।
तह वासं च महग्घं दोसिय कडिलम्ह पडिहाइ ॥ १ ॥

789) माणविहूणं रुंदीइ छोडयं सिलधोयगयछायं।
जं वसणं न सुहावइ मुय दूरं नम्मयाडे तं ॥ २ ॥

790) पम्मुहसुत्तं अट्ठीसुहावहं जणियरायपुलइल्लं।
दोसिय दिज्जंतं पि हु नारंगं अम्ह पडिहाइ ॥ ३ ॥

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787) [हृदयस्थितोऽपि सुभगस्तथापि खलु नयनयोर्भवति दुष्प्रेक्षः। प्रेक्षध्वं विधिना न कृता मम हृदये जालकगवाक्षाः ॥] हृदयस्थितोऽपि सुभगस्तथापि लोचनयोर्भवति दुष्प्रेक्ष्यः, प्रेक्षत (प्रेक्षध्वं) विधिना स्रष्ट्रा न कृता मम हृदये जालकगवाक्षाः। विरहिणीप्रलापत्वान्न शब्दपौनरुक्त्यम् ॥ ७८७ ॥

788) [दीर्घं श्लक्ष्णं बहुसूत्रविशालं कटितले सुखजनकम्। तथा वासश्च महार्घं दौषिक कटिवस्त्रं मम प्रतिभाति ॥] हे दोसिय[2] तथाविधं कडिल्लं अधोवस्त्रम् अस्मभ्यं प्रतिभाति, रोचते। किंविशिष्टम्। दीर्घं तथा श्लक्ष्णं मृदु, बहुसूत्रविस्तीर्णं, कटितटे सुखजनकम्। तथा वासश्च महार्घ्यम्। अयमाशयः। एवंविधां स्त्रियमस्मभ्यं योजयेति गम्यम् ॥७८८॥

789) [मानविहीनं विस्तारेण त्यक्तं शिलाधौतगतच्छायम्। यद्वसनं न सुखयति मुञ्च दूरं नर्मदातटे तत् ॥] मानविहीनं रुंदत्वेन ह्रस्वं, शिलाधौते गतच्छायं गतशोभं, यद् वसनं वस्त्रं न सुखयति तद्दूरं मुञ्च नर्मदातटे। अयमाशयः यत्, कश्चन कामी एवंविधं स्त्रीरत्नमलभमानो यदि न प्राप्नोति, तदैवं वक्ति ॥ ७८९ ॥

790) [प्रमुखसूत्रमस्थिसुखावहं जनितरागपुलकवत्। दौषिक दीयमानमपि खलु नारङ्गं मम प्रतिभाति ॥] हे दोसिय वसनविक्रेतः,

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1 I किया　　　2 I adds वसनविक्रेतः after दोसिय

791) जं पक्खालियसारं जं गरुयं चेव खममहग्घं च।
तं दोसिय अम्हाणं दंसिज्जउ किं वियारेण ॥ ४ ॥

792) दोसिय घणगुणसारं सुविणीयं सुट्ठु सोहसंजणयं।
दंसहि मा कुण खेयं तं अम्हं जणइ परिओसं ॥ ५ ॥

793) जह पढमे तह दीसइ अवसाणे साडयस्स निव्वहणं।
तं फुडु अम्ह नियंबे दोसिय फुट्टं पि पडिहाइ ॥ ६ ॥

पम्मुहसुत्तं पराङ्मुखसूत्रम् (? प्राङ्मुखसूत्रम्) अस्थिसुखजनकं जनितरागपुलकितम्, एवंविधं दीयमानमपि अरङ्गं[1] रङ्गरहितं चेत् तदा कस्यापि न प्रतिभाति, न रोचते। अयमाशयः। सुसूत्रमस्थिस्पर्शसुखकारि जनितप्रीतिपुलकितं दीयमानमपि स्त्रीरत्नं रंगरहितं चेत् तदा यथा कस्यापि न रोचते तद्वदिदमपि ॥ ७९० ॥

791) [यत्प्रक्षालितसारं यद् गुरुकं चैव क्षममहार्घं च। तद् दौषिकास्माकं दर्श्यतां किं विचारेण] यत् सारं, यद् गुरुकं, महत् महार्घं च। हे दोसिय (दौषिक), तद् दर्श्यतां किं विचारेण ॥ ७९१ ॥

792) [दौषिक घनगुणसारं सुविनीतं सुष्ठु शोभासंजनकम्। दर्शय मा कुरु खेदं तदस्माकं जनयति परितोषम् ॥] हे दोसिय (दौषिक), घनगुणसारं सुविनीतं सुष्ठुशोभाजनकं यद् वस्त्रं तद् दर्शय। मा अन्यदर्शनेन खेदं कार्षीः। यतस्तादृग्विधमस्माकं जनयति परितोषम् ॥७९२॥

793) [यथा प्रथमे तथा दृश्यतेऽवसाने शाटकस्य निर्वहणम्। तत् स्फुटं मम नितम्बे दौषिक स्फुटितमपि प्रतिभाति ॥] यथा प्रथमे तथावसाने यस्य शाटकस्य निर्वहणं दृश्यते, तत् शाटकं स्फुटितमपि स्फुटं निश्चितम् अस्मन्नितम्बे प्रतिभाति॥ ७९३ ॥

1 G I अरंगं रंगरहितम् अमांजिष्ठमिति यावत्, न प्रतिभाति न रोचते।

९६. पज्जंतगाहाजुयलं (पर्यन्तगाथायुगलम्)

अह पज्जंतगाहाजुयलं भणइ[1]।

794) इय कइयणेहि रइए वज्जालए सयललोयहिट्ठिए[2]।
पत्थावे गोट्ठिट्ठिय इच्छियगाहा पढिज्जंति ॥ १ ॥

795) एयं वज्जालग्गं ठाणं गहिऊण पढइ जो को वि।
नियठाणे पत्थावे गुरुत्तणं लहइ सो पुरिसो ॥ २ ॥

794)] [अथ पर्यन्तगाथायुगलं व्याख्यायते।] [इति कविजनै रचिते व्रज्यालये सकललोकाभीष्टे। प्रस्तावे गोष्ठीस्थित ईप्सितगाथाः पठ्यन्ते ।। इति पूर्वोक्तप्रकारेण, कविजनैर्विरचिते वज्जालये सकललोकाभीष्टे, प्रस्तावे गोष्ठीस्थित[3] ईप्सितगाथाः पठ्यन्ते ।। ७९४ ।।

795) [एतद् व्रज्यालग्नं स्थानं गृहीत्वा पठति यः कोऽपि। निजस्थाने प्रस्तावे गुरुत्वं लभते स पुरुषः ॥] एतद् वज्जालग्गं पद्यालयं, स्थानं गृहीत्वा पठति यः कोऽपि निजस्थाने प्रस्तावे, गुरुत्वं लभते स पुरुष इति ॥ ७९५ ॥

इति पद्यालयच्छाया समाप्ता[4] ।

1 B, G, I omit this sentence

2 B, C, I सयल्लोयरमणीए

3 G I गोष्ठीस्थितैः

4 G adds विद्यालयवृत्तिः

APPENDIX

Additional gāthās found in MS. C.

(N. B. The first Arabic figure at the left hand show the serial number of the gātha after which the addition gātha is found in Ms. C. The second Arabic figure with prefixed star shows the serial number of the addition gātha itself.)

गाहावज्जा ।

15*1) गाहा रुअइ अणाहा सीसे काऊण दो वि हत्थाओ ।
सुकईहि दुक्खरइया सुहेण मुक्खो विणासेइ ॥ १ ॥

16*1) कुप्पाढएहि कुलेहएहि अत्थं अयाणमाणेहिं ।
नयरि व्व छत्तभंगे लुंचपलुंचीकिया गाहा ॥ १ ॥

16*2) वासस‍एण वि बद्धा एक्का वि मणोहरा वरं गाहा ।
लक्खणरहिया न उणो कोडी वि खणद्धमेत्तेण ॥ २ ॥

15*1) [गाथा रोदित्यनाथा शीर्षे कृत्वा द्वावपि हस्तौ । सुक विभिर्दुःखरचिता सुखेन मूर्खो विनाशयति] ।। १५*१ ॥

16*1) [कुपाठकैः कुलेखकैरर्थमजानद्भिः । नगरीव च्छत्रभङ्गे लुञ्च प्रलुञ्चीकृता गाथा ।।] कुपाठकैः कुलेखकैरर्थमजानानैर्गाथा लुण्ट्यते केव। नगरीव। यथा नगरी छत्रभङ्गे सति लुञ्चप्रलुञ्चीक्रियते लुण्टय इत्यर्थः ॥ १६*१ ॥

16*2) [वर्षशतेनापि बद्धा एकापि मनोहरा वरं गाथा । लक्षण रहिता न पुनः कोटिरपि क्षणार्धमात्रेण ॥] एकापि गाथा वरम् । किं विशिष्टा गाथा। वर्षशतेनापि बद्धा। पुनः किंविशिष्टा। मनोहरा विश्वेषां मनो हरतीति मनोहरा। लक्षणरहिता गाथाकोट्यपि क्षणार्धमात्रे बद्धा न वरं न श्रेष्ठा। किंविशिष्टा गाथा। लक्षणरहिता। लक्षणं व्याकरण तेन रहिता। अथवा छन्दोऽलंकारविरुद्धा ॥ १६*२ ॥

18*1) गाहाहि को न हीरइ पियाण मित्ताण को न संभरइ।
दूमिज्जइ को न वि दूमिएण सुयणेण रयणेण ॥ १ ॥

कव्ववज्जा।

31*1) सरसा वि हु कव्वकहा परिओसं जणइ कस्स वि मणम्मि।
वियसंति न सयलतरू वरतरुणीचरणफासेण ॥ १ ॥
31*2) अणुसरइ मग्गलग्गं अज्ज वि कइमहुयराण रिंछोली।
ताण छइल्लाण नमो पाइयकइगंधहत्थीणं ॥ २ ॥
31*3) डज्झउ सक्कयकव्वं सक्कयकव्वं च निम्मियं जेण।
वंसहरम्मि पलित्ते तडयडतट्टत्तणं कुणइ ॥ ३ ॥

18*1) गाथाभिः को न ह्रियते प्रियाणां मित्राणां को न संस्मरति। दूयते को नापि दूनेन सुजनेन रत्नेन ॥] गाथाभिः को न ह्रियते। गाथाः कस्य मनो न हरन्तीत्यर्थः। प्रियाणां मित्राणां को न स्मरति। सुजनेन दूनेनापि पुनः को वा न दूयते। किंप्रकारेण सुजनेन। रत्नेन। रत्नभूतेन सर्वगुणाधारेणेत्यर्थः ॥ १८*१ ॥

31*1) [सरसापि खलु काव्यकथा परितोषं जनयति कस्यापि मनसि। विकसन्ति न सकलतरवो वरतरुणीचरणस्पर्शेन ॥] हु निश्चितम्। सरसापि काव्यकथा कस्यापि स्वल्पस्य मनसि परितोषं जनयति। अमुमेवार्थं कविर्दृष्टान्तेन द्रढयति। सकलतरवः समस्तवृक्षा वरतरुणीचरणस्पर्शेन न विकसन्ति। यतः "पादाहतः प्रमदया विकसत्यशोकः" न त्वपरे ॥ ३१*१ ॥

31*2) [अनुसरति मार्गलग्नमद्यापि कविमधुकराणां पङ्क्तिः। तेषां छेकानां नमः प्राकृतकविगन्धहस्तिनाम् ॥] तेभ्यश्छेकेभ्यो नमो नमस्कारोऽस्तु। प्राकृतत्वाच्चतुर्थीस्थाने षष्ठी। किंप्रकारेभ्यश्छेकेभ्यः। प्राकृतकविगन्धहस्तिभ्यः। गन्धहस्तित्वादद्यापि कविमधुकराणां रिंछोली श्रेणिर्मार्गलग्नं यथा भवति तथानुसरति ॥ ३१*२ ॥

31*3) [दह्यतां संस्कृतकाव्यं संस्कृतकाव्यं च निर्मितं येन। वंशगृहे प्रदीप्ते तडतडशब्दं करोति ॥] संस्कृतकाव्यं दह्यतु प्रज्वलतु।

31*4) पाइयकव्वुल्लावे पडिवयणं सक्कएण जो देइ।
सो कुसुमसत्थरं पत्थरेण दलिउं विणासेइ ॥ ४ ॥

31*5) छंदेण विणा कव्वं लक्खणरहियम्मि सक्कयालावं।
रूवं विणा मरट्टो तिण्णि वि सोहं न पावंति ॥ ५ ॥

31*6) तं किं वुच्चइ कव्वं तेण कएणावि विणडिओ अप्पा।
एक्कसुय व्व कुडुंबे हत्था हत्थे न जं भमइ ॥ ६ ॥

31*7) अइचंपियं विणस्सइ दंतच्छेएण होइ विच्छायं।
ढलहलयं चिय मुच्चइ पाइयकव्वं च पेम्मं च ॥ ७ ॥

-संस्कृतकाव्यं येन निर्मितं सोऽपि दह्यतु। यतो वंशगृहे प्रदीप्ते सति, प्रज्वलिते सति त्रिटत् त्रिटत् त्राटकं (?) शब्दं करोति। एतावता संस्कृतकाव्यं न किमपि प्राकृतकवित्वाग्रतः ॥ ३१*३ ॥

31*4) [प्राकृतकाव्योल्लापे प्रतिवचनं संस्कृतेन यो ददाति। स कुसुमस्रस्तरं प्रस्तरेण दलित्वा विनाशयति ॥] यः पण्डितः प्राकृतकाव्योल्लापे सति प्रतिवचनं संस्कृतेन ददाति, स कुसुमस्रस्तरं कुसुमसंस्तारकं प्रस्तरेण दृषदा दलितुं भङ्क्तुं (? दलित्वा भङ्क्त्वा) विनाशयति ॥३१*४॥

31*5) [छन्दसा विना काव्यं लक्षणराहित्ये संस्कृतालापः। रूपं विना गर्वस्त्रीण्यपि शोभां न प्राप्नुवन्ति ॥] एते त्रयोऽपि शोभां न प्राप्नुवन्ति। एते के के। छन्दसा विना काव्यम्। लक्षणरहिते संस्कृतालापः। रूपं विना मरट्टः ॥ ३१*५ ॥

31*6) [तत् किमुच्यते काव्यं तेन कृतेनापि विनटित आत्मा। एकसुत इव कुटुम्बे हस्ताद्धस्ते न यद् भ्रमति ॥] तत् काव्यं किम् उच्यते। तेन कविनापि आत्मा विनटितो विडम्बितः। यस्य काव्यं हस्ताद्धस्तं न भ्रमति ॥ ३१*६ ॥

31*7) [अतिनिपीडितं विनश्यति दन्तच्छेदेन भवति विच्छायम्। शिथिलं चैव मुच्यते प्राकृतकाव्यं च प्रेम च ॥] अतिचम्पितं विनश्यति। दन्तच्छेदेन विच्छायं भवति। अतः कारणात् प्राकृतकाव्यं च प्रेम स्नेहश्च ढलहलं शिथिलमेव मुच्यते ॥ ३१*७ ॥

सज्जणवज्जा ।

48*1) खुहइ न कडुयं जंपइ लेइ न दोसे गुणे पयासेइ ।
रूसंताण न रूसइ दक्खिण्णमहोयही सुयणो ॥ १ ॥
48*2) सुयणस्स होइ सुक्खं न तेत्तियं जेत्तियं दुहं होइ ।
जं जं पिच्छइ दुहियं तं तं अणुसोयमाणस्स ॥ २ ॥
48*3) होंति परकज्जणिरया नियकज्जपरंमुहा फुडं सुयणा ।
चंदो धवलेइ महिं न कलंकं अत्तणो फुसइ ॥ ३ ॥
48*4) सच्चुच्चरणा पडिवन्नपालणा गरुयभारणिव्वहणा ।
धीरा पसन्नवयणा सुयणा चिरजीवणा होंतु ॥ ४ ॥

48*1) [क्षुभ्यति न कटुकं जल्पति लाति न दोषान् गुणान्प्रकाशयति । रुष्यतां न रुष्यति दाक्षिण्यमहोदधिः सुजनः ॥] सुजनः सहते[1] कटु न जल्पति, दोषान् न लाति गुणान् प्रकाशयति, रोषयतामुपरि रोषं न कुरुते सुजनो दाक्षिण्यमहोदधिः ॥ ४८*१ ॥

48*2) [सुजनस्य भवति सौख्यं न तावद्यावद् दुःखं भवति । यं यं प्रेक्षते दुःखितं तं तमनुशोचतः ॥] सुजनस्य तावत् सौख्यं न भवति यावद् दुःखं भवति । सुजनस्य दुःखं कुतः । यं यं दुःखितं पश्यति तं तम् अनुशोचमानस्य ॥ ४८*२ ॥

48*3) [भवन्ति परकार्यनिरता निजकार्यपराङ्मुखाः स्फुटं सुजनाः । चन्द्रो धवलयति महीं न कलङ्कमात्मनः प्रोञ्छति ॥] सुजनाः परकार्यनिरता भवन्ति निजकार्यपराङ्मुखा भवन्ति । अमुमेवार्थं कविर्दृष्टान्तेन द्रढयति । चन्द्रो महीं पृथ्वीं धवलयति, आत्मकलङ्कं न स्फेटयति ॥ ४८*३ ॥

48*4) [सत्योच्चरणाः प्रतिपन्नपालना गुरुकभारनिर्वहणाः । धीराः प्रसन्नवदनाः सुजनाश्चिरजीवना भवन्तु ॥] एवंविधाः सुजनाश्चिरजीवना भवन्तु, चिरकालं नन्दन्तु । के ते । सत्योच्चरणाः । सत्यमुद्गारो विद्यते येषां ते सत्योच्चरणाः । पुनः किंप्रकारास्ते । प्रतिपन्नपालनाः । प्रतिपन्नम् अङ्गीकृतं पालयन्ति इति प्रतिपन्नपालनाः । पुनरपि किंप्रकाराः । गुरुकभारनिर्वहणाः । गुरुकं भारं निर्वहन्तीति गुरुकभार-

1. The commentator seems to have read सहइ for खुहइ in the text.

48*5) विहवक्खए वि सुयणो सेवइ रण्णं न जंपए दीणं।
मरणे वि महग्घयरं न विक्कए माणमाणिक्कं[1] ॥ ५॥

दुज्जणवज्जा।

64*1) तं नत्थि घरं तं नत्थि देउलं राउलं पि तं नत्थि।
जत्थ अकारणकुविया दो तिन्नि खला न दीसंति ॥ १॥
64*2) खलसंगे परिचत्ते पेच्छह तिल्लेण जं फलं पत्तं।
मियणाहिसुरहिवासियपहुसीसं उवलहंतेण ॥ २॥
64*3) धन्ना बहिरंधलिया दो च्चिय जीवंति माणुसे लोए।
न सुणंति पिसुणवयणं खलस्स रिद्धी न पेच्छंति ॥ ३॥

निर्वहणाः। पुनरपि किंप्रकाराः। धीरा धृतिमन्तः। पुनरपि प्रसन्नवदनाः। प्रसन्नं वदनं येषां ते प्रसन्नवदनाः सदा प्रहसितवदनाः ॥४८*४॥

48*5) [विभयक्षयेऽपि सुजनः सेवतेऽरण्यं न जल्पति दीनम्। मरणेऽपि महार्घतरं न विक्रीणीते मानमाणिक्यम् ॥] विभवक्षयेऽपि दरिद्रभावेऽपि अरण्यं सेवते परं दीनं न जल्पति। मरणेऽपि प्राणत्यागेऽपि सति मानमाणिक्यं न विक्रीणाति। किंप्रकारं मानमाणिक्यम्। महार्घतरम् अतीव बहुमूल्यम् ॥ ४८*५ ॥

64*1) [तन्नास्ति गृहं तन्नास्ति देवकुलं राजकुलमपि तन्नास्ति। यत्राकारणकुपिता द्वौ त्रयः खला न दृश्यन्ते ॥] सुगमा ॥ ६४*१ ॥

64*2) [खलसङ्गे परित्यक्ते प्रेक्षध्वं तैलेन यत् फलं प्राप्तम्। मृगनाभिसुरभिवासितप्रभुशीर्षम् उपलभमानेन ॥] पेच्छह अवलोकयत खलसङ्गे विप्रमुक्ते परित्यक्ते सति तैलेन यत् फलं प्राप्तम्। किंप्रकारेण तैलेन। मृगनाभिसुरभिवासितप्रभुशीर्षम् उपलभता प्राप्तवता। मृगनाभिः कस्तूरिका, तस्या यत् सौरभं, तेन सौरभेण वासितं यच्छीर्षं तत्प्राप्तवता। अन्येऽपि ये खलसङ्गं परित्यक्ष्यन्ति ते सर्वेषामपि मस्तकारूढा भविष्यन्ति। एतावता खलसङ्गः परिहर्तव्यः ॥ ६४*२ ॥

64*3) [धन्यौ बधिरान्धौ द्वावेव जीवतो मानुषे लोके। न शृण्वन्ति पिशुनवचनं खलस्य ऋद्धीर्न प्रेक्षन्ते ॥] मनुष्यलोके बधिरान्धलौ धन्यौ

1. Cf. Gātha No. 94.

64*4) आरंभ च्चिय चडुयारयाण निप्पन्नकज्जविमुहाणं ।
मंडलसुरयाण व दुज्जणाण मग्गो च्चिय अउव्वो[1] ॥ ४ ॥

64*5) पयडियपयावगुणकित्तणेण लज्जंति जे महासत्ता ।
इयरा पुण अलियपसंसणे वि अंगे न मायंति ॥ ५ ॥

मित्तवज्जा ।

72*1) सुरसरिपूरं वडविडवितुंगिमा सुयणलोयपडिवन्नं ।
पढमं चिय ते लहुया पच्छा जायंति गरुयाइं ॥ १ ॥

सन्तौ जीवतः । कथं बधिरान्धलौ क्वापि धन्यौ वर्ण्येते । यतः पिशुनवचनं न शृण्वन्ति, अत एव बधिरा धन्याः । तथा अन्धलाः खलस्य ऋद्धीर्न प्रेक्षन्ते । अत एव द्वावपि धन्यौ ॥ ६४*३ ॥

64*4) [आरम्भ एव चाटुकारकाणां निष्पन्नकार्यविमुखानाम् । मण्डलसुरतानामिव दुर्जनानां मार्ग एवापूर्वः ॥] दुर्जनानां मार्ग एवापूर्वो विपरीतः । कथम् । आरम्भ एव चटुकारकाश्चटुवाक्यानि वदन्ति । चटुवाक्यरतानामित्यर्थः । पुनः किंप्रकाराणां दुर्जनानाम् । निष्पन्नकार्यविमुखानाम् । निष्पन्ने कार्ये विमुखा निष्पन्नकार्यविमुखास्तेषां निष्पन्नकार्यविमुखानां दुर्जनानाम् । केषामिव । मण्डलसुरतानामिव श्वानमैथुनानामिव । किंप्रकाराणां मण्डलसुरतानाम् । आरम्भ एव चटुकारकाणाम् । आरम्भ एव चटुभावं कुर्वन्तीति आरम्भचटुकारकाः, तेषाम् । पुनरपि किंप्रकाराणां मण्डलसुरतानाम् । निष्पन्नकार्यविमुखानाम् । तेऽपि श्वानो निष्पन्ने कार्ये विमुखा भवन्ति । दुर्जना अपि निष्पन्ने कार्ये विमुखा भवन्ति ॥६४*४॥

64*5) [प्रकटितप्रतापगुणकीर्तनेन लज्जन्ते ये महासत्त्वाः । इतरे पुनरलीकप्रशंसनेऽप्यङ्गे न मान्ति ॥] ये महासत्त्वास्ते प्रकटितप्रतापगुणकीर्तनेन लज्जन्ते । लज्जापरायणा भवन्ति । इतरे नीचा अलीकप्रशंसनेनापि अङ्गे न मान्ति पुनः ॥ ६४*५ ॥

72*1) [सुरसरित्पूरं वटविटपितुङ्गता सुजनलोकप्रतिपन्नम् । प्रथमं चैव ते लघुका पश्चाद् गुरुकाणि ॥] सुगमेयम् ॥ ७२*१ ॥

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1. Cf. Gātha No. 61.

72*2) अदिट्ठे रणरणओ दिट्ठे ईसा अदिट्ठए माणो।
दूरं गए वि दुक्खं पिए जणे सहि सुहं कत्तो[1] ॥ २ ॥

72*3) अज्जाहं पुप्फवई तुमं पि रे चुंवणसयण्हो।
तह चुंव जह न छिप्पसि भणिऊण समप्पिओ अहरो ॥३॥

72*4) हत्थे ठियं कवालं न मुयइ वराई खणं पि खट्टंगं।
सा निद्दय तुज्झ कए वाला कावालिणी जाया[2] ॥ ४ ॥

72*5) कीरइ समुद्दतरणं पविसिज्जइ हुयवहम्मि पज्जलिए।
आयामिज्जइ मरणं नत्थि दुलंघं सिणेहस्स ॥ ५ ॥

72*2) [अदृष्टे रणरणको दृष्ट ईर्ष्या अदृष्टे मानः । दूरं गतेऽपि दुःखं प्रिये जने सखि सुखं कुतः ॥] हे सखि प्रिये जने सुखं कुतः । अदृष्टे सति रणरणक औत्सुक्यम् । यतः श्रीहेमसूरियादेरौत्सुक्यम् । (?) रणरणरणको.... (?) दृष्टे सति ईषा वाञ्छा । दूरं गते सत्यपि दुखम् । अतः कारणात् प्रिये जने सौख्यं स्वल्पम् ॥ ७२*२ ॥

72*3) [अद्याहं पुष्पवती त्वमपि रे चुम्बनसतृष्णः । तथा चुम्ब यथा न स्पृशसि भणित्वा समर्पितोऽधरः ॥] हे सुभग अद्याहं पुष्पवती ऋतुमती वर्ते । त्वमपि चुम्वनसतृष्णो वर्तसे । तथा चुम्ब यथा स्पर्शो न भवति ॥७२*३॥

72*4) [हस्ते स्थितं कपालं न मुञ्चति वराकी क्षणमपि खट्वाङ्गम् । सा निर्दय तव कृते बाला कपालिनी जाता ॥] हे निर्दय तव कृते सा वाला कापालिनी जाता, योगिनी बभूव। कथम् । कपालं हस्ते स्थितम् । यतश्चिन्तातुरो गलकहस्तं (? कपाले हस्तं) करोति । सा वराकी क्षणमपि खट्वाङ्गं न मुञ्चति । खट्वाया अङ्गं खट्वाङ्गम् । चिन्तातुरः प्राणी खट्वामवलम्बते । द्वितीयोऽर्थः । अन्यापि या कापालिनी योगिनी भवति सा हस्तस्थितं कपालं विभर्ति । योगिनी अन्यापि क्षणमपि खट्वाङ्गं रक्षाकोलिकां न मुञ्चति । सा वियोगिनी तव स्त्री एवंविधा जाता ॥ ७२*४ ॥

72*5) [क्रियते समुद्रतरणं प्रविश्यते हुतवहे प्रज्वलिते । आकाम्यते मरणं नास्ति दुर्लङ्घ्यं स्नेहस्य ॥] सुगमेयं गाथा ॥ ७२*५ ॥

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1. Cf. Gātha No. 338.

72*6) मा जाणसि[1] वीसरियं तुह मुहकमलं विदेसगमणम्मि ।
सुन्नं भमइ करंकं जत्थ तुमं जीवियं तत्थ ॥ ६ ॥

72*7) रणरणइ घरं रणरणइ देउलं राउलं पि रणरणइ ।
एक्केण विणा सुंदरि रणरणइ ससायरा पुहवी ॥ ७ ॥

72*8) बहले तमंधयारे विज्जुज्जोएण दीसए मग्गो ।
अहिसारियाण नेहो अत्थि-अणत्थी पयासेइ ॥ ८ ॥

नेहवज्जा ।

80*1) गुणवज्जिए वि नेहो अह नेहो होइ कस्स वि कहं पि[2] ।
मोत्तूण मणहरदुमे निंबम्मि दिवायरो वसइ ॥ १ ॥

72*6) [मा जानासि विस्मृतं तव मुखकमलं विदेशगमने । शून्यं भ्रमति करंको यत्र त्वं जीवितं तत्र ।।] सुगमेयं गाथा ।। ७२*६ ॥

72*7) [रणरणकं करोति गृहं रणरणकं करोति देवकुलं राजकुलमपि रणरणकं करोति । एकेन विना सुन्दरि रणरणकं करोति ससागरा पृथ्वी ।।] हे सुन्दरि, एकेन सभाग्येन विना गृहं रणरणति[3]....दीनं भवतीत्यर्थः । तथा तेन प्रकारेण देवकुलमपि रणरणति । राजकुलमपि रणरणति । एकेन विना पृथ्वी । ससागरा समुद्रसहिता समुद्रमर्यादा इत्यर्थः ॥७२*७॥

72*8) [बहले तमोऽन्धकारे विद्युदुद्योतेन दृश्यते मार्गः । अभिसारिकाणां स्नेहोऽस्तिनास्ति प्रकाशयति ।।] स्वच्छन्दचारिणीनां स्नेहोऽस्ति नास्ति च प्रकाशयति । यथा बहलेऽन्धकारे विद्युदुद्योतेन मार्गो दृश्यते, तथा असतीनां स्नेहो अस्ति नास्ति च प्रकटयति । अयं भावः ॥ ७२*८ ॥

80*1) [गुणवर्जितेऽपि स्नेहोऽथ स्नेहो भवति कस्यापि कथमपि । मुक्त्वा मनोहरद्रुमान् निम्बे दिवाकरो वसति ।।] गुणवर्जितेऽपि कस्यापि कथमपि स्नेहो भवति । अथवा स्नेहः कस्यापि क्वापि भवति । तदुपरि दृष्टान्तं दर्शयति कविः । मनोहरान् द्रुमान् मुक्त्वा वृक्षान् पूर्वान् परित्यज्य दिवाकरो निम्बे वसति ॥ ८०*१ ॥

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1. We should read जाणसु (= जानीहि).
2. The commentator appears to have read काहिँ पि (= क्वापि).
3. The commentary is illegible here.

80*2) दूरयरदेसपरिसंठियस्स पियसंगमं वहंतस्स।
आसाबंधो च्चिय माणुसस्स परिरक्खए जीयं[1] ॥ २ ॥

80*3) एक्केण विणा पियमाणुसेण सब्भावणेहभरिएण।
जणसंकुला वि पुहवी अव्वो रण्णं व पडिभाइ[2] ॥ ३ ॥

नीइवज्जा।

90*1) लवणसमो नत्थि रसो विन्नाणसमो य बंधवो नत्थि।
धम्मसमो नत्थि निही कोहसमो वेरिओ नत्थि ॥ १ ॥

90*2) महिला जत्थ पहाणा डिंभो राया निरक्खरो मंती।
अच्छउ ता धणरिद्धी जीयं रक्खउ पयत्तेण ॥ २ ॥

90*3) जस्स न गिण्हंति गुणा सुयणा गोट्ठीसु रणमुहे सुहडा।
नियजणणिजोव्वणुल्लूरणेण जाएण किं तेण[3] ॥ ३ ॥

80*2) [दूरतरदेशपरिसंस्थितस्य प्रियसङ्गमं वहतः। आशाबन्ध एव मानुषस्य परिरक्षति जीवितम् ॥] मनुष्यस्य आशाबन्ध एव जीवितव्यं रक्षति। किंप्रकारस्य मनुष्यस्य। दूरतरदेशपरिसंस्थितस्य। प्रकृष्टं दूरं दूरतरम्। दूरतरश्चासौ देशो दूरतरदेशः। तत्र परिसंस्थितो दूरतरदेशपरिसंस्थितः। तस्य। पुरुषस्य प्रियसंगमं वहतः। प्रियस्य संगमः प्रियसंगमः। प्रियसंगमं वहतीति प्रियसंगमं वहन्। (?) तस्य ॥८०*२॥

80*3) [एकेन विना प्रियमानुषेण सद्भावस्नेहभृतेन। जनसङ्कुलापि पृथ्वी अहो अरण्यमिव प्रतिभाति ॥] सुगमेयं गाथा ॥ ८०*३ ॥

90*1) [लवणसमो नास्ति रसो विज्ञानसमो बान्धवो नास्ति। धर्मसमो नास्ति निधिः क्रोधसमो वैरी नास्ति ॥] सुगमा ॥ ९०*१ ॥

90*2) [महिला यत्र प्रधाना डिंभो राजा निरक्षरो मन्त्री। आस्तां तावद् धनऋद्धिर्जीवं रक्षतु प्रयत्नेन ॥] सुगमा ॥ ९०*२ ॥

90*3) [यस्य न गृह्णन्ति गुणान् सुजना गोष्ठीषु रणमुखे सुभटाः। निजजननीयौवनोच्छेदकेन जातेन किं तेन ॥] सुजना

1. Cf. Gātha No. 786.
2. Cf. Gātha No. 780, 781
3. Cf. Gātha No. 698.

90*4) कुप्पुत्तेहि कुलाइं गामणगराइ पिसुणसीलेहिं।
नासंति कुमंतीहिं नराहिवा सुट्ठु वि समिद्धा ॥ ४ ॥

90*5) नासइ वाएण तुसं नासइ गेयं जणस्स सद्देणं ।
अगुणिज्जंती विज्जा नासइ भज्जा पवासेणं ॥ ५ ॥

90*6) कज्जं एव्व पमाणं कह व तुलग्गेण कज्जइत्ताणं।
जइ तं अवहेरिज्जइ पच्छा उण दुल्लहं होइ ॥ ६ ॥

90*7) मा होसु सुयग्गाही मा पत्तीय जं न दिट्ठ पच्चक्खं।
पच्चक्खे वि य दिट्ठे जुत्ताजुत्तं वियारेह ॥ ७ ॥

90*8) धम्मो धणाण मूलं जाया मूलं सुहाण सयलाणं।
विणओ गुणाण मूलं दप्पो मूलं विणासस्स ॥ ८ ॥

गोष्ठीपु यस्य गुणान् न गृह्णन्ति, रणमुखे सुभटा न व्याख्यानयन्ति, तेन जातेन किम् । किंप्रकारेण तेन । निजजननीयौवनविदारणेन ॥९०*३॥

90*4) [कुपुत्रैः कुलानि ग्रामनगराणि पिशुनशीलैः । नश्यन्ति कुमन्त्रिभिर्नराधिपाः सुष्ठु अपि समृद्धाः ॥] सुगमा ॥ ९०*४ ॥

90*5) [नश्यति वातेन तुषं नश्यति गेयं जनस्य शब्देन । अगुण्यमाना विद्या नश्यति भार्या प्रवासेन ॥] सुगमा ॥ ९०*५ ॥

90*6) [कार्यमेव प्रमाणं कथं वा तुलाग्रेण कार्यकर्तृणाम् । यदि तदवहेल्यते पश्चात् पुनर्दुर्लभं भवति ॥] कार्यकर्तृणां पुरुषाणां कथं वा कार्यमेतत् यत् तुलावत् प्रमाणं कार्यकृत्सु आस्थीयते (?) । नो वा । यदि तत् कार्यम् अवहेरिज्जइ अवहेल्यते पश्चात् तत् कार्यं दुर्लभं भवति ॥ ९०*६ ॥

90*7) [मा भव श्रुतग्राही मा प्रत्येहि यन्न दृष्टं प्रत्यक्षम् । प्रत्यक्षेऽपि च दृष्टे युक्तायुक्तं विचारयत ॥] सुगमा ॥ ९०*७ ॥

90*8) [धर्मो धनानां मूलं जाया मूलं सुखानां सकलानाम् । विनयो गुणानां मूलं दर्पो मूलं विनाशस्य ॥] सुगमा ॥ ९०*८ ॥

90*9) नासइ जूएण धणं नासेइ कुलं असीलवंताणं।
अइरूवेण वि महिला नासइ राया कुमंतीहिं॥ ९॥

90*10) जम्मंतरं न गरुयं गरुयं पुरिसस्स गुणगणग्गहणं।
मुत्ताहलं च गरुयं न हु गरुयं सिप्पिसंउडयं॥ १०॥[1]

90*11) जं जाणइ भणउ जणो गुणाण विहवस्स अंतरं गरुयं।
लब्भइ गुणेहि विहवो विहवेण गुणा न लब्भंति[2]॥ ११॥

90*12) वुद्धी सच्चं मित्तं चरंत नो महाकव्वं (?)।
पुव्वं सव्वं पि सुहं पच्छा दुक्खेण निव्वहइ॥ १२॥

90*13) किं वा गुणेहि कीरइ किं वा रूवेण किं च सीलेण।
धणविरहियाण सुंदरि नराण को आयरं कुणइ[3]॥ १३॥

90*14) ठाणं गुणेहि लब्भइ ता गुणगहणं अवस्स कायव्वं।
हारो वि गुणविहूणो न पावए तरुणिथणवट्टं॥ १४॥[4]

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90*9) [नश्यति द्यूतेन धनं नश्यति कुलमशीलवताम्। अतिरूपेणापि महिला नश्यति राजा कुमन्त्रिभिः॥] सुगमा॥ ९०*९॥

90*10) [जन्मान्तरं न गुरु गुरु पुरुषस्य गुणगणग्रहणम्। मुक्ताफलं च गुरु न खलु गुरु शुक्तिसंपुटकम्॥] सुगमा॥ ९०*१०॥

90*11) [यज्जानाति भणतु जनो गुणानां विभवानामन्तरं गुरु। लभ्यते गुणैर्विभवो विभवेन गुणा न लभ्यन्ते॥] सुगमा॥ ९०*११॥

90*12) [वुद्धिः सत्यं मित्रं.... (?) नो महाकाव्यम्। पूर्वं सर्वमपि सुखं पश्चाद् दुःखेन निर्वहति॥] सुगमा॥ ९०*१२॥

90*13) [किं वा गुणैः क्रियते किं वा रूपेण किं च शीलेन। धनविरहितानां सुन्दरि नराणां क आदरं करोति॥] सुगमा॥ ९०*१३॥

90*14) [स्थानं गुणैर्लभ्यते तद् गुणग्रहणमणवश्यं कर्तव्यम्। हारोऽपि गुणविहीनो न प्राप्नोति तरुणीस्तनपट्टम्॥] सुगमा॥ ९०*१४॥

1 Cf. Gatha No. 687
2 Cf. Gatha 689
3 Cf. Gatha No. 143
4 Cf. Gatha 690
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90*15) देसे गामे नयरे रायपहे तियचउक्कमग्गे वा।
जस्स न वियरइ कित्ती धिरत्थु किं तेण जाएण[1] ॥ १५ ॥

साहसवज्जा।

119*1) विहवक्खए वि दाणं माणं वसणे वि धीरिमा मरणे।
कज्जसए वि अमोहो पसाहणं धीरपुरिसाणं ॥ १ ॥

119*2) धीरा मया वि कज्जं नियय़ं साहंति, पेच्छह हरस्स।
दड्ढेण वि अचरद्धं अवहरियं कुसुमवाणेण ॥ २ ॥

119*3) जह जह वाएइ विही विसरिसकरणेहि निट्ठुरं पडहं।
धीरा पहसियवयणा नच्चंति य तह तह च्चेव ॥ ३ ॥

90*15) [देशे ग्रामे नगरे राजपथे त्रिकचतुष्कमार्गे वा। यस्य न विचरति कीर्तिर्धिगस्तु कि तेन जातेन ॥] सुगमा ॥९०*१५॥

119*1) [विभवक्षयेऽपि दानं मानो व्यसनेऽपि धैर्यं मरणे। कार्यशतेऽप्यमोहः प्रसाधनं धीरपुरुषाणाम् ॥] धीरपुरुषाणामेतावदेव प्रसाधनं मण्डनम्। किं किम्। विभवक्षयेऽपि क्षीणे धनेऽपि यद् दानं, व्यसने कष्टेऽपि यन् मानः, मरणेऽपि समायाते यद् धैर्यं, कार्यशतेऽपि अव्यामोहः। न क्षुद्रस्य त इत्यर्थः। सत्पुरुषाणामेतन् मण्डनम् ॥११९*१॥

119*2) [धीरा मृता अपि कार्यं निजकं साधयन्ति, पश्यत हरस्य। दग्धेनापि अपरार्धम् अपहृतं कुसुमवाणेन ॥] धीरा मृता अपि निजकं कार्यं साधयन्ति। प्रेक्षध्वम् अवलोकयध्वम्। दग्धेन कुसुमवाणेन हरस्य महेशस्य अपरार्धं वामार्धम् अपहृतं मुष्टम् ॥ ११९*२ ॥

119*3) [यथा यथा वादयति विधिर्विसदृशकरणैर्निष्ठुरं पटहम्। धीराः प्रहसितवदना नृत्यन्ति च तथा तथैव ॥] विधिर्निष्ठुरं विसदृशकरणैः पराङ्मुखकर्तव्यैः पटहं वादयति, धीरास्तथा तथैव नृत्यन्ति। किंविशिष्टा धीराः। प्रहसितवदना हर्षप्रकर्षेण युक्ताः ॥ ११९*३ ॥

1 Cf. Gātha No. 700

सेवयवज्जा।

161*1) अप्पत्थियं न लब्भइ, पत्थिज्जंतो वि कुप्पसि नरिंद ।
हद्धी कहं सहिज्जइ कयंतवसहिं गए संते ॥ १ ॥

सुहडवज्जा।

178*1) चिरयालसंठियाइं सामियजणियाइ माणदुक्खाइं।
रिउगयदसणप्पेल्लणविवरेहि भडस्स गलियाइं॥ १ ॥

178*2) कद्दमरुहिरविलित्तो रणंगणे नेय निवडिओ सुहडो।
अइसाहसेण भीओ इंदो अमएण सिंचेइ ॥ २ ॥

178*3) एक्कत्तो रुयइ पिया अन्नत्तो समरतूरणिग्घोसा।
पेम्मेण रणरसेण य भडस्स दोलाइयं हिययं ॥ ३ ॥

161*1) [अप्रार्थितं न लभ्यते प्रार्थ्यमानोऽपि कुप्यसि नरेन्द्र । हा धिक् कथं सहिष्यते कृतान्तवसतिं गते सति ॥] हे नरेन्द्र, अप्रार्थितं न लभ्यते । प्रार्थ्यमानोऽपि कुप्यसि । हा धिक् कृतान्तवसतिं गते सति कथं सोढुं शक्यते ॥ १६१*१ ॥

178*1) [चिरकालसंस्थितानि स्वामिजनितानि मानदुःखानि । रिपुगजदशनप्रेरणविवरैर्भटस्य गलितानि ॥] भटस्य मानदुःखानि गलितानि । कैः । शत्रुगजदशनयोः प्रेरणविवरैः । किंविशिष्टानि मानदुःखानि । चिरकालसंस्थितानि । पुनः किंविशिष्टानि मानदुःखानि । स्वामिजनितानि ॥ १७८*१ ॥

178*2) [कर्दमरुधिरविलिप्तो रणाङ्गणे नैव निपतितः सुभटः । अतिसाहसेन भीत इन्द्रोऽमृतेन सिञ्चति ॥] सुभटो रणाङ्गणे समराङ्गणे नैव निपतितः । किंविशिष्टः सुभटः । कर्दमरुधिरविलिप्तः । इन्द्रोऽमृतेनाभिषिञ्चति । किंविशिष्ट इन्द्रः । अतिसाहसेन भीतः । मा मामकीनं राज्यं ग्रहीष्यत् । अत एव जीवयेय तम् ॥ १७८*२ ॥

178*3) [एकतो रोदिति प्रिया, अन्यतः समरतूर्यनिर्घोषाः । प्रेम्णा रणरसेन च भटस्य दोलायितं हृदयम् ॥] भटस्य हृदयं दोलायितम्

1 Cf. Dhvanyāloka III. 24. 1.

गयवज्जा ।

199*1) सिद्धंगणाउरत्थलथणभरुच्छलंतमंथरतरंगं ।
सुमरंतो च्चिय मरिहिसि गइंद रे नम्मयाणीरं ॥ १ ॥

199*2) दंतुल्लिहणं सव्वंगमज्जणं हत्थचल्लणायासं ।
पोढगइंदाण मयं पुणो वि जइ नम्मया सहइ ॥ २ ॥

199*3) सयलजणपिच्छणिज्जो जो अप्पा आसि सो तए मूढ ।
केसरिभएण भज्जंत अज्ज लहुयत्तणं पत्तो ॥ ३ ॥

आन्दोलसमारूढम् । केन । प्रेम्णा, अन्यतो रणरागेण च । किं तत् प्रेम । एकतः प्रिया रुदति (रोदिति) । अन्यतः समरतूर्यनिर्घोषः । तेन प्रेम्णा रणरसेन च उभाभ्याम् आन्दोलितं मनः । यदा स्नेहं विचिन्तयति तदा गन्तुं न समीहते । यदा संग्रामतूर्याणि शृणोति तदा गन्तुमुत्सुको भवति ॥ १७८*३ ॥

199*1) [सिद्धाङ्गनाउरःस्थलस्तनभरोच्छलन्मन्थरतरङ्गम् । स्मरन्नेव मरिष्यसि गजेन्द्र रे नर्मदानीरम् ।।] रे गजेन्द्र नर्मदानीरं स्मरन्नेव मरिष्यसि । किंविशिष्टं नर्मदानीरम् । सिद्धाङ्गनाया उरःस्थलं सिद्धाङ्गनोरःस्थलम् । तत्र स्तनभर उच्छलन्तः (मन्थराः) तरङ्गा यस्य तत् सिद्धाङ्गनोरःस्थलस्तनभरोच्छलन्मन्थरतरङ्गम् । मन्थरा निश्चलाः । एवंविधम् ॥ १९९*१ ॥

199*2) [दन्तोल्लिखनं सर्वाङ्गमज्जनं हस्तचालनायासम् । प्रौढगजेन्द्राणां मदं पुनरपि यदि नर्मदा सहते ॥] प्रौढगजेन्द्राणां मदं पुनरपि यदि चेन्नर्मदा सहते । तत् किं किम् । दन्तोल्लिखनं सर्वाङ्गमज्जनं हस्तचालनायासम् ॥ १९९*२ ॥

199*3) [सकलजनप्रेक्षणीयो य आत्मासीत् स त्वया मूढ । केसरिभयेन भज्यमान अद्य लघुत्वं प्राप्तः ॥] रे मूढ गजेन्द्र य आत्मा आसीत् स त्वया केसरिभयेन भङ्गं कुर्वता अद्य लघुत्वं प्राप्तः । किंविशिष्टस्तव आत्मा । सकलजनप्रेक्षणीयः ॥ १९९*३ ॥

199*4) सरला मुहे न जीहा थोवो हत्थो मउब्भडा दिट्ठी।
रे रयणकोडिगव्विर गइंद न हु सेवणिज्जो सि ॥ ४ ॥

199*5) कुंजर मइंददंसणविमुक्कपुक्कारमयपसंगेण।
न हु नवरि तए अप्पा वि सो वि लहुयत्तणं पत्तो ॥ ५ ॥

वाहवज्जा ।

214*1) ओ सुयइ विल्लरव्विल्लुलियधम्मिल्लकुंतलकलावो।
अन्नत्थ वच्च वाणिय अम्हं मुत्ताहलं कत्तो ॥ १ ॥

214*2) इंतीइ कुलहराओ नायं वाहीइ भत्तुणो मरणं।
गयमयकवोलणिहसणमलमइलकरंजसाहाहिं ॥ २ ॥

199*4) [सरला मुखे न जिह्वा स्तोको हस्तो मदोद्भटा दृष्टिः।
रे रत्नकोटिगर्विन् गजेन्द्र न खलु सेवनीयोऽसि ।।] रे रत्नकोटिगर्विन् गजेन्द्र, निश्चितं त्वं सेवनीयो नासि । कथं कथं सेवनीयो नासि । मुखे सरला जिह्वा न । अन्यच्च स्तोको हस्त उच्चस्तुण्डः (?) । अन्यच्च मदोद्भटा दृष्टिः । अतस्त्वं न सेवनीयः ॥ १९९*४ ॥

199*5) [कुञ्जर मृगेन्द्रदर्शनविमुक्तपूत्कारमदप्रसङ्गेन । न खलु केवलं त्वया आत्मापि सोऽपि लघुत्वं नीतः ।।] रे कुञ्जर । नवरं विशेषः (?) । त्वया आत्मापि सोऽपि लघुत्वं प्रापितः । केन । मृगेन्द्रदर्शन-विमुक्तपूत्कारमदप्रसङ्गेन । मृगेन्द्रस्य दर्शनं, तेन विमुक्तः पूत्कारमदप्रसङ्गो यस्य सः । तेन ॥ १९९*५ ॥

214*1) [अहो स्वपिति .... लुलितधम्मिल्लकुन्तलकलापः । अन्यत्र व्रज वणिग् अस्माकं मुक्ताफलं कुतः।।] हे वणिक्, त्वमन्यत्र व्रज । अस्माकं गृहे मुक्ताफलानि कुतः । ओ पश्य । गृहस्वामी विल्लर विरल विल्ल (?) लुलिय परस्परं लुलितधम्मिल्ल एवंविधकुन्तलकलापः स्वपिति । चेत् प्रमादी सन् गृह एव सुप्तस्तिष्ठति, तदा मुक्ताफलानि कुतः समानीयन्ते । अतः कारणात् त्वमन्यत्र गच्छ ॥ २१४*१ ॥

214*2) [आयत्या कुलगृहाज् ज्ञातं व्याध्या भर्तुर्मरणम् । गजमदकपोलनिघर्षणमलमलिनकरञ्जशाखाभिः ।।] व्याध्या भर्तुर्मरणं

214*3) न तहा पइमरणे वि हु रुण्णं वाहीइ निब्भरकंठं।
जह पल्लिसमासन्ने गइंदगलगज्जियं सोउं ॥ ३ ॥

214*4) पल्लिपएसे पच्चूसणिग्गयं लुलियकुंतलकलावं।
दट्ठूण वाहवंदं दंतकइया नियत्तंति ॥ ४ ॥

214*5) अच्छउ ता करिवहणं तुह तणुओ धणुहरं समुल्लिहइ।
थोरथिरथणहराणं किं अम्ह माहप्पं ॥ ५ ॥

ज्ञातम्। किंविशिष्टया व्याध्या। कुलगृहात् पितृगृहादागच्छन्त्या। काभिः। गजमदकपोलनिघर्षणमलमलिनकरञ्जशाखाभिः। गजानां मदेन कपोलनिघर्षणेन मलमलिनकरञ्जशाखा यत्र ता गजमदकपोलनिघर्षणमलमलिनकरञ्जशाखाः। ताभिः ॥ २१४*२ ॥

214*3) [न तथा पतिमरणेऽपि खलु रुदितं व्याध्या निर्भरकण्ठम्। यथा पल्लीसमासन्ने गजेन्द्रगलगर्जितं श्रुत्वा ॥] व्याध्या तथा पतिमरणेऽपि हु निश्चितं निर्भरकण्ठं यथा भवति तथा न रुदितम्। यथा पल्लीसमासन्ने गजेन्द्रगलगर्जितं श्रुत्वा। भर्तरि मरणं (? भर्तृमरणं) स्मृतिपथमागतम्। अयं भावः ॥ २१४*३ ॥

214*4) [पल्लीप्रदेशे प्रत्यूषनिर्गतं लुलितकुन्तलकलापम्। दृष्ट्वा व्याधवृन्दं दन्तक्रयिका निवर्तन्ते ॥] दन्तक्रेतारो वणिजो निवर्तन्ते। किं कृत्वा। व्याधवृन्दं दृष्ट्वा। किंविशिष्टं व्याधवृन्दम्। पल्लीप्रदेशे प्रत्यूषनिर्गतम्। पुनः किंविशिष्टं व्याधवृन्दम्। लुलितकुन्तलकलापं विसंष्ठुलकेशसमूहम् ॥ २१४*४ ॥

214*5) [आस्तां तावत् करिवधनं तव तनुजो धनुर्हरं (?) समुल्लिखति। स्थूलस्थिरस्तनभराणां किमस्माकं माहात्म्यम् ॥] किरातवधूः श्वश्रूं प्रति वक्ति। हे श्वश्रु करिवधनं तावत् तिष्ठतु। तव तनयो धनुर्हरं (?) धनुः समुल्लिखति तक्ष्णोति। तत् किमस्माकं स्थूलस्थिरस्तनभराणां माहात्म्यम्। को भावः। यथा उन्नतपयोधरभारं पश्यन् सन् (?) तथा तव पुत्रो विषयान् सेवमानो बलहीनो भवति। कः करोति करिवधम् ॥ २१४*५ ॥

करहवज्जा।

226*1) दे जं पि तं पि अहिलससु पल्लवं मा कहिं पि[1] रे करह।
उद्धमुहदीहसासो वल्लि सरंतो विवज्जिहिसि ॥ १ ॥

226*2) कह वि तुलग्गावडियं महुपडलं चक्खिऊण मा खिज्ज।
हियइच्छियाइ कत्तो अणुदियहं करह लब्भंति ॥ २ ॥

226*3) नीससिसि रुयसि खिज्जसि जूरसि चिंतेसि भमसि उव्विवो।
सा मरणस्स कए णं करह तए चक्खिया वल्ली ॥ ३ ॥

इंदिंदिरवज्जा।

252*1) मोत्तूण वियडकेसरमयरंदुद्दामसुरहिसयवत्तं।
जं महइ महुयरो पाडलाइ तं केण व गुणेण ॥ १ ॥

226*1) [अहं प्रार्थये, यदपि तदपि अभिलषस्व पल्लवं मा कुत्रापि रे करभ। ऊर्ध्वमुखदीर्घश्वासो वल्लीं स्मरन् विपत्स्यसे ॥] दे इति प्रार्थनायाम्। रे करभ यमपि तमपि पल्लवं कथमपि मा अभिलषस्व, अभिलाषं मा कुरुष्व। ऊर्ध्वमुखो दीर्घश्वासो वल्लीं स्मरन् सन् विपत्स्यसे विपत्तिं प्राप्स्यसि ॥ २२६* १ ॥

226*2) [कथमपि यदृच्छापतितं मधुपटलमास्वाद्य मा खिद्यस्व। हृदयेप्सितानि कुतो अनुदिवसं करभ लभ्यन्ते ॥] रे करभ, कथमपि मधुपटलमास्वाद्य मा खिद्यस्व। किंविशिष्टं मधुपटलम्। तुलग्गावडियं। अटमटान्यायेन (?) संप्राप्तम्। रे करभ, अनुदिवसं दिनं दिनं प्रति हृदयेप्सितानि कुतो लभ्यन्ते ॥ २२६*२ ॥

226*3) [निःश्वसिषि, रोदिषि, खिद्यसे, क्षीयसे, चिन्तयसि भ्रमसि उद्विग्नः। सा मरणस्य कृते खलु करभ त्वया आस्वादिता वल्ली ॥] हे करभ, सा वल्ली त्वया मरणस्य कृते आस्वादिता। कथम्। निश्वः-सिषि, रोदिषि, खिद्यसि, जूरसि रणरणसि, चिंतेसि स्मरसि उद्विम्बः सन् विकलितः सन् भ्रमसि। अतः कारणान्मरणमेव सावशेषम् ॥ २२६*३ ॥

252*1) [मुक्त्वा विकटकेसरमकरन्दोद्दामसुरभिशतपत्रम्। यत् काङ्क्षति मधुकरः पाटलानि तत् केन वा गुणेन ॥] मधुकरो भ्रमरो यत्

1 The commentator seems to have read कहं पि (=कथमपि).

252*2) तं किं पि पएसं पंकयस्स भमिऊण छप्पओ छिवइ।
नलिणीण जेण कड्ढइ आमूलगयं पि मयरंदं ॥ २ ॥

252*3) इंदिंदिर मा खिज्जसु दे निलसु कहिं पि मालईविरहे।
हियइच्छियाइ न हु संपडंति दिव्वे पराहुत्ते[1] ॥ ३ ॥

252*4) बहुगंधलुद्ध महुयर कमलउडणिरुद्ध खिज्जसे कीस।
अहवा वसणासत्ता अन्ने वि सुहं न पावंति ॥ ४ ॥

हंसवज्जा।

263*1) वच्चिहिसि तुमं पाविहिसि सरवरं रायहंस, किं चोज्जं।
माणससरसारिक्खं पुहवि भमंतो न पाविहिसि ॥ १ ॥

पाटलानि महति। किं कृत्वा। विकटकेसरमकरन्दोद्दामखुरभिशतपत्रं मुक्त्वा। यतो मधुकरः। मधु मदिरां करोति इति मधुकरः। योऽसौ मधुकरस्तस्य चेतनाचातुर्यं न भवति ॥ २५२*१॥

252*2) [तं किमपि प्रदेशं पङ्कजस्य भ्रान्त्वा षट्पदः स्पृशति। नलिनीनां येन कर्षति आमूलगतमपि मकरन्दम् ॥] षट्पदः पङ्कजस्य कमलस्य भ्रान्त्वा किमपि प्रदेशं स्पृशति, येन उपायेन नलिनीनाम् आमूलगतमपि मकरन्दमाकर्षति ॥ २५२*२॥

252*3) [इन्दिन्दिर मा खिद्यस्व प्रार्थये निलय कुत्रापि मालतीविरहे। हृदयेप्सितानि न खलु संपतन्ति दैवे पराभूते ॥] हे इन्दिन्दिर भ्रमर मा खिद्यस्व। 'दे' इति अभ्यर्थनायाम्। कथमपि मालतीविरहे सति तर्हि निल(य)स्व स्वस्थो भव। दैवे पराङ्मुखे सति हृदयेप्सितानि न सम्पद्यन्ते ॥ २५२*३॥

252*4) [बहुगन्धलुब्ध मधुकर कमलपुटनिरुद्ध खिद्यसे कस्मात्। अथवा व्यसनासक्ता अन्येऽपि सुखं न प्राप्नुवन्ति ॥] बहुगन्धलुब्ध मधुकर कमलपुटनिरुद्धः कस्मात् त्वं खिद्यसे रुदनं करोषि। अथवा व्यसनासक्ताः प्राणिनोऽन्येऽपि सुखं न प्राप्नुवन्ति ॥ २५२*४ ॥

263*1) [व्रजिष्यसि त्वं प्राप्स्यसि सरोवरं राजहंस, किं चित्रम्। मानससरःसदृक्षं पृथिवीं भ्रमन् न प्राप्स्यसि ॥] सुगमा ॥ २६३*१ ॥

1 Cf. Gatha No. 245.

263*2) माणससरोरुहाणं मा सायं सरसु रे हंस।
कज्जाइ दिव्ववससंठियाइ दुक्खेहि लब्भंति ॥ २ ॥
263*3) हंसेहि समं जह रमइ कमलिणी तह य महुयरेणावि।
सियकसिणणिव्विसेसाइ होंति महिलाण हिययाइं ॥ ३ ॥
263*4) विउलं पि जलं जलरंकुएहि तह कलुसियं हयासेहिं।
जह अवसरवडियाण वि न हु निलयं रायहंसाणं ॥ ४ ॥

छइल्लवज्जा।

284*1) अक्खंडियउवयारा पुव्वाभावे अभिन्नमुहराया।
सिढिलंता वि सिणेहं छेया दुक्खेहि नज्जंति ॥ १ ॥
284*2) ताव च्चिय ढलहलया जाव च्चिय नेहपूरियसरीरा।
छेया नेहविहूणा तिलसच्छाया खला हुंति ॥ २ ॥

263*2) [मानससरोरुहाणां मा सातं स्मर रे हंस। कार्याणि दैववशसंस्थितानि दुःखैर्लभ्यन्ते ॥] हे हंस मानससरोरुहाणां सातानि सौख्यानि मा नाम त्वं स्मरस्व। दैववशसंस्थितानि कार्याणि दुःखैर्लभ्यन्ते ॥ २६३*२ ॥

263*3) [हंसैः समं यथा रमते कमलिनी तथा च मधुकरेणापि। सितकृष्णनिर्विशेषाणि भवन्ति महिलानां हृदयानि ॥] सा कमलिनी हंसेन समं रमते, तथा मधुकरेणापि समं रमते। युक्तम्। महिलानां हृदयानि सितकृष्णनिर्विशेषाणि भवन्ति ॥ २६३*३ ॥

263*4) [विपुलमपि जलं जलरंककैस्तथा कलुषितं हताशैः। यथा अवसरपतितानामपि न खलु निलयो राजहंसानाम् ॥] जलरंकैः जलजीवैः, विपुलमपि जलं तथा कलुषितं यथा अवसरपतितानामपि हु निश्चितं राजहंसानां निलयः स्थानं न भवति ॥ २६३*४ ॥

284*1) [अखण्डितोपचाराः पूर्वाभावे अभिन्नमुखरागाः। शिथिलयन्तोऽपि स्नेहं छेका दुःखैर्ज्ञायन्ते ॥] छेकाश्चतुराः स्नेहं शिथिलयन्तोऽपि दुःखैर्ज्ञायन्ते। किंविशिष्टाश्छेकाः। अखण्डितोपका (? चा) राः, पूर्वाभावे (?) अभिन्नमुखरागाः। अतः कारणात् छेका विरक्ता अपि नावगम्यन्ते ॥ २८४*१ ॥

284*2) [तावदेव अनुकम्पिनो यावदेव स्नेहपूरितशरीराः। छेकाः स्नेहविहीनास्तिलसदृक्षाः खला भवन्ति ॥] छेकास्तावदेव ढलहल-

284*3) वंकभणियाइ कत्तो कत्तो अद्धच्छिपेच्छियव्वाइं ।
ऊससियं पि मुणिज्जइ छइल्लजणसंकुले गामे ॥ ३ ॥
284*4) अणुणयकुसलं परिहासपेसलं लडहवाणिसोहिल्लं ।
आलाव च्चिय छेयाण कम्मणं किं च मूलीहिं ॥ ४ ॥
284* 5) ते धन्ना ताण नमो ते कुसला ताण वम्महपसाओ ।
जे बालतरुणिपरिणयवयाहि हियए धरिज्जंति ॥ ५ ॥
284*6) वंकं ताण न कीरइ किं कज्जं जस्स ते वि याणंति ।
सब्भावेण य छेया पुत्ति देव व्व घेप्पंति ॥ ६ ॥

स्वभावाः ... परिणामिनो भवन्ति, यावत् स्नेहपूरपूरिता भवन्ति । छेकाः स्नेहविहीनाः खला भवन्ति, दुर्जनाः स्युः । किंविशिष्टाः छेकाः । तिलसच्छायास्तिलसदृक्षाः । यथा तिलाः स्नेहविहीनाः खला भवन्ति॥२८४*२॥

284*3) [वक्रभणितानि कुतः कुतो अर्धाक्षिप्रेक्षितव्यानि । उच्छ्वसितमपि ज्ञायते छेकजनसङ्कुले ग्रामे ॥] चतुरजनसङ्कुले ग्राम उच्छ्वसितमपि ज्ञायते । स्वल्पेऽपि विकारे हृदयपरिणामं जानन्ति ॥२८४*३॥

284*4) [अनुनयकुशलं परिहासपेशलं लटभवाणीशोभाढ्यम् । आलाप एव च्छेकानां कार्मणं, किं च मूलीभिः ॥] छेकानामालाप एव कार्मणं, मूलिकाभिः किम् । किंविशिष्टं कार्मणम् । अनुनयकुशलम् अनुनयने प्रसादने कुशलम् । एतावता प्रसन्नम् । पुनः कथम् । परिहासपेशलं हास्येन मनोज्ञम् । पुनरपि किंविशिष्टं तत् कार्मणम् । लडहवाणिसोहिल्लं । सौभाग्यवाणीसुन्दरम् ॥ २८४*४ ॥

284*5) [ते धन्यास्तेभ्यो नमस्ते कुशलास्तेषां मन्मथप्रसादः । ये बालातरुणीपरिणतवयोभिर्हृदये धार्यन्ते ॥] ते धन्यास्तेभ्यो नमः, ते कुशलास्तेषां मन्मथः प्रसादे वर्तते, ये मनुष्या बालातरुणीपरिणतवयोभिर्हृदये ध्रियन्ते ॥ २८४*५ ॥

284*6) [वक्रं तेषां न क्रियते किं कार्यं यस्य तेऽपि जानन्ति । सद्भावेन च च्छेकाः पुत्रि देवा इव गृह्यन्ते ॥] हे पुत्रि च्छेका ये ते न (?) जानन्ति । तेषां पुरस्ताद् वक्रं न क्रियते । अन्यच्च ते सद्भावेन देवा इव गृह्यन्ते ॥ २८४*६ ॥

284*7) दिन्ना पुणो वि दिज्जउ रेहा छेयत्तणम्मि कण्हस्स ।
जो रमइ गोविसत्थं हिययणिहित्ताइ लच्छीए ॥ ७ ॥

284*8) हियए जं च निहित्तं तं पि हु जाणंति बुद्धीए ।
मा पुत्ति वंकवंधं जंपसि पुरओ छइल्लाणं ॥ ८ ॥[1]

नयणवज्जा ।

300*1) धणु संधइ भुयवलयं[2] आयड्ढइ नयणवाण कण्णंता ।
विंधइ मणं न जीयं अउव्वधाणुक्किणी बाला ॥ १ ॥

300*2) पामरवहुयाइ सवम्महाण नयणाण रक्खसाणं व ।
सासंको भमइ जणो जोयइ मग्गं पुलोयंतो ॥ २ ॥

284*7) [दत्ता पुनरपि दीयतां रेखा छेकत्वे कृष्णस्य । यो रमयति गोपीसार्थं हृदयनिहितया लक्ष्म्या ।।] कृष्णस्य च्छेकत्वे रेखा दत्ता पुनरपि दीयताम् । यः कृष्णो गोपीभिः सार्धं[3] रमते । कया लक्ष्म्या । किंविशिष्टया लक्ष्म्या । हृदयनिहितया ।। २८४*७ ।।

284*8) [हृदये यच्च निहितं तदपि खलु जानन्ति बुद्ध्या । मा पुत्रि वक्रबन्धं जल्पसि पुरतश्छेकानाम् ।।] हे पुत्रि चतुराणां पुरुषाणां पुरस्ताद् वक्रबन्धं मा जल्पसि । यद् हृदये निहितम् आरोपितं भवति तदपि जानन्ति । कया । बुद्ध्या तीक्ष्णमत्या २८४*८ ॥

300*1) [धनुः संदधाति भ्रूवलयम् आकर्षति नयनबाणान् कर्णान्तात् । विध्यति मनो न जीवम् अपूर्वधानुष्का बाला ।।] बाला अपूर्वधानुष्किणी अपूर्वधनुर्धरा वर्तते । या बाला मनो विध्यति न जीवं जीवितव्यम् । अत एव अपूर्वधानुष्किणी । भुजवलया (? भ्रूवलया) सती धनुः संधइ संदधाति । नयनबाणान् आ कर्णान्ताद् आकर्षयति ॥३००*१॥

300*2) [पामरवध्वाः समन्मथाभ्यां नयनाभ्यां राक्षसाभ्यामिव । साशङ्को भ्रमति जनो पश्यति मार्गं प्रलोकयन् ।।] जनो लोकः साशङ्कः परिभ्रमति । कथं साशङ्कः इत्याह । पामरवध्वा नयनेभ्यश्चान्यद् राक्षसेभ्यः । किंविशिष्टेभ्यो नयनेभ्यः । समन्मथेभ्यः । सकामेभ्यः । किं-

1 Cf. Gatha No. 282. 2 We must obviously read भूवलयं instead of भुयवलयं. 3 The commentator appears to have read गोवीसद्धं (= गोपीसार्धम् = गोपीभिः सार्धम्).

300*3) अज्जं वि य तेण विणा इमीइ एयाइ कसिणधवलाइं ।
जच्चंधगोरूयाइ व दिसासु घोलंति नयणाइं ॥ ३ ॥[2]

300*4) सियकसिणदीहरुज्जलपम्हलघोलंततारणयणाणं ।
तरुणाण मा हु हयविहि दिट्ठीपसरं पि भंजिहिसि ॥ ४ ॥

300*5) रत्तं रत्तेहि सियं सिएहि कसिणं कुणंति कसिणेहिं ।
सियकसिणच्छीहि तए मयच्छि रत्तो जणो चोज्जं ॥ ५ ॥

विशिष्टेभ्यो राक्षसेभ्यः । समन्मथेभ्यः सकामेभ्यः । यथा पामरवध्वा नयनेभ्यो जनः शङ्कते, राक्षसेभ्यस्तथैव शङ्कते । जनः किं कुर्वन् । मार्गं प्ररूपयन् मार्गं विलोकयन् जायते[1] ॥ ३०० *२ ॥

300*3) [अद्यापि च तेन विना अस्या एते कृष्णधवले । जात्यन्धगोरूपाया इव दिशासु घूर्णतो नयने ॥] अस्या नायिकाया अद्यापि तेन वल्लभेन विना एतानि नयनानि दिशासु घोलंति (घूर्णन्ति) । नयनानि कानीव । जात्यन्धगोरूपाया इव । यथा जात्यन्धगोरूपाया नयनानि शून्यानि दिक्षु घोलंति (घूर्णन्ति) । किंविशिष्टानि नयनानि । कसिण-धवलाइं । किंचित् कृष्णानि किंचिद् धवलानि ॥ ३०० *३ ॥

300*4) [सितकृष्णदीर्घोज्ज्वलपक्ष्मलघूर्णमानतारनयनानाम् । तरुणानां मा खलु हतविधे दृष्टिप्रसरमपि भङ्क्ष्यसि ॥] हे हतविधे दुर्दैव । 'हु' निश्चितम् । नयनयोर्दृष्टिप्रसरं मा भङ्क्ष्यसि । किंविशिष्टयो-र्नयनयोः । सितकृष्णदीर्घतरोज्ज्वलपक्ष्मलघूर्णमानतारकयोः ॥ ३०० *४ ॥

300*5) [रक्तं रक्तैः सितं सितैः कृष्णं कुर्वन्ति कृष्णैः । सितकृष्णाक्षिभ्यां त्वया मृगाक्षि रक्तो जन आश्चर्यम् ॥] हे मृगाक्षि, रक्ताभिः अक्षभिः (?) रक्तं कुर्वन्ति, सिताभिः सितं कुर्वन्ति, कृष्णाभिः कृष्णं कुर्वन्ति । हे मृगाक्षि त्वया सितकृष्णाभिः अक्षभिः जनो रक्त इत्याश्चर्यम् ॥ ३०० *५ ॥

1 The commentator seems to have read जायइ in place of जोयइ (= पश्यति). जोयइ involves repetition with पुलोयंतो. जायइ stands in need of some predicative adjective. 2 Cf. Gāthā No. 376.

300*6) गाढयरचुंबणुप्फुसियबहलणीलंजणाइ रेहंति ।
वप्फब्भिंतरपसरियगलंतवाहाहि अच्छीइं ॥ ६ ॥

300*7) न मए रुण्णं न कयममंगलं होंतु सयलसिद्धीओ ।
विरहग्गिधूमकडुयावियाइ पगलंति नयणाइं ॥ ७ ॥[1]

थणवज्जा ।

312*1) नहकुंतग्गयभिन्ना हारावलिसुत्तमंडलग्गठिया ।
रेहंति सुरयरज्जाहिसेयकलस व्व से थणया ॥ १ ॥

312*2) सो तण्हाइयपहिय व्व दूमिओ तीइ दिट्ठमेत्तेहिं ।
पंथपवाकलसेहि व थणेहि उम्मंथियमुहेहिं ॥ २ ॥

300*6) [गाढतरचुम्बनप्रोञ्छितबहलनीलाञ्जने शोभेते । बाष्पाभ्यन्तरप्रसृतगलत् ... (?) अक्षिणी ॥] नायिकाया अक्षीणि रेहंति शोभन्ते । काभिः । बाष्पाभ्यन्तरप्रसृतगलद्वाहाभिः (?) । पुनः किंविशिष्टानि अक्षीणि । गाढतरचुम्बनस्पृशत (?) बहुलनीलाञ्जनानि ॥ ३०० *६ ॥

300*7) [न मया रुदितं न कृतममङ्गलं भवन्तु सकलसिद्धयः । विरहाग्निधूमकटुकीकृते प्रगलतो नयने ॥] सुगमेयं गाथा ॥ ३०० *७ ॥

312*1) [नखकुन्ताग्रकभिन्नौ हारावलीसूत्रमण्डलाग्रस्थितौ । शोभेते सुरतराज्याभिषेककलशाविव तस्याः स्तनौ ॥] तस्या नायिकायाः स्तनौ सुरतराज्याभिषेककलशाविव राजेते । किंलक्षणौ । नखकुन्ताग्रकभिन्नौ । अन्यावपि कलशौ नखकुन्ताग्रभिन्नौ स्याताम् । पुनरपि किंविशिष्टौ स्तनौ । हारावलीसूत्रमण्डलाग्रस्थितौ । अन्यावपि कलशौ सूत्रमण्डलाग्रस्थितौ भवतः ॥ ३१२ *१ ॥

312*2) [स तृषितपथिक इव दूनस्तस्या दृष्टमात्राभ्याम् । पथिप्रपाकलशाभ्यामिव स्तनाभ्यां दग्धमुखाभ्याम् ॥] स कश्चित् तस्या नायिकायाः स्तनैर्दूनः । स क इव । तृष्णार्दितपथिक इव । स्तनैः कैरिव । पथिप्रपाकलशैरिव । यथा पथिप्रपाकलशैः उन्मथितमुखैः पथिको दूयते । किंभूतैः स्तनैः । दृष्टमात्रैः । दृष्टा स्तोका मात्रा पानीयलक्षणा येषु ते दृष्टमात्राः । तैर्दृष्टमात्रैः ॥ ३१२ *२ ॥

1 Cf. Gatha No. 370

312*3) थणकणयकलसजुयलं रोमावलिलोहसंकलावद्धं ।
कस्स कए णं वाला रयणणिहाणं समुव्वहइ ॥ ३ ॥
312*4) अणुरायरयणभरियं कंचणकलसम्मि[1] तरुणिथणजुयलं ।
ता किं मुहम्मि कालं मसिमुद्दा मयणरायस्स ॥ ४ ॥
312*5) ठाणच्चुयाण सुंदरि मंडलरहियाण विहवचत्ताणं ।
थणयाण सुपुरिसाण य को हत्थं देइ पडियाणं ॥ ५ ॥[2]
312*6) नहकुंतग्गयभिन्ना समुहागयकुंभपीळणसमत्था ।
थणया निव्वूढभरा भड व्व पडिया वि सोहंति ॥ ६ ॥

312*3) [स्तनकनककलशयुगलं रोमावलीलोहशृंखलावद्धम् । कस्य कृते ननु वाला रत्ननिधानं समुद्वहति ॥] वाला कस्य कृते । 'णं' इति वाक्यालंकारे । रत्ननिधानं समुद्वहति । किंविशिष्टं रत्ननिधानम् । स्तनकनककलशयुगलम् । अन्यदपि यत्र रत्ननिधानं भवति तत्र कलशौ विलोक्येते । किंविशिष्टं स्तनयुगलम् । रोमावलीलोहशृंखलावद्धम् । अन्यावपि कलशौ लोहशृंखलावद्धौ स्याताम् ॥ ३१२*३ ॥

312*4) [अनुरागरत्नभृतं काञ्चनकलशे तरुणीस्तनयुगलम् । तत् किं मुखे कालं मषीमुद्रा मदनराजस्य ॥] तरुणीस्तनयुगलं काञ्चनकलशे अनुरागरत्नभृतं वर्तते । ता तत इदं स्तनयुगलं मुखे कालं किम् । मदनराजस्य मषीमुद्रा वर्तते । अन्यस्मिन् रत्ननिधानकलशे मुद्रा विधीयते । एषु स्तनेषु कृष्णमुद्रा, कस्य । मदनराजस्य ॥ ३१२*४ ॥

312*5) [स्थानच्युतानां सुन्दरि मण्डलरहितानां विभवपरित्यक्तानाम् । स्तनानां सुपुरुषाणां च को हस्तं ददाति पतितानाम् ॥] हे सुन्दरि, स्तनानां चान्यत् सत्पुरुषाणां पतितानां को हस्तावलम्बं ददाति । अपि तु न कोऽपि । किंविशिष्टानां स्तनानाम् । स्थानच्युतानाम् । पुनः किंविशिष्टानाम् । मण्डलरहितानां परिवाररहितानाम् । पुनः किंविशिष्टानाम् । विभवत्यक्तानाम् । ॥ ३१२*५ ॥

312*6) [नखकुन्ताग्रकभिन्नौ संमुखागतकुम्भपीडनसमर्थौ । स्तनौ निर्व्यूढभरौ भट इव पतितावपि शोभेते ॥] स्तनाः पतिता अपि शोभन्ते ।

1 We must read कंचणकलस व्व (= काञ्चनकलशाविव), even against the commentator. 2 Cf. Gatha No. 681

312*7) आसन्नपडणभयभीरुएहि जमलेहि सामलमुहेहिं।
दुद्धंसुएहि रुण्णं थणेहि ठाणं मुयंतेहिं।

312*8) अलिया खल व्व कुडिला मज्झंसे किविणदाणसारिच्छा।
थणया उन्नयचिंतिय व तीइ हियए न मायंति ॥ ८ ॥[1]

312*9) थणहारं तीइ समुन्नयं पि दट्ठूण तारिसं पडियं।
मा कुणउ को वि गव्वं एत्थ असारम्मि संसारे ॥ ९ ॥[2]

क इव। भटा इव सुभटा इव। यथा सुभटाः पतिता अपि शोभन्ते। किंविशिष्टाः स्तनाः किंविशिष्टा भटाः। नखकुन्ताग्रभिन्नाः। पुनः किंविशिष्टाः। संमुखागतकुंभपीडनसमर्थाः। पुनः किंविशिष्टाः। निर्व्यूढभराः उदूढसमरभाराः ॥ ३१२*६ ॥

312*7) [आसन्नपतनभयभीरुकाभ्यां यमलाभ्यां श्यामलमुखाभ्याम्। दुग्धाश्रुभिः रुदितं स्तनाभ्यां स्थानं मुञ्चद्भ्यां ॥] स्तनाभ्यां स्थानं मुञ्चद्भ्यां दुग्धाश्रुभिः रुदितम्। किंविशिष्टाभ्याम्। आसन्नपतनभयभीरुकाभ्याम्। पुनः किंविशिष्टाभ्याम्। युगलाभ्याम्। पुनरपि किंविशिष्टाभ्याम्। श्याममुखाभ्याम् ॥ ३१२*७ ॥

312*8) [अलीकौ खल इव कुटिलौ मध्यांशे कृपणदानसदृक्षौ। स्तनौ उन्नतचिन्तितमिव तस्या हृदये न मातः ॥] स्तनौ हृदये न मातः। किमिव। उन्नतचिन्तितमिव। द्विवचने एकवचनं(?) (बहुवचनं) प्राकृतत्वात्। किंविशिष्टौ स्तनौ। खल इव अलीकौ। यथा खला अलीका भवन्ति (तथा)। कुटिलाः खला भवन्ति। पुनः किंविशिष्टाः स्तनाः। कुटिलाः। पुनरपि किंविशिष्टाः स्तनाः। मध्यांशे मध्यप्रदेशे कृपणदानसदृक्षाः ॥ ३१२*८ ॥

312*9) [स्तनभारं तस्याः समुन्नतमपि दृष्ट्वा तादृशं पतितम्। मा करोतु कोऽपि गर्वमत्र असारे संसारे ॥] भो लोका अत्र असारे संसारे कोऽपि गर्वं मा करोतु। किं कृत्वा। तस्यास्तादृशं समुन्नतमपि स्तनभारं पतितं दृष्ट्वा। एतावता संसारोऽनित्य एव ॥ ३१२*९ ॥

1 Cf. Gātha No. 302. Better to read उन्नयचिंत व्व so as to suit the metre. 2 Cf. Gātha No. 311.

312*10) उच्चट्ठाणा वि सुसंगया वि संपुण्णया वि तुह थणया।
तरुणमणरयणसारं हरंति जं तं महच्छरियं ॥ १० ॥

312*11) ठाणयरेहिं एहिं अहोमुहेहिं अणवरयपोढेहिं।
सिहिणेहि नरिंदेहि व किं किज्जइ पयविमुक्केहिं ॥ ११ ॥

लावण्णवज्जा।

318*1) इह तिवलिरमणे इह वयणकमले इह कढिणविउलथणवट्टे।
अज्झाए लावण्णं फलियं पिव ढुंगढुंगेहिं ॥ १ ॥

318*2) अन्नन्ना मेहलया अन्नन्नो कंचुओ नववहूए।
परिहेउं न समप्पइ समारुहंतम्मि तारुण्णे ॥ २ ॥

312*10) [उच्चस्थानावपि सुसंगतावपि संपूर्णावपि तव स्तनौ। तरुणमनोरत्नसारं हरतो यत् तत् महाश्चर्यम् ॥] हे सुन्दरि, तव स्तनौ तरुणमनोरत्नसारं यद् हरतः तत् महदाश्चर्यम्। कथम्। किंलक्षणौ स्तनौ। उच्चस्थानौ। न तु येऽत्र उच्चस्थानाः स्युः, ते कस्यापि किमपि हरन्ति। पुनः किंलक्षणौ स्तनौ। सुसंगतावपि सुप्रीतावपि। पुनरपि किंलक्षणौ स्तनौ। संपूर्णावपि। न तु ये संपूर्णाः सन्ति ते परकीयं धनं हरन्ति। इत्याश्चर्यम् ॥ ३१२*१० ॥

312*11) [स्थानकराभ्यामाभ्यामधोमुखाभ्यामनवरतप्रौढाभ्याम्। स्तनाभ्यां नरेन्द्राभ्यामिव किं क्रियते पदविमुक्ताभ्याम् ॥] आभ्यां स्तनाभ्यां पदविमुक्तभ्यां स्थानच्युताभ्यां किं क्रियते। कैरिव। नरेन्द्रैरिव। यथा स्थानविमुक्तैर्नरेन्द्रैः किं क्रियते। किंविशिष्टैर्नरेन्द्रैः स्तनैश्च। स्थानकरैः। पुनः किंप्रकारैः। अधोमुखैः। पुनरपि किंविशिष्टैः। अनवरतप्रौढैः ॥३१२*११॥

318*1) [इह त्रिवलिरमण इह वदनकमल इह कठिनविपुलस्तनपट्टे। प्रौढयुवत्या लावण्यं फलितमिव स्तवकस्तवकैः ॥] प्रौढयुवत्या लावण्यं ढुंगढुंगेहिं स्तवकस्तवकैः फलितमिव। इवशब्देन वृक्ष इव फलितम्। यथा वृक्षः काले काले स्थाने स्थाने फलति तथा। क्व फलितम्। अत्र त्रिवलिरमणे जघनप्रदेशे। पुनः क्व। अत्र च वदनकमले। पुनः क्व। अत्र कठिनविपुलस्तनपट्टे ॥ ३१८*१ ॥

318*2) [अन्यान्या मेखला अन्यान्यः कंचुको नववध्वाः। परिधातुं न समाप्यते समारोहति तारुण्ये ॥] अन्या अन्या मेखला, अन्यो अन्यः

318*3) अंतोकढंत मयणग्गितावियं वहइ कणयकंतिल्लं।
बालाए लावण्णं उप्फिणियं थणभरमिसेण ॥ ३ ॥
318*4) सहस त्ति जं न भज्जइ थणहरभारेण मज्झतणुयंगी।
भंजणभएण विहिणा दिन्नो रोमावलीखंभो ॥ ४ ॥
318*5) बालाकवोललावण्णणिज्जिओ चंद खिज्जसे कीस।
अह माणो न हु कीरउ बहुरयणविभूसिया पुहवी ॥ ५ ॥
318*6) बाला लावण्णणिही नवल्लवल्लि व्व माउलिंगस्स।
चिंचि व्व दूरपक्का करेइ लालाउयं हिययं ॥ ६ ॥

कंचुको नववध्वाः। परिधातुं न समाप्यते समाप्तिं न याति। क सति। (समारोहति तारुण्ये।) यावत् सुरतावसाने स्वस्था सती मेखलां कचुकं च परिदधाति, तावत् पतिना उत्तार्यते इति भावः ॥३१८*२ ॥

318*3) [अन्तःक्वथत मदनाग्नितापितं वहति कनककान्तियुक्तम्। बालाया लावण्यं बहिर्निर्गतं, स्तनभरमिषेण ॥] बालाए प्रौढयुवत्या लावण्यं स्तनभरमिषेण स्तनभरच्छद्मना अत्र उप्फिणियं उत्कलितं बाह्ये निर्गतम्। कीदृशं लावण्यम्। अन्तःक्वथत्। पुनः कीदृशम्। मदनाग्निना तापितं सत् कनककान्तितुल्यकान्ति। वहति (स्तनभरमिषेण)। अनेन हेतुना स्तने कनककलशोपमा योग्या ॥ ३१८*३ ॥

318*4) [सहसेति यन्न भज्यते स्तनभरभारेण मध्यतनुकाङ्गी। भङ्गभयेन विधिना दत्तो रोमावलीस्तम्भो ॥] सहसेति यन्न भज्यते न त्रुव्यति स्तनभरभारेण मध्यतनुकाङ्गी, तद् विधिना त्रुटनभयेन रक्षणार्थं रोमावलीस्तम्भः प्रदत्तः ॥ ३१८*४ ॥

318*5) [बालाकपोललावण्यनिर्जितश्चन्द्र खिद्यसे कस्मात्। अथ मानो न खलु क्रियतां बहुरत्नविभूषिता पृथ्वी ॥] हे चन्द्र कस्मात् खिद्यसे। किंविशिष्टश्चन्द्रः। बालाकपोललावण्यनिर्जितः। अथवा मानः क्वापि न क्रियते (? क्रियताम्)। यतः पृथ्वी बहुरत्नविभूषिता वर्तते॥ ३१८*५॥

318*6) [बाला लावण्यनिधिर्नवीनवल्लीव मातुलिङ्गस्य। चिंचेव दूरपक्वा करोति लालाकुलं हृदयम् ॥] बाला लावण्यनिधिर्नवीनमातुलिङ्गस्य

सुरयवज्जा

328*1) अन्नोन्नणेहणिज्झरवितिण्णहिययाण अलियकुवियाणं।
पत्तियजणाण सुरए जं सोक्खं तं फुडं अमयं ॥ १ ॥
328*2) सुरयावसाणसमए मउलियणयणाणणा य विंबोट्ठी।
अलहंती सुरयसुहं पासत्थमुही पियं भणइ ॥ २ ॥
328*3) सुरयप्पसुत्त कोवण अप्पंभर मा हु रे निवज्जिहिसि।
कयकज्ज किं न याणसि असमत्तरयाण जं दुक्खं ॥ ३ ॥
328*4) चलवलयमेहलरवं कलकलिरमणोहरं च सोऊण।
ईसा रोसो महिलत्तणं च मुक्कं सवत्तीहिं ॥ ४ ॥

वल्लीव। सा वाला लालाकुलं हृदयं करोति। केव। चिचिव्व। आचाम्लिकेव। यथा आचाम्लिका दूरपक्वा सती हृदयं लालाकुलं कुरुते ॥ ३१८ ६ ॥

328*1) [अन्योन्यस्नेहनिर्झरवितीर्णहृदयानाम् अलीककुपितानाम्। विश्वस्तजनानां सुरते यत् सौख्यं तत् स्फुटममृतम् ॥] प्रतीतजनानां सुरते दृढस्नेहयुक्तानां संभोगे यत्सौख्यं तत् स्फुटं प्रकटम् अमृतम्। किंविशिष्टानाम्। अन्योन्यस्नेहनिर्झरवितीर्णहृदयानाम्। पुनः किंविशिष्टानाम्। अलीककुपितानाम् ॥ ३२८*१ ॥

328*2) [सुरतावसानसमये मुकुलितनयनानना च बिम्बोष्ठी। अलभमाना सुरतसुखं पार्श्वस्थमुखी प्रियं भणति ॥] बिम्बोष्ठी सुरतावसान-समये मुकुलितनयनानना सती सुरतसुखमलभमाना वक्रमुखी प्रियं भणति ॥ ३२८*२ ॥

328*3) [सुरतप्रसुप्त कोपन आत्मंभर मा खलु रे निपत्स्यसे। कृतकार्य किं न जानासि असमाप्तरतानां यद् दुःखम् ॥] किं भणतीत्याह। हे कोपन क्रोधनशील, आत्मंभर, हु निश्चितं सुरतप्रसुप्त मा निवर्तयसि[1]। रे कृतकार्य किं न जानासि असमाप्तरतानां यद् दुःखं वर्तते ॥ ३२८*३ ॥

328*4) [चलवलयमेखलारवं कलकलयुक्तमनोहरं च श्रुत्वा। ईर्ष्या रोषो महिलात्वं च मुक्तं सपत्नीभिः ॥] सपत्नीभिः ईर्ष्या रोषो महिलात्वं

1 The commentator seems to have read निवट्टिहिसि in place of निवज्जिहिसि.

328*5) वाला असमत्तरया रयावसाणम्मि पहरिसी भणइ।
किं सुयसि नाह, हं [1]सुयमि, किं नु पज्जत्तकज्जो सि ॥५॥

पेम्मवज्जा।

349*1) पढमारंभमणहरं घणलग्गं माणरायरमणिज्जं।
पेम्मं सुरिंदचावं व चंचलं झत्ति वोलेइ ॥ १ ॥

349*2) खणभंगुरेण विसमेण हारिणा दुण्णिवारपसरेण।
अणवट्ठियसब्भावेण सव्वहा होउ पेम्मेण ॥ २ ॥

च मुक्तम्। तत्र ईर्ष्या असहनत्वम्। रोषः क्रोधः। महिलात्वं स्त्रीचरित्रम्। मुक्तम्। किं कृत्वा। चलवलयमेखलारवं श्रुत्वा चलनूपुरमेखलाशब्दं समाकर्ण्य। किंविशिष्टं मेखलारवम्। कलकलिरमनोहरम्। मानान्य (?) शब्दसुन्दरम्॥ ३२८*४ ॥

328*5) [वाला असमाप्तरता रतावसाने प्रहृष्टा भणति। किं स्वपिषि नाथ, अहं स्वपिमि, किं खलु पर्याप्तकार्योऽसि ॥] वाला रतावसाने प्रहर्षिता सती भणति। किंविशिष्टा वाला। असमाप्तरता। असमाप्तं रतं यया सा। किं भणति तदाह। हे नाथ त्वं स्वपिषि शयनं कुरुषे किम्। अहं स्वपिमि। किं पर्याप्तकार्योऽसि कृतकृत्योऽसि ॥३२८*५॥

349*1) [प्रथमारम्भमनोहरं घनलग्नं मानरागरमणीयम्। प्रेम सुरेन्द्रधनुरिव चञ्चलं झटिति अपक्रामति ॥] चञ्चलं प्रेम झटिति शीघ्रं त्रोडयति (?)। किमिव। सुरेन्द्रचापमिव। किंविशिष्टं प्रेम। प्रथमारम्भमनोहरम्। घनलग्नं मनसि सत् रागरमणीयं भवति। सुरेन्द्रचापमपि तथैव ॥ ३४९*१ ॥

349*2) [क्षणभङ्गुरेण विषमेण हारिणा दुर्निवारप्रसरेण। अनवस्थितस्वभावेन सर्वथा भवतु प्रेम्णा ॥] अनेन प्रेम्णा भवतु पूर्यताम्। किंविशिष्टेन प्रेम्णा। क्षणभङ्गुरेण तत्कालविनश्वरेण। पुनः किंविशिष्टेन प्रेम्णा। विषमेण। पुनरपि किंप्रकारेण प्रेम्णा। हारिणा मनोहारिणा। पुनरपि किंविशिष्टेन। दुर्निवार्यप्रसरेण। पुनरपि किंप्रकारेण प्रेम्णा। अनवस्थितसद्भावेन नैकरंगेण ॥ ३४९*२ ॥

1 Better to read हुं (हुँ)(= yes).

349*3) जइ देव मह पसन्नो मा जम्मं देहि माणुसे लोए।
अह जम्मं मा पेम्मं, अह पेम्मं मा विओयं च ॥ ३ ॥
349*4) अन्नं तं सयदलियं पि मिलइ रसगोलिय व्व जं पेम्मं।
अम्हं मयच्छि मुत्ताहलं व फुट्टं न संघडइ ॥ ४ ॥
349*5) दढणेहणालपसरियसब्भावदलस्स रइसुयंधस्स।
पेम्मुप्पलस्स मुद्धे माणतुसारो च्चिय विणासो ॥ ५ ॥[1]
349*6) अव्वो जाणामि अहं पेम्मं च हवेइ लोयमज्झम्मि।
थिरआसाए रइयं न पीडियं नवरि दिव्वेण ॥ ६ ॥[2]

349*3) [यदि देव मम प्रसन्नो मा जन्म देहि मानुषे लोके। अथ जन्म मा प्रेम, अथ प्रेम मा वियोगं च ॥] हे देव यदि मम प्रसन्नो वर्तसे मनुष्यलोके जन्म मा देहि। मानुषं जन्म मा कुरु। अथ जन्म ददासि तदा प्रेम मा दास्यः (? देहि, दद्याः)। अथ प्रेम ददासि तदा वियोगं मा देयाः ॥ ३४९*३ ॥

349*4) [अन्यत् तत् शतदलितमपि मिलति रसगोलिकेव यत् प्रेम। अस्माकं मृगाक्षि मुक्ताफलमिव स्फुटितं न संघटते ॥] शतदलितमपि चूर्णीकृतमपि अन्नं अन्यत् धन्यं तत् (प्रेम यत्) मिलति रसगोलकमिव। यथा रसगोलकं दलितमपि मिलति। हे मृगाक्षि, अस्माकं यत् प्रेम तत् स्फुटितं न मिलति। किमिव। मुक्ताफलमिव। यथा मुक्ताफलं स्फुटितं न मिलति ॥ ३४९*४ ॥

349*5) [दृढस्नेहनालप्रसृतसद्भावदलस्य रतिसुगन्धस्य। प्रेमोत्पलस्य मुग्धे मानतुषार एव विनाशः ॥] हे मुग्धे प्रेमोत्पलस्य स्नेहकमलस्य मानतुषार एव विनाशः। किंविशिष्टस्य प्रेमोत्पलस्य। दृढस्नेहनालप्रसृतस्य। पुनः कथंभूतस्य। सद्भावदलस्य सत्स्नेहपत्रस्य। पुनरपि किंप्रकारस्य। रतिसुगन्धस्य सन्तोषपरिमलस्य ॥ ३४९*५ ॥

349*6) [अहो जानाम्यहं प्रेम च भवति लोकमध्ये। स्थिराशया रचितं न पीडितं केवलं दैवेन ॥] हे मित्र, एतदहं जानामि लोकमध्ये प्रेम स्थिराशारचितं भवति। न पीडितं दैवेन ॥ ३४९*६ ॥

1 Gāthā No. 359. 2 Sense of the Gāthā and commentary obscure.

349*7) जा न चलइ ता अमयं चलियं पेम्मं विसं विसेसेइ।
दिट्ठं सुयं व कत्थ वि मयच्छि विसगब्भिणं अमयं ॥ ७ ॥
349*8) भग्गं न जाइ घडिउं दुज्जणहियय कुलालभंडं व।
सयखंडं पि घडिज्जइ कंचणकलसो सुयणचित्तं ॥ ८ ॥
349*9) भग्गं पुणो घडिज्जइ कणयं कंकणयणेउरं नयरं।
पुण भग्गं न घडिज्जइ पेम्मं मुत्ताहलं जच्चं ॥ ९ ॥
349*10) सो को वि न दीसइ सामलंगि जो घडइ विघडियं पेम्मं।
घडकप्परं च भग्गं न एइ तेहिं चिय सलेहिं ॥ ० ॥[1]

349*7) [यावन्न चलति तावदमृतं चलितं प्रेम विषं विशेषयति। दृष्टं श्रुतं वा कुत्रापि मृगाक्षि विषगर्भितम् अमृतम् ॥] हे मृगाक्षि क्वापि विषगर्भितम अमृतं दृष्टं चान्यत् श्रुतम्। कथम्। यावत्कालं प्रेम न चलति (तावत्कालं तदमृतम्)। चलितं प्रेम विषं विशेषयति ॥ ३४९*७ ॥

349*8) [भग्नं न याति घटितुं दुर्जनहृदयं कुलालभाण्डमिव। शतखण्डमपि घट्यते काञ्चनकलशः सुजनचित्तम् ॥] दुर्जनहृदयं भग्नं सत् घटितुं न याति। किमिव। कुलालभाण्डमिव। यथा कुलालभाण्डं भग्नं सत् घटितुं न याति। सुजनचित्तं शतखण्डमपि घट्यते। किमिव। काञ्चनकलश इव ॥ ३४९*८ ॥

349*9) [भग्नं पुनर्घटयते कनकं कङ्कणनूपुरं नगरम्। पुनर्भग्नं न घटयते प्रेम मुक्ताफलं जात्यम् ॥] कनकं कङ्कणं च नूपुरं नगरं भग्नं सत् पुनर्घट्यते। ॥ ३४९*९ ॥

349*10) [स कोऽपि न दृश्यते श्यामलाङ्गि यो घटयति विघटितं प्रेम। घटकर्परं च भग्नं नैति तैरेव....(?) ॥] हे श्यामलाङ्गि हे श्यामे, यो विघटितं प्रेम घटयति स कोऽपि न दृश्यते। कथम्। घटकर्परं च भग्नंसत् तैरेव सलैः (?) संचैः (?) न एति नागच्छति॥ ३४९*१०॥

1 Sense of the last quarter and commentary thereon obscure.

माणवज्जा।

364*1) दंते तिणाइ कंठे कुवारयं सुंदरं च तुह एयं।
माणमडप्फरणडिए तुह माणो केण निद्दिट्ठो ॥ १ ॥

364*2) एमेव कह वि माणंसिणीइ तह महमहाविओ माणो।
जह खेमकुसलसंभासमेत्त सो पिओ जाओ ॥ २ ॥

पवासियवज्जा।

373*1) वासारत्ते पावासियाण विरहग्गितावतवियाणं।
अंगेसु लग्गमाणो पढमासारो छमच्छमइ ॥ १ ॥

विरहवज्जा।

389*1) जेहिं सोहग्गणिही दिट्ठो नयणेहि ते च्चिय रुयंतु।
अंगाइ अपाविंयसंगमाइ ता कीस खिज्जंति ॥ १ ॥[1]

364*1) [दन्ते तृणानि कण्ठे कुवारकं (?) सुन्दरं च तवैतत्। मानाहङ्कारवञ्चिते तव मानः केन निर्दिष्टः ॥] मानमडप्फरनटिते तव मानः केन निर्दिष्टः। दन्तेषु तृणानि, कण्ठे कुवारकं (?) तवैतत् सुन्दरं नान्यत् ॥ ३६४*१ ॥

364*2) [एवमेव कथमपि मनस्विन्या तथा प्रसारितो मानः। यथा क्षेमकुशलसंभाषमात्रः स प्रियो जातः ॥] मनस्विन्या कथमपि तथा मानो महमहाविओ उल्लासितो, यथा क्षेमकुशलसंभाषमात्रः स प्रियो जातः ॥ ३६४*२ ॥

373*1) [वर्षारात्रे प्रवासिनां विरहाग्नितापतप्तानाम्। अङ्गेषु लगन् प्रथमासारश्छमच्छमायते ॥] प्रवासिनां पथिकानामङ्गेषु प्रथमासारः प्रथमवर्षा छमच्छमइ प्रज्वालयति। किंलक्षण आसारः। शरीरे लगमानः। किंविशिष्टानां प्रवासिनाम्। विरहाग्नितापतप्तानाम् ॥ ३७३*१ ॥

389*1) [याभ्यां सौभाग्यनिधिर्दृष्टो नयनाभ्यां ते एव रुदताम्। अङ्गान्यप्राप्तसङ्गमानि तत् कस्मात् खिद्यन्ति ॥] काचित् नायिका कंचित् पतिं प्रति ब्रूते। हे वल्लभ यैर्नयनैस्त्वं दृष्टस्त एव रुदन्तु। किंविशिष्टस्त्वम्। सौभाग्यनिधिः। ता ततः अप्राप्तसङ्गमानि अङ्गानि कीस कस्मात् खिद्यन्ते ॥ ३८९*१ ॥

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1 Cf. Gatha No. 389. The text of the commentary is different from that on Gatha No. 389.

389*2) तुह सुरयपवरतरुपल्लवग्गकवलाण लद्धमाहप्पो ।
मह मणकरहो मुद्धे दक्खाकवलं पि परिहरइ ॥ २ ॥
389*3) विरहग्गिजलणजालाकरालियं कुवलयच्छि मह अंगं ।
तुह रमणमहाणइपाणिएण मुद्धे पविज्झाहि ॥ ३ ॥
389*4) रेहइ पियपडिरुंभण[1]पसारियं सुरयमंदिरद्दारे ।
हेलाहल्लावियथोरथणहरं भुयलयाजुयलं ॥ ४ ॥
389*5) ता जाइ ता नियत्तइ ठाणं गंतूण झत्ति वाहुडइ ।
पियविरहो घोडा विग्गहो व्व हियए न संठाइ ॥ ५ ॥

389*2) [तव सुरतप्रवरतरुपल्लवाग्रकवलानां लब्धमाहात्म्यः । मम मनःकरभो मुग्धे द्राक्षाकवलमपि परिहरति ॥] हे मुग्धे मम मनःकरभो द्राक्षाकवलमपि परिहरति । किंलक्षणो मनःकरभः । तव सुरतप्रवरतरुपल्लवाग्रकवलानां लब्धमाहात्म्यो लब्धास्वादः । अतः कारणात् ॥ ३८९*२ ॥

389*3) [विरहाग्निज्वलनज्वालाकरालितं कुवलयाक्षि ममाङ्गम् । तव रमणमहानदीपानीयेन मुग्धे विध्यापय ॥] हे कुवलयाक्षि कुवलयनेत्रे, ममाङ्गं विरहाग्निज्वलनज्वालाकरालितं वर्तते । ततस्तव रमणनदीपानीयेन हे मुग्धे प्रविध्याहि उपशमय प्रविध्यापय ॥ ३८९*३ ॥

389*4) [राजते प्रियप्रतिरोधनप्रसारितं सुरतमन्दिरद्वारे । हेलाचालितस्थूलस्तनभरं भुजलतायुगलम् ॥] हे सुन्दरि तव भुजलतायुगलं राजते किंविशिष्टं भुजलतायुगलम् । हेलाहल्लावियथोरथणहरं । हेलया हल्लापितः स्पृष्टः स्थूलस्तनभरो येन । पुनः किंविशिष्टम् । सुरतमन्दिरद्वारे प्रियप्रतिरुन्धनप्रसारितम् ॥ ३८९*४ ॥

389*5) [तावद्याति तावन्निवर्तते स्थानं गत्वा झटिति व्याघुटति । प्रियविरहोऽश्वो विग्रह इव हृदये न संतिष्ठति ॥] प्रियविरहो हृदये न संतिष्ठति । प्रियस्य विरहः प्रियविरहः । अथ प्रियाया विरहः प्रियाविरहः । हृदये न संतिष्ठति । क इव । घोडा विग्रह इव । अश्वो विग्रह इव । यथा अश्वो विग्रहः स्थाने न संतिष्ठति । तावद्याति तावन्निवर्तयति । स्थानं

1 Better to read परिरंभण (= आलिङ्गन) instead of पडिरुंभण.

389*6) न जलंति न धगधगंति न सिमसिमंति न मुयंति धूमवत्तीओ।
अंगाइ अणंगपरव्वसाइ एमेव डज्झंति ॥ ६ ॥

389*7) वड्ढसि विरहे हस्ससि समागमे हा निसे निसंसा सि।
भद्दे तुमं पि महिला तह वि हु दुक्खं न याणासि ॥ ७ ॥

अणंगवज्जा।

397*1) ता किं करेमि माए निज्जियरूवस्स कामदेवस्स।
दड्ढं पि डहइ अंगं निद्धूमो संखचुण्णु व्व ॥ १ ॥

गत्वा झटिति शीघ्रं व्याघुटति। एतावता यथा अश्वो विग्रहस्तथा प्रियविरहः ॥ ३८९*५ ॥

389*6) [न ज्वलन्ति, न धगधगन्ति न शमशमन्ति न मुञ्चन्ति धूमवर्तीः। अङ्गानि अनङ्गपरवशानि एवमेव दह्यन्ते ॥] अनङ्गपरवशानि अङ्गानि एवमेव दह्यन्ते, अमुना प्रकारेण ज्वलन्ति। एवमेव कथम्। न जलंति न प्रज्वलन्ति, न धगधगन्ति, न शमशमन्ति। धूमवृत्तीः (? धूमवर्तीः) न मुञ्चन्ति ॥ ३८९*६ ॥

389*7) [वर्धसे विरहे हससि समागमे हा निशे नृशंसासि। भद्रे त्वमपि महिला तथापि खलु दुःखं न जानासि ॥] हे भद्रे, अपि पुनस्त्वं महिला। विरहे वर्धसे। समागमे हससि। हा इति विषादे। निशे रात्रि। नृशंसा निस्त्रिंशा निर्दया असि। या निःश्वासान् मुञ्चसि (?)। हु निश्चितम्। तथापि दुःखं न जानासि ॥ ३८९*७ ॥

397*1) [तत्किं करोमि मातर्निर्जितरूपस्य कामदेवस्य। दग्धमपि दहत्यङ्गं निर्धूमः शंखचूर्ण इव ॥] हे मातः किं करोमि कामदेवस्य। अङ्गं दग्धमपि दहति। किंविशिष्टस्य कामदेवस्य। निर्जितरूपस्य, अनङ्गस्य, दग्धदेहस्य। क इव। शंखचूर्ण इव। यथा शंखचूर्णो दहति। किंविशिष्टः शंखचूर्णः। निर्धूमः ॥ ३९७*१ ॥

397*2) हारेण मामि कुसुमच्छडायलुप्पन्नचिच्चिणा दड्ढो।
वम्मीसणो न मन्नइ उल्लविओ तेण मं डहइ ॥ २ ॥

पियाणुरायवज्जा।

412*1) जे के वि रसा दिट्ठीउ जाउ जे भरहभाविया भावा।
ते नच्चिज्जंति अणच्चिया वि सहसा पिए दिट्ठे ॥ १ ॥
412*2) सो कत्थ गओ सो सुयणवल्लहो सो सुहासियसमुद्दो।
सो मयणग्गिविणासो जो सो सोसेइ मह हिययं[1] ॥ २ ॥
412*3) सो मासो तं पि दिणं सा राई सव्वलक्खणसउण्णा।
अमयं व तं मुहुत्तं जत्थ पिओ झत्ति दीसिहिइ[2] ॥ ३ ॥

397*2) [हारेण सखि कुसुमच्छटातलोत्पन्नवह्निना दग्धः। वर्मेषणो न मन्यते विध्यापितः तेन मां दहति ॥] हे मामि हे सखि, वर्मेषणः सुभटः, अर्थात् कामः। तेन कारणेन उल्लविओ विध्यापितः उपशमितः मां दहति। किंविशिष्टो वर्मेषणः कामः। हारेण कुसुमच्छटातलोत्पन्नाग्निना दग्धः। यः शीतवीर्येण समुदायेन दग्धो भवति स शीतत्वे न उपशमनं आप्नोति[3] ॥ ३९७*२ ॥

412*1) [ये केऽपि रसा दृष्टयो या ये भरतभाविता भावाः। ते ते नर्त्यन्ते अनृत्ता अपि सहसा प्रिये दृष्टे ॥] ये केचन रसाः शृंगारादयो याश्च दृष्टयः स्नेहरागा ये भरतभाविता भावाः, ते अनर्तिताः (? अनृत्ताः) अपि नर्त्यन्ते। क्व। सहसा प्रिये दृष्टे ॥ ४१२*१ ॥

412*2) [स कुत्र गतः स सुजनवल्लभः स सुभाषितसमुद्रः। स मदनाग्निविनाशो यः स शोषयति मम हृदयम् ॥] स सुजनवल्लभः क्व गतः। किंविशिष्टः। सुभाषितसमुद्रः। मम मदनाग्निविनाशकः। यः स मम हृदयं शोषयति ॥ ४१२*२ ॥

412*3) [स मासस्तदपि दिनं सा रात्रिः सर्वलक्षणसंपूर्णा। अमृतमिव स मुहूर्तो यत्र प्रियो झटिति द्रक्ष्यते ॥] स मासः तदपि दिनं सा रात्रिः सर्वलक्षणसंपूर्णा, तन्मुहूर्तममृतमिव यत्र प्रियो झटिति द्रक्ष्यते ॥ ४१२*३ ॥

1 Cf. Gāthā No. 782. 2 Cf. Gāthā No. 785. 3 The sense of the Gāthā and that of the commentary are obscure.

412*4) हिययट्ठिओ वि पिओ तह वि हु नयणाण होइ दुप्पेच्छो ।
पेच्छह विहिणा न कया मह उयरे जालयगवक्खा ॥४॥[1]

412*5) होही तं किं पि दिणं जत्थ पिओ बाहुपंजरणिबद्धो ।
वित्ते सुरयपसंगे पुच्छिहिइ पवासदुक्खाइं[2] ॥ ५ ॥

412*6) दिन्नं गेण्हइ, अप्पेइ पत्थियं, असइ, भोयणं देइ ।
अक्खइ गुज्झं पुच्छेइ पडिवयं जाण तं रत्तं ॥ ६ ॥

दूईवज्जा ।

421*1) अहवा तुज्झ न दोसो तस्स उ रूवस्स हियकिलेसस्स ।
अज्जावि न प्पसीयइ ईसायंति व्व गिरितणया[3] ॥ १ ॥

412*4) [हृदयस्थितोऽपि प्रियस्तथापि खलु नयनयोर्भवति दुष्प्रेक्षः । प्रेक्षध्वं विधिना न कृता ममोदरे जालकगवाक्षाः ॥] काचिद् विरहिणी वक्ति । प्रियो हृदयस्थितोऽपि हु निश्चितं तथापि नयनयोर्दुष्प्रेक्षो भवति । अहो प्रेक्ष्यतां (प्रेक्षध्वं) विधिना ममोदरे जालकगवाक्षा न कृता यथा सुखेन तं पश्यामि ॥ ४१२*४ ॥

412*5) [भविष्यति तत् किमपि दिनं यत्र प्रियो बाहुपञ्जरनिबद्धः । वृत्ते सुरतप्रसङ्गे प्रक्ष्यति प्रवासदुःखानि ॥] सोऽपि कोऽपि दिनो भविष्यति यत्र प्रियो बाहुपञ्जरनिबद्धः सन् सुरतप्रसङ्गे (वृत्ते) अतीते प्रवासदुःखानि (प्रक्ष्यति) पृच्छां करिष्यति ॥ ४१२*५ ॥

412*6) [दत्तं गृह्णाति, अर्पयति प्रार्थितम्, अश्नाति, भोजनं ददाति । आख्याति गुह्यं पृच्छति प्रतिपदं जानीहि तं रक्तम् ॥] हे मित्र, तं रक्तं जानीहि । कम् । यो दत्तं गृह्णाति । प्रार्थितम् अर्पयति । मित्रगृहे अश्नाति च भोजनं ददाति । गुह्यमाख्याति, प्रतिव्रतं (? प्रतिपदं) पृच्छति ॥ ४१२*६ ॥

421*1) [अथवा तव न दोषस्तस्य तु रूपस्य हितक्लेशस्य । अद्यापि न प्रसीदति ईर्ष्यायमाणेव गिरितनया ॥] दूती ईश्वरं प्रति वक्ति । अथवा दोषो न तव, हितक्लेशस्य रूपस्य दोषः । हितः क्लेशो यस्य असौ

1 Cf. Gāthā No. 787. We must read हिययट्ठिउ जइ वि पिओ *metri causa*. 2 Cf. Gāthā 783. 3 The sense of the Gāthā and commentary is obscure.

421*2) कस्स कहिज्जंति फुडं दूइविणट्ठाइ सहि कज्जाइं ।
अहवा लोयपसिद्धं न फलंति समक्कडारामा ॥ २ ॥

ओलुग्गावियावज्जा ।

438*1) सा दियहं चिय पेच्छइ नयणा पडियाइ दप्पणतलम्मि ।
एएहि तुमं दिट्ठो सि सुहय दोहिं पि अच्छीहिं ॥ १ ॥

438*2) दुक्खेहि वि तुह विरहे वालय दुक्खं ठियं, अह च्चाए ।
अंसूजलेहि रुण्णं नीसासेहिं पि नीससियं ॥ २ ॥

438*3) बालय नाहं दूई तीइ पिओ सि त्ति नम्ह वावारो ।
सा मरइ तुज्झ अअसो त्ति तेण धम्मक्खरं भणिमो[1]॥३॥

हितक्लेशः, तस्य हितक्लेशस्य । तु पुनः । गिरितनया पार्वती ईर्ष्यां कुर्वती, अद्यापि न प्रसीदति न प्रसन्ना भवति ॥ ४२१*१ ॥

421*2) [कस्य कथ्यन्ते स्फुटं दूतीविनष्टानि सखि कार्याणि । अथवा लोकप्रसिद्धं न फलन्ति समर्कटारामाः ॥] हे मामि सखि स्फुटं प्रकटं दूतीविनष्टानि कार्याणि कस्य कथ्यन्ते । अथवा, एतल्लोकप्रसिद्धं वर्तते यत् समर्कटारामाः मर्कटसहिता आरामाः कथं फलन्ति ॥४२१*२॥

438*1) [सा दिवसमपि प्रेक्षते नयने पतिते दर्पणतले । एताभ्यां त्वं दृष्टोऽसि सुभग द्वाभ्यामप्यक्षिभ्याम् ॥] सा काचिन्नायिका दर्पणतले पतितानि (? पतिते) नयनानि (? नयने) दिवसमपि प्रेक्षते । अन्यच्च भणति । हे सुभग, आभ्यां द्वाभ्याम् आक्षिभ्यां त्वं दृष्टोऽसि । एतावता क्व व्रजिष्यसीति रहस्यम् ॥ ४३८*१ ॥

438*2) [दुःखैरपि तव विरहे बालक दुःखं स्थितम्, अथ त्यागे । अश्रुजलैरपि रुदितं निःश्वासैरपि (च) निःश्वसितम् ॥] हे बालक तव विरहे दुःखैरपि दुखं स्थितम् । अथ त्यागेऽप्यश्रुजलै रुदितम् । निःश्वासैरपि निःश्वसितम् । का कथा परेषाम् ॥ ४३८*२ ॥

438*3) [बालक नाहं दूती तस्याः प्रियोऽसीति नास्माकं व्यापारः । सा म्रियते तव अयश इति तेन धर्माक्षरं भणामः ॥] हे

1 Cf. Gātha No. 438.

438*4) सा सुहय सामलंगी जा सा नीसाससोसियसरीरा ।
आसासिज्जइ[1] सहसा जाव न सासा समप्पंति[2] ॥ ४ ॥

438*5) परपुरपवेसविन्नाणलाहवं सुहय सिक्खियं कत्थ ।
जेण पविट्ठो हियए पढम च्चिय दंसणे मज्झ ॥ ५ ॥

पंथियवज्जा ।

445*1) उद्धच्छो पियइ जलं जह जह विरलंगुली चिरं पहिओ ।
पावालिया वि तह तह धारं तणुयं पि तणुएइ ॥ १ ॥[3]

चालक, अहं दूती न । तस्याः प्रियोऽसीति नास्माकं कोऽपि व्यापारः । सा म्रियते तव विरहे, इति तव अयशः । तेन कारणेन धर्माक्षरं भणामः ॥ ४३८*३ ॥

438*4) [सा सुभग श्यामलाङ्गी या सा निःश्वासशोषितशरीरा । आश्वास्यते सहसा यावन्न श्वासाः समाप्यन्ते ॥] हे सुभग सा श्यामलाङ्गी वर्तते सर्वदा मुग्धा । या सा निःश्वासशोषितशरीरा । सा सहसा आश्वास्यते, यावत् श्वासा न समाप्यन्ते ॥ ४३८*४ ॥

438*5) [परपुरप्रवेशविज्ञानलाघवं सुभग शिक्षितं कुत्र । येन प्रविष्टो हृदये प्रथम एव दर्शने मम ॥] हे सुभग परपुरप्रवेशविज्ञानलाघवं क्व शिक्षितम् । येन कारणेन प्रथमदर्शन एव मम हृदये प्रविष्टोऽसि । अतः कारणात् तव परकायप्रवेशिनी विद्या गुर्वी(? अपूर्वा ?)॥४३८*५॥

445*1) [ऊर्ध्वाक्षः पिबति जलं यथा यथा विरलाङ्गुलिः चिरं पथिकः । प्रपापालिकापि तथा तथा धारां तनुकामपि तनूकरोति ॥] पथिको यथा यथा ऊर्ध्वाक्षो जलं पिबति । किंविशिष्टः पथिकः । विरलंगुली विरला अङ्गुलयो यस्य । कथं यथा भवति । चिरं यथा भवति । पावालिया वि प्रवोलितापि (?) तथा तथा वारिधारां तनुकामपि तनुजलम् एति (? तनुजलां करोति) ॥ ४४५*१ ॥

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1 Better to read आसासिज्जउ (आश्वास्यताम्). 2 Cf. Gāthā No. 402
3. Cf. Hāla 161, and Kuvalayānada, यथोर्ध्वाक्षः पिबत्यम्बु etc.

445*2) अहिणवगज्जियसद्दं मोराण य कलयलं निसामंतो ।
मा पवस धिट्ठ पंथिय, मरिहिसि, किं ते पउत्थेण ॥ २ ॥

445*3) वासारत्ते वाउद्धुएण वासं विमग्गमाणेण ।
पहिएण पहियघरिणी रुयाविया थरहरंतेण ॥ ३ ॥

445*4) सिहिरडियं घणरडियं दूरं पि घरं घणत्थणं रमणिं ।
संभरिऊण सएसं पहिएण घणग्घणं रुण्णं ॥ ४ ॥

445*5) तइ वोलंते बालय तिस्सा वलियाइ तह नु अंगाइं ।
जह पट्ठिमज्झणिवडंतवाहधारा व दीसंति ॥ ५ ॥

445*2) [अभिनवगर्जितशब्दं मयूराणां च कलकलं निशाम्यन् । मा प्रवस धृष्ट पथिक, मरिष्यसि, किं ते प्रवासेन ॥] हे धृष्ट पथिक मा प्रवस, प्रवासं मा कुरु । मरिष्यसि । किं ते पउत्थेण तव प्रवासेन किम् । किंविशिष्टस्त्वम् । अभिनवगर्जितशब्दं शृण्वानः । चान्यत् मयूराणां केकारवं शृण्वानः ।। ४४५*२ ।।

445*3) [वर्षारात्रे वातोद्धूतेन वासं विमार्गयता । पथिकेन पथिकगृहिणी रोदिता कम्पमानेन ।।] पथिकेन पथिकगृहिणी रोदिता । किंविशिष्टेन पथिकेन । थरहरंतेण कम्पायमानेन । पुनः किंविशिष्टेन पथिकेन । वासं वसतिं विमार्गमाणेन । पुनरपि किंविशिष्टेन पथिकेन । वातोद्धूतेन पवनान्दोलितेन ॥ ४४५*३ ॥

445*4) [शिखिरटितं घनरटितं दूरमपि गृहं घनस्तनीं रमणीम् । संस्मृत्य स्वदेशं पथिकेन घनं घनं रुदितम् ।।] पथिकेन घनं घनं रुदितम् । किं कृत्वा स्वदेशं स्मृत्वा । पुनः किं कृत्वा । मयूरकेकारवं श्रुत्वा । पुनः किं कृत्वा । घनरटितं श्रुत्वा । पुनरपि किं कृत्वा । गृहं दूरमपि स्मृत्वा । पुनरपि किं कृत्वा । रमणीं स्मृत्वा । किंविशिष्टां रमणीम् । घनस्तनीं नवयौवनाम् ।। ४४५*४ ।।

445*5) [त्वयि अपक्रामति बालक तस्या वलितानि तथा नु अङ्गानि । यथा पृष्ठमध्यनिपतद्बाष्पधारा इव दृश्यन्ते ।।] हे बालक अज्ञ, त्वयि वलमाने तथा अङ्गानि तस्या वलितानि यथा पृष्ठिमध्ये निपतन्त्यो वाहधारा अग्निज्वालाः (?) दृश्यन्ते ।। ४४५*५ ।।

धत्तवज्जा ।

449*1) इय तरुणितरुणसंभरणकारणं तुरगतरणरणुच्छलियं ।
रइयं इय वरकुलयं पाइयसीलेण लीलेण ॥ १ ॥

हियय संवरणवज्जा ।

454*1) हे हियय अव्ववट्ठिय अगणिज्जंतो वि तं जणं महसि ।
कंदु व्व सिलावडियं अलद्धपसरं नियत्तिहिसि ॥ १ ॥
454*2) सातम्मि हियय दुलहम्मि माणुसे अलियसंगमासाए ।
हरिण व्व मूढ मयतण्हियाइ दूरं हरिज्जिहिसि ॥ २ ॥

449*1) [इति तरुणीतरुणसंस्मरणकारणं तुरगतरणरणोच्छलितम् । रचितमिति वरकुलकं प्राकृतशीलेन लीलेन ।।] इति अमुना प्रकारेण लीलेन लीलायुक्तेन वरकुलकं रचितम् । किंविशिष्टेन लीलेन । पाइयसीलेण प्राकृतनिष्ठेन । किंविशिष्टं वरकुलकम् । इति पूर्वोक्तप्रकारेण तरुणीतरुणसंभरणकारणं तरुण्या युवत्या (तरुणस्य) यत् संस्मरणं तस्य कारणम् । किंविशिष्टं वरकुलकम् । तुरगतरणरणोच्छलियं तुरगस्य तरणं रंगणं रणस्य शब्दस्य तद्वद् उच्छलितम् ।। ४४९*१ ।।

445*1) [हे हृदय अव्यवस्थित अगण्यमानमपि तं जनं काङ्क्षसि । कन्दुक इव शिलापतितो अलब्धप्रसरं निवर्तिष्यसे ॥] हे हृदय अव्यवस्थित अगण्यमानमपि नं जनं महसि । तत् त्वम् अलब्धप्रसरं सत् निवर्तिष्यसे । क इव । कन्दुकमिव । यथा कन्दुकं शिलापतितं सत् निवर्तते तथा त्वं निवर्तिष्यसे ।। ४५४*१ ।।

454*2) [साते हृदय दुर्लभे मनुष्ये अलीकसङ्गमाशया । हरिण इव मूढ मृगतृष्णिकया दूरं हरिष्यसे ॥] रे हृदय दुर्लभे मनुष्यभवे साते सौख्ये दूरं हरिष्यसे । किंविशिष्टे मनुष्ये । अलीकसङ्गमाशे । अलीकश्चासौ सङ्गमश्च अलीकसङ्गमः । अलीकसङ्गमे आशा यस्य सो अलीकसङ्गमाशः । तस्मिन् रे मूढ त्वं हरिण इव मृगतृष्णया दूरं हरिष्यसे ॥ ४५४*२ ॥

454*3) नयणाइ नयंति नयंतु, हियय को एत्थ तुज्झ वावारो ।
होहिंति इमाइ तडे तुह पडिहिइ वम्महचडक्का ॥ ३ ॥

454*4) नयणाइ फुससु मा रुयसु अणुदिणं, मुयसु तस्स अणुबंधं ।
गाइज्जइ किं मरिऊण पंचमं मुद्ध हरिणच्छि ॥ ४ ॥

454*5) इंदीवरच्छि सयवारवारिया कीस तं जणं महसि ।
जइ कणयमयच्छुरिया ता किं घाइज्जए अप्पा ॥ ५ ॥

सुघरिणीवज्जा ।

462*1) परघरगमणालसिणी परपुरिसविलोयणे य जच्चंधा ।
परआलावे बहिरा घरस्स लच्छी, न सा घरिणी ॥ १ ॥

434*3) [नयने नयतो नयतां हृदय कोऽत्र तव व्यापारः । भविष्यत इमे तटे तव पतिष्यति मन्मथचपेटा ।।] हे हृदय नयनानि नयन्ति तदा नयन्तु । अत्र तव को व्यापारः । इमानि नेत्राणि तटे चटिष्यन्ति । वम्महचडक्का मन्मथचपेटा तव पतिष्यति ।। ४५४*३ ।।

454*4) [नयने प्रोञ्छ मा रोदिहि अनुदिनं, मुञ्च तस्यानुबन्धम् । गीयते किं मृत्वा पञ्चमो मुग्धे हरिणाक्षि ।।] हे सुन्दरि नयने परिमार्जय । अनुदिनं मा रोदिहि । तस्य वल्लभस्य अनुबन्धं मुञ्च । हे मुग्धे हरिणाक्षि, मृत्वा पञ्चमं किं गीयते, अपि तु न ।। ४५४*४ ।।

454*5) [इन्दीवराक्षि शतवारवारिता कस्मात् तं जनं काङ्क्षसि । यदि कनकमयच्छुरिका तत् किं घात्यत आत्मा ।।] इन्दीवराक्षि मया त्वं शतवारान् वारिता । तं दुर्जनं जनं कस्मात् महसि । यदि चेत् कनकमयी छुरिका भवति, तदा किम् आत्मा घात्यते । अपि तु न ।। ४५४*५ ।।

462*1) [परगृहगमनालस्यवती परपुरुषविलोकने च जात्यन्धा । परालापे बधिरा गृहस्य लक्ष्मीर्न सा गृहिणी ।।] परगृहगमन आलस्यवती, न तु धर्मे । परपुरुषविलोकने च जात्यन्धा, न तु गुरुदर्शने । परेषां सविकारालापश्रवणे बधिरा, न तु गुरुकाणां गुणगणश्रवणे । एवंविधा या भवति सा गृहस्य लक्ष्मीः, न तु गृहिणी ॥ ४६२*१ ॥

462*2) अज्जेव पियपवासो, असई दूरे, विडंवए मयणो।
चरणुग्गओ वि अग्गी कया वि सीसं समारुहइ ॥ २ ॥

सईवज्जा ।

471*1) भद्दं कुलंगणाणं जासिं मणकमलकोसमणुपत्तो ।
मयणभमरो वराओ वच्चइ निहणं तहिं चेव ॥ १ ॥
472*2) सकुलकलंकं नियकंतवंचणं अजसपडहणिग्घोसो ।
सरिसवमेत्ते च सुहे को दूइ विडंवए अप्पं ॥ २ ॥

462*2) [अद्यैव प्रियप्रवासो, असती दूरे, विडम्वयति मदनः । चरणोद्गतोऽप्यग्निः कदापि शीर्षं समारोहति ॥] प्रियोऽद्यैव प्रवासं गतः । असती दूरे। मदनो विडम्वयति । चरणोद्गतोऽप्यग्निः कदापि शीर्षं समारोहति ॥ ४६२*२ ॥

471*1) [भद्रं कुलाङ्गनानां यासां मनःकमलकोशमनुप्राप्तः । मदन-भ्रमरो वराको व्रजति निधनं तत्रैव ।।] कुलाङ्गनानां भद्रं भवतु । यासां कुलाङ्गनानां मनःकमलकोशमनुप्राप्तः सन् मदनभ्रमरो वराकः, तत्रैव निधनं याति ।। ४७१*१ ।।

471*2) [स्वकुलकलङ्को निजकान्तवञ्चनम् अयशःपटहनिर्घोषः। सर्प-पमात्रे च सुखे को दूति विडम्वयत्यात्मानम् ।।] सुगमेयं गाथा॥४७१*२॥

496*1) [येन समं संवन्धो गृह्णाति नाम पुनः पुनस्तस्य । पृच्छति मित्रवर्गं भण्यते एवंविधा रक्ता ।।] येन समं संवन्धो भवति, स्नेहः स्यात्, तस्य प्राणिनः पुनः पुनर्नाम- गृह्णाति । मित्रवर्गे स्वजनवर्गे पुनः पुनः पृच्छति । रक्ता मनुष्याः स्नेहिनो मनुष्या एवंविधा भण्यन्ते । 'वहुवयणे होइ एगवयणं उ' । अतः कारणात्, वहुवचने 'भण्णइ' इति प्राकृतव्याकरणे ॥ ४९६*१ ॥

असईवज्जा ।

496*1) जेण समं संबंधो गिण्हइ नामं पुणो पुणो तस्स ।
पुच्छेइ मित्तवग्गं भणइ एवंविहा रत्ता ॥ १ ॥

496*2) असई असमत्तरया सयडं दट्ठूण गाममज्झम्मि ।
धन्ना हु चक्कणाही निच्चं अक्खो हिओ जिस्सा ॥ २ ॥

496*3) डिंभत्तणम्मि डिंभेहि रामिया जोव्वणे जुवाणेहिं ।
थेरी वि गयवएहिं मया वि असई पिसाएहिं ॥ ३ ॥

496*4) भयवं हुयास एक्कम्ह दुक्कयं खमसु जं पई रमिओ ।
निहणइ पावं जाराणुमरणकयणिच्छया असई ॥ ४ ॥

496*2) [असती असमाप्तरता शकटं दृष्ट्वा ग्राममध्ये । धन्या खलु चक्रनाभिर्नित्यम् अक्षो हितो यस्याः ॥] असती असमाप्तरता सती ग्राममध्ये शकटं दृष्ट्वा इति चिन्तयति । हु निश्चितम् इयं चक्रनाभिर्धन्या यस्या नित्यं निरन्तरं धुरी (?) अक्षोभिता वर्तते (?) ॥ ४९६*२ ॥

496*3) [डिम्भत्वे डिम्भै रमिता यौवने युवभिः । स्थविरापि गतवयोभिर्मृताप्यसती पिशाचैः ॥] असती डिम्भत्वे बालचेष्टायां डिम्भैर्बालकै रामिता । यौवने युवभिः पुरुषै रामिता । स्थविरापि वृद्धापि गतवयोभिः पुरुषै रामिता । असती मृता सती पिशाचै रामिता ॥ ४९६*३ ॥

496*4) [भगवन् हुताश एकमस्माकं दुष्कृतं क्षमस्व यत् पती रमितः । निहन्ति पापं जारानुमरणकृतनिश्चया असती ।।] हे भगवन् हुताश, हे वैश्वानर, एकमस्माकं दुष्कृतं क्षमस्व । यन् मया निजः पतिः रमितः रतः । एकैवाशा गुर्वी वर्तते । यत्तु (?) असती जारानुमरणकृतनिश्चया सती पापं निहन्ति ।। ४९६*४ ।।

496*5) संकेयकुडंगोड्डीणसउणकोलाहलं सुणंतीए ।
घरकम्मवावडाए वहूइ खिज्जंति अंगाइं[1] ॥ ५ ॥

496*6) जारट्ठविणिम्मियमेहलावलिं जा न बंधइ नियंवे ।
ताव च्चिय नवकामालिणीइ रमणं व पज्झरियं ॥ ६ ॥

496*7) जारमसाणसमुब्भवभूईसुहफंससिज्जिरंगीए ।
न समप्पइ नवकामालिणीइ उद्धूलणारंभो ॥ ७ ॥

496*8) वहले तमंधयारे रमियपमुक्काण सासुसुण्हाणं ।
समयं चिय अब्भिडिया दोण्हं पि सरद्दहे हत्था ॥ ८ ॥

486*5) [सङ्केतकुञ्जोड्डीनशकुनकोलाहलं शृण्वत्याः । गृहकर्मव्यापृताया वध्वाः खिद्यन्ति अङ्गानि ।।] असत्या वहुभिः प्रकारैरङ्गानि जीर्यन्ते त्रुट्यन्तीत्यर्थः । किंविशिष्टाया असत्याः । गृहकर्मव्यापृतायाः । गृहस्य कर्म गृहकर्म । गृहकर्मणि व्यापृता, तस्याः । पुनः किं कुर्वत्याः । संकेतकुडंगोड्डीनशकुनकोलाहलं शृण्वत्याः । संकेतस्य कुडंगः संकेतकुडंगः । संकेतकुडंगादुड्डीना ये शकुनाः, तेषां कोलाहलं शृण्वती, तस्याः ।। ४९६*५ ।।

496*6) [जारार्थविनिर्मितमेखलावलीं यावन्न वध्नाति नितम्वे । तावदेव नवकामातुराया रमणमिव प्रक्षरितम् ।।] नवकामातुराया नायिकायास्तावदेव तस्मिन् काल एव रमणं प्रक्षरितम् । स्खलनं जातमित्यर्थः । यावन्नितम्वे कटीप्रदेशे जारार्थनिर्मितमेखलावलीं न वध्नाति ।। ४९६*६ ।।

496*7) [जारश्मशानसमुद्भवभूतिसुखस्पर्शस्वेदनशीलाङ्ग्याः । न समाप्यते नवकामातुराया उद्धूलनारम्भः ।।] नवकामातुरायाः स्वच्छन्दचारिण्या उध्दूलनारम्भो न समाप्यते । न पर्याप्तो भवति । किंविशिष्टाया नवकामातुरायाः । जारश्मशानसमुद्भवभूतिसुखस्पर्शशय्यारंगितायाः (?) । जारस्य श्मशानं जारश्मशानम् । जारश्मशानात् समुद्भवा या भूतिः, तस्याः सुखस्पर्शनशय्यया रंगितायाः (?) ।। ४९६*७ ।।

496*8) [वहले तमोऽन्धकारे रमितप्रमुक्तयोः श्वश्रूस्नुषयोः । सममेव संगतौ (मिलितौ) द्वयोरपि......(?) हस्तौ ।।] द्वाभ्यां

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1 Cf. Dhvanyāloka II.32 and Kāvyaprakāśa V..45

496*9) संपत्तिया वि खज्जइ पत्तच्छेयम्मि, मामि को दोसो।
निययवई वि रमिज्जइ परपुरिसविवज्जिए गामे ॥ ९ ॥

496*10) रच्छातुलग्गवडिओ नालत्तो जं जणस्स भीयाए।
सो चेय विरहडाहो अज्ज वि हियए छमच्छमइ ॥ १० ॥

496*11) अच्छीहि तेण भणियं मए वि हियएण तस्स पडिवन्नं।
जा पत्तियं पि जायं घुणहुणियं ता हयग्गामे ॥ ११ ॥

496*12) सिंचंतो वि मियंको जोण्हासलिलेण पंकयवणाइं।
तह वि अणिट्ठयरो च्चिय, सकलंको कस्स पडिहाइ ॥१२॥

समकालमेव सारद्दहे (?) हस्तौ अब्भिडिया अवलम्बितौ इत्यर्थः। किंविशिष्टयोर्द्वयोः। वहले तमसोऽन्धकारे रत्वा (? रमित्वा) प्रमुक्तयोः। पुनः किंविशिष्टयोः। श्वाससोष्णयोः (?) ॥ ४९६*८ ॥

496*9) [पिप्पलीपत्रमपि खाद्यते पत्रच्छेदे, सखि को दोषः। निजकपतिरपि रम्यते परपुरुषविवर्जिते ग्रामे ॥] हे मामि हे सखि, पत्रच्छेदे नागवल्लीदलरहिते समये संपत्तिया अपि खाद्यते। अत्र को दोषः। परपुरुषविवर्जिते ग्रामे निजपतिना सह रम्यते ॥ ४९६*९ ॥

496*10) [रथ्यायदृच्छापतितो नालपितो यज्जनस्य भीतया। स चैव विरहदाहो अद्यापि हृदये छमच्छमायते (प्रज्वलति) ॥] हे सखि जारो रथ्यातुलाग्रपतितो मया नालापितो यत्। कया। जनस्य भीत्या। स चैव विरहदाघो अद्यापि हृदि छमच्छमइ अद्यापि प्रज्वलति हृदयदाघः ॥ ४९६*१० ॥

496*11) [अक्षिभ्यां तेन भणितं मयापि हृदयेन तस्य प्रतिपन्नम्। यावत् प्रतीतमपि जातं कर्णोपकर्णिकया प्रकटितं तावद् हतग्रामे ॥] पुनरसती इति प्राह। तेन पुरुषेण अक्षिभ्यां भणितम्। मयापि हृदयेन तस्य परपुरुषस्य प्रतिपन्नम्। यावत् प्रतीतं जातम् उभयोरपि मनोमानितं तावद् हताशग्रामे घुणहुणियं लोके नियतिः (?) जाता ॥ ४९६*११ ॥

496*12) [सिञ्चन्नपि मृगाङ्को ज्योत्स्नासलिलेन पङ्कजवनानि। तथाप्यनिष्टतर एव, सकलङ्कः कस्य प्रतिभाति ॥] मृगाङ्कश्चन्द्रस्तथाप्य-

496*13) अत्ता जाणइ सुण्हं सुण्हा जाणेइ अत्तचरियाइं ।
वच्चउ सुहेण कालो मा फुट्टउ बिल्लं बिल्लेण ॥ १३ ॥

496*14) पढमं चिय मह रेहा असईमज्झम्मि उब्भिओ हत्थो ।
सरणामि तुज्झ पाया सुरसरि दूयत्तणं कुणइ ॥ १४ ॥

जोइसियवज्जा ।

507*1) सीसेण कह न कीरइ निउंवणं मामि तस्स गणयस्स ।
असमत्तसुक्कसंकमणवेयणा जेण मह मुणिया ॥ १ ॥

निष्ठतर एव विरूप एव, निन्द्य एव । किं कुर्वन् । ज्योत्स्नासलिलेन पङ्कजवनान्यभिपिञ्चन्नपि । तदा कथमनिष्ठतरः । सकलङ्कः प्राणी कस्य प्रतिभाति कस्य मानसोल्लासं कुरुते ।। ४९६*१२ ।।

496*13) [श्वश्रूर्जानाति स्नुषां स्नुषा जानाति श्वश्रूचरितानि । व्रजतु सुखेन कालो मा स्फुटतु बिल्वं बिल्वेन ।।] असती श्वश्रूं प्रति वक्ति । हे श्वश्रु अत्ता श्वश्रूः स्नुषां वधूं जानाति । स्नुषा वधूः अत्तचरियाइं श्वश्रूचरितानि जानाति । तस्मात् कारणात् सुखेन कालो व्रजतु । बिल्वं बिल्वीफलम् आस्फाल्य मा स्फुटतु ।। ४९६*१३ ।।

496*14) [प्रथमं चैव मम रेखा असतीमध्ये ऊर्ध्वितो हस्तः । शरणयामि तव पादौ सुरसरिद् दूतत्वं करोति ।।] पुनरपि असती वक्ति । असतीनां मध्ये प्रथमैव (मम) रेखा । अतः कारणात् ऊर्ध्वितो हस्तः । हे उपपते, तव पादौ सरणामि शरणं गच्छामि । यतः कारणात् मम दूतत्वं सुरसरित् कुरुते । को भावः । उपपतिना प्रहितानि नद्याः प्रवाहे नागवल्लीदलानि समायातानि । अतः कारणात् मया समा कापि नास्ति ।। ४९६*१४ ।।

507*1)[शीर्षेण कथं न क्रियते निकुंवनं(?) सखि तस्य गणकस्य । असमाप्तशुक्रसंक्रमणवेदना येन मम ज्ञाता ।।] हे मामि हे सखि, तस्य गणकस्य शीर्षेण निकुंवनं(?) कथं न क्रियते । येन गणकेन असमाप्तशुक्रसंक्रमणवेदना मम ज्ञाता ।। ५०१*१ ।।

धम्मियवज्जा ।

532*1) धुत्तीरएण धम्मिय जो होइ चडाविएण एक्केण ।
सो कुरयाण सएण वि न होइ लिंगस्स परिओसो ॥ १ ॥

532*2) धम्मिय धम्मो सुव्वइ दाणेण तवेण तित्थजत्ताए ।
तरुणतरुपल्लवुल्लूरणेण धम्मो कहिं दिट्ठो ॥ २ ॥

वालासंवरणवज्जा ।

551*1) तोलिज्जंति न केण वि सव्वंगायारगोवणसमत्था ।
अन्नं उण हिययतुलाइ दिट्ठं चिय तुलंति ॥ १ ॥

कुट्टिणीसिक्खावज्जा ।

559*1) पज्झरणं रोमंचो वयणे सच्चं सया महादिट्ठी ।
एयं पुणो वि सिक्खसु मुद्धे अत्थक्कविन्नाणं ॥ १ ॥

532*1) [धत्तूरकेण (धूर्तारतेन) धार्मिक यो भवति उपरि स्थापितेन एकेन । स कुरवकाणां शतेनापि न भवति लिङ्गस्य परितोषः ॥] हे धार्मिक, एकेनापि धत्तूरकेण लिङ्गस्य चटापितेन या शोभा (? यः परितोषः) भवति, स परितोषः कुरबकाणां शतेनापि लिङ्गस्य न भवति । अन्यच्च । हे धार्मिक, यः परितोष एकेनापि धूर्तारतेन भवति, स परितोषः कुरतानां शतेनापि न भवति ॥ ५३२*१ ॥

532*2) [धार्मिक धर्मः श्रूयते दानेन तपसा तीर्थयात्रया । तरुणतरुपल्लवोच्छेदनेन धर्मः कुत्र दृष्टः ॥] हे धार्मिक, धर्मो दानेन तपसा तीर्थयात्रया श्रूयते । तरुणतरुपल्लवुल्लूरणेण न धर्मः क्वापि दृष्टः । तरुणतरूणां पल्लवास्तरुणतरुपल्लवाः । तेषाम् उल्लूरणं भञ्जनं, तेन ॥५३२*२॥

551*1) [तोल्यन्ते न केनापि सर्वाङ्गाकारगोपनसमर्थाः । अन्यं पुनर्हृदयतुल्या दृष्टमेव तोलयन्ति ॥] सर्वाङ्गाकारगोपनसमर्था मनुष्याः केनापि नोत्तोल्यन्ते । हृदयतुलायां पुनरन्यं दृष्टमेव तुलयन्ति ॥ ५५१*१ ॥

559*1) [प्रक्षरणं रोमाञ्चो वदने सत्यं सदा महादृष्टिः । एतत् पुनरपि शिक्षस्व मुग्धे अश्रान्तविज्ञानम् ॥] हे मुग्धे, एतत् पुनः शिक्षस्व ।

559*2) करफंसमलणचुंबणपीलणणिहणाइ हरिसवयणेहिं।
अत्ता मायंदणिहीण किं पि कुमरीउ सिक्खवइ ॥ २ ॥

वेसावज्जा।

578*1) अमुणियजम्मुप्पत्ती सव्वगया वहुभुयंगपरिमलिया।
मयणविणासणसीला हरो व्व वेसा सुहं देउ ॥ १ ॥

578*2) सव्वंगरागरत्तं दंसइ कणवीरकुसुमसारिच्छं।
गब्भे कह वि न रत्तं वेसाहिययं तह च्चेव ॥ २ ॥

किंविशिष्टमेतत्। अत्यक्कविन्नाणं अश्रान्तविज्ञानम्। किं तत्। अक्षरणं निर्मलता (?)। पुनः किम्। रोमाञ्चः। वदने सत्यम्। सया महादिट्ठी उज्ज्वला महादृक् ॥ ५५९*१ ॥ -

559*2) [करस्पर्शमर्दनचुम्बनपीडननिहननानि हर्षवचनैः। आर्या माकन्दनिधीन् किमपि कुमारीः शिक्षयति ॥] अस्या गाथायाः टीका न कृतास्ति। कूटत्वात् ॥ ५५९*२ ॥

578*1) [अज्ञातजन्मोत्पत्तिः सर्वगता वहुभुजङ्गपरिमृदिता। मदनविनाशनशीला हर इव वेश्या सुखं ददातु ॥] वेश्या सुखं ददातु। किंविशिष्टा। अज्ञातजन्मोत्पत्तिः। पुनः कथंभूता। सर्वगता। पुनरपि कथंभूता। वहुभुजङ्गपरिमृदिता। पुनरपि किंविशिष्टा। मदनविनाशन-शीला। वेश्या क इव। हर इव। किंविशिष्टो हरः। अज्ञाता जन्मोत्प-त्तिर्यस्य। पुनः किंविशिष्टः हरः। सर्वगतः। क्षितिजलपवनहुताशन-व्योमसोमसूर्ययजमानाक्षा (?) इति ज्ञायते सर्वव्यापकः। पुनरपि किंविशिष्टः। वहुभुजङ्गपरिमृदितः। वहुभिर्भुजङ्गैः परिमृदितः। पुनरपि किंविशिष्टः। मदनविनाशनशीलः। मदनस्य विनाशे शीलः (?) तत्परः, मदनविनाशन-शीलः ॥ ५७८*१ ॥

578*2) [सर्वाङ्गरागरक्तं दर्शयति करवीरकुसुमसादृश्यम्। गर्भे कथ-मपि न रक्तं वेश्याहृदयं तथा चैव ॥] वेश्याहृदयं यथा करवीरकुसुमं तथैव। किंविशिष्टं करवीरकुसुमम्। सर्वाङ्गरागरक्तं दर्शयति। गर्भम् अन्तर्हृदयं क्वापि न रक्तम्। तथैव वेश्याहृदयम् ॥ ५७८*२ ॥

कण्हवज्जा ।

605*1) उव्वूढभुवणभारो वि केसवो थणहरेण राहाए ।
मालइदल व्व कलिओ लहुइज्जइ को न पेम्मेण ॥ १ ॥

605*2) तह रुण्णं तीइ तडट्ठियाइ राहाइ कण्हविरहम्मि ।
जह से कज्जलमइलं अज्ज वि जउणाजलं वहइ ॥ २ ॥

हियालीवज्जा ।

624*1) छीए जीव न भणियं परियणमज्झम्मि पोढमहिलाए ।
छोडेइ चिहुरभारं पुण वद्धं केण कज्जेण ॥ १ ॥

624*2) कुलवालिया पसूया पुत्तवई सुरयकज्जतत्तिल्ला ।
एरिसगुणसंपन्ना भण कीस न वासिया पइणा ॥ २ ॥

605*1) [उद्व्यूढभुवनभारोऽपि केशवः स्तनभरेण राधायाः । मालतीदलमिव कलितो लघूक्रियते को न प्रेम्णा ॥] केशवो नारायणो राधया स्तनभरेण मालतीदल इव कलितः । उच्चैरुत्पाटितः (?) । किंविशिष्टो हरिः । उदूढभुवनभारोऽपि । कोऽर्थः । उदूढः त्रिभुवनस्य भारो येन स तथा । योऽसौ उदूढभुवनभारः स राधया स्तनभरेण मालतीदल इव कथं कलितः । तत्र कारणमाह कविः । प्रेम्णा स्नेहेन को न लघूक्रियते । सर्वोऽपि जनो मोहेन लघुर्भवति ॥ ६०५*१ ॥

605*2) [तथा रुदितं तया तटस्थितया राधया कृष्णविरहे । यथास्याः कज्जलमलिनम् अद्यापि यमुनाजलं वहति ॥] राधया तटस्थितया यमुनातीरस्थितया कृष्णविरहे तथा तथा रुदितं, यथा सा यमुना अद्यापि कज्जलमलिनं जलं वहति ॥ ६०५*२ ॥

624*1) [क्षुते जीव न भणितं परिजनमध्ये प्रौढमहिलया । मोचयति चिकुरभारं पुनर्वद्धं केन कार्येण ॥] प्रौढमहिलया छिक्यत् (क्षुवत्) परिजनमध्ये जीव इति न भणितम् । लज्जावशात् । चिकुरभारं छोटयति केन कारणेन पुनः वद्धम् । भावोऽस्याः । यावन्ति मस्तके रोमाणि वर्तन्ते तावन्ति वर्षाणि जीव ॥ ६२४*१ ॥

624*2) [कुलवालिका प्रसूता पुत्रवती सुरतकार्यतत्परा । ईदृशगुणसंपन्ना भण कस्मान्न वासिता पत्या ॥] भण कथय । पत्या

624*3) कस्स कएण किसोयरि वरणयरं वहसि उत्तमंगेणं ।
कण्णेण कण्णवहणं वाणरसंखं च हत्थेण ॥ ३ ॥

वसंतवज्जा ।

637*1) लंकालएण रत्तंबरवेसिण दिन्नपुप्फयाणेण ।
दहवयणेणेव कयं सीयाहरणं पलासेण ॥ १ ॥

कुलबालिका कस्मात् न वासिता । वासो न वितेरे । किंविशिष्टा कुलबालिका । प्रसूता । पुनः किंविशिष्टा । पुत्रसहिता । पुनः किंविशिष्टा । सुरतकार्यतत्परा । पुनः किंविशिष्टा । ईदृशगुणसंपूर्णा । अयं भावः । पुत्रस्य कृपया (?) ॥ ६२४*२ ॥

624*3) कस्य कृते कृशोदरि वरनगरं (वर्णकरं) वहसि उत्तमाङ्गेन । कर्णेन कर्णवहनं वानरसंख्यं च हस्तेन ॥] हे कृशोदरि, कस्य कृते उत्तमाङ्गेन वरनगरं वहसि । कोऽप्युत्तमाङ्गेन वरनगरं वहति ? अपि तु न । अत्र भावः । हे कृशोदरि कस्य कृते वर्णकरं वहसि । वर्णकरं चित्रवल्लरीमण्डनम् । कर्णेन कर्णवहनं (?) कस्य कृते वहसि । चान्यत् । वानरसंख्यं (?) कस्य कृते वहसि । पत्युः कृते । अयं भावः ॥ ६२४*३॥

637*1) [लङ्कालयेन रक्ताम्बरवेषिणा दत्तपुष्पयानेन । दशवदनेनेव कृतं शीताहरणं (सीताहरणं) पलाशेन ॥] पलाशेन वृक्षेण शीतस्य आ समन्ताद्भावेन हरणं कृतम् । किंविशिष्टेन पलाशेन । अलंकारकेण । अक्षरच्युतकलक्षणेन । अलम् अत्यर्थं कालकेन कालकिसलयेन । पुनः किंविशिष्टेन । रत्तंबरवेसिणा । रक्तमम्बरम् आकाशं रक्ताम्बरं, तद्द्वेषो यस्यास्तीति रक्ताम्बरवेषी । तेन रक्ताम्बरवेषिणा । पुनः किंविशिष्टेन । दिन्नपुप्फयाणेण । दत्तं पुष्पस्य यानं येन स दत्तपुष्पयानः । तेन । पलाशेन केन इव । दशवदनेनेव । यथा दशवदनेन सीताहरणं कृतम् । किंविशिष्टेन दशवदनेन । लङ्कालयेन । लङ्कायाम् आलयं यस्यासौ लङ्कालयस्तेन लङ्कालयेन । पुनः किंविशिष्टेन । रत्तंबरवेसिणा । रक्तं च तदम्बरं च रक्ताम्बरम् । रक्ताम्बरस्य वेषो यस्यासौ रक्ताम्बरवेषी, तेन रक्ताम्बरवेषिणा ।

641*1) गुरुविरहसंधिविग्गहणिम्मवणो अत्थि को वि जइ मत्तो ।
पढमिक्कमंजरिं अंगुलिं व उव्वेइ सहयारो ॥ १ ॥

641*2) चंचुपुडकोडिविगलियमायंदरसोहसित्तदेहस्स ।
कीरस्स मग्गलग्गं भमरउलं भमइ गंधड्ढं ॥ २ ॥

641*3) सच्चं चेव पलासो असइ पलं विरहियाण महुमासे ।
तित्तिं अवच्चमाणो जलइ व्व छुहाइ सव्वंगं ॥ ३ ॥

पुनः किंविशिष्टेन। दिन्नपुष्फयाणेण। दत्तं पुष्पकं नाम विमानं येन स दत्तपुष्पकविमानः, तेन। एवंविधेन दशवदनेन सीताहरणं कृतम् ॥ ६३७*१ ॥

641*1) [गुरुविरहसंधिविग्रहनिर्माता अस्ति कोऽपि यदि मत्तः। प्रथमैकमञ्जरीमङ्गुलिमिव ऊर्ध्वयति सहकारः ॥] सहकारः प्रथमैकमञ्जरीम् ऊर्ध्वयति। कामिव। अङ्गुलिमिव। यथा कश्चिदङ्गुलिम् ऊर्ध्वयति। यदि चेत् मत्तः कोऽपि गुरुविरहसंधिविग्रहनिर्माणकरणे समर्थः कोऽप्यस्ति। अपि तु कोऽपि नास्ति। अहं गुरुविरहिणां संधिविग्रहनिर्माणं कर्तुं क्षमः। मत्तः कोऽपि अपरो नास्ति, अतः कारणात् मञ्जरीमिषाद् अङ्गुलिं दर्शयति ॥ ६४१*१ ॥

641*2) [चञ्चूपुटकोटिविगलितमाकन्दरसौघसिक्तदेहस्य। कीरस्य मार्गलग्नं भ्रमरकुलं भ्रमति गन्धाढ्यम् ॥] कीरस्य शुकस्य मार्गलग्नं सद् भ्रमरकुलं मधुकरसमूहः परिभ्रमति। कथंभूतं भ्रमरकुलम्। गन्धाढ्यम्। किंविशिष्टस्य कीरस्य। चञ्चुपुटकोटिविगलितमाकन्दरसौघसिक्तदेहस्य। चञ्चुपुटस्य कोटिरग्रविभागः। तत्र विगलितमाकन्दरसस्य ओघेन सिक्तो देहो यस्य स तथा। तस्य ॥ ६४१*२ ॥

641*3) [सत्यं चैव पलाशोऽश्नाति पलं विरहिणां मधुमासे। तृप्तिम् अव्रजन् ज्वलयतीव क्षुधया सर्वाङ्गम् ॥] मधुमासः सत्यं चैव पलाशः।

641*4) सुहियाण सुहंजणया दुक्खंजणया य दुक्खियजणस्स ।
एए सोहंजणया सोहंजणया वसंतस्स ॥ ४ ॥

पाउसवज्जा ।

652*1) विज्जुभुयंगमसहियं चवलवलायाकवालकयसोहं ।
गज्जियफुडट्टहासं भइरवरूवं नहं जायं ॥ १ ॥

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कथम् । विरहिणां पलं मांसम् अश्नाति । किंविशिष्टो मधुमासः । तृप्तिम् अव्रजन् । किम् इव । जलमिव (?)। यथा क्षुधा-(? सुधा)दीप्त-सर्वाङ्गो जलात् तृप्तिं न प्राप्नोति, तथा अयं मधुमासो विरहिणां पलम् अश्नन् सन् तृप्तिं न व्रजति ॥ ६४१*३ ॥

641*4) [सुखितानां सुखजनका दुःखजनकाश्च दुःखितजनस्य । एते शोभंजनकाः शोभाजनका वसन्तस्य ॥] एते शोभंजनका वसन्तस्य शोभाजनका वर्तन्ते । कथम् । सुखितानां सुखजनका वर्तन्ते । दुःखित-जनस्य दुःखजनका वर्तन्ते ॥ ६४१*४ ॥

652*1) [विद्युद्भुजंगमसहितं चपलबलाकाकपालकृतशोभम् । गर्जितस्फुटाट्टहासं भैरवरूपं नभो जातम् ॥] नभ आकाशं भैरवरूपं जातम् । किंविशिष्टम् । विद्युद्भुजंगमसहितम् । पुनः किंविशिष्टम् । चपलबलाकाकपालसंयुक्तम् । यत्र भैरवो भवति तत्र कपालमपि विलोक्यते। पुनः किंविशिष्टम् । गर्जितस्फुटाट्टहासम् । भैरवः स्फुटाट्टहासं करोति ॥ ६५२*१ ॥
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VAJJĀLAGGAṂ

ENGLISH TRANSLATION.

Prologue

1) Having saluted the Goddess of learning, residing in the lotus of the mouth of the Omniscient One (the Jina), I shall proclaim the excellent utterances of wise people, connected with the three objects of human existence, Dharma (virtue) etc.

2) Those who do not know how to recite and hear (appreciate) Prākrit poetry which is (like) nectar (itself)— how do they not feel abashed (embarassed) while pretending to carry on gossip about the nature of love?

3) Having gathered excellent groups of *gāthās* (stanzas) composed by different poets, this *Vajjālagga* (also) called *Jaya-vallabha*, has been composed (compiled) (by me) according to a certain plan and system.

4) Where several *gāthās* (stanzas) are recited, dealing with a matter (topic) having one single idea running through, that indeed is *vajjālagga*, and *vajjā* is said to be (i.e. means or signifies) a line (row, succession or series) (*paddhati*).

5) He who always reads (or recites) the whole of this *Vajjālagga*, at the proper time, will become an (eminent) camposer of Prākrit poetry and will attain to (great) renown.

1. The Section on Listeners

6) It is with difficulty that poetry is composed; when it is composed it is with difficulty that it is (flawlessly) recited; and (even) when it is (flawlessly) recited, (appreciative) listeners are very scarce (difficult to get).

7) Whether expressed through the medium of Sanskrit or Prākrit, the sense (thought, idea) (conveyed) gives rise to extraordinary delight,depending on the kind of listeners (that one gets)— this is indeed very astonishing.

8) Poetry pure (flawless) in its sense and endowed with pleasing letters (sounds), when fallen on the cavity of the listen-

er's ears, becomes famous (conspicuous), just as a pearl (stain-lessly) bright by nature and woven upon (a thread of) gold; when displayed on the cavity of the ear (i.e. on the ear), becomes famous (conspicuous) (i.e. attracts the attention of every body).

2. The Section on the Gāthās

9) The utterances (of fair women), full of half-pronounced (indistinctly uttered) letters, (their) charming and coquettish smiles and (oblique) glances shot through half-closed and half-opened eyes — these to be sure cannot be understood without acquaintance with the *gāthās*.

10) In the absence of the *gāthās* adorned with figures of speech, characterised by literary excellences (or adherence to the rules of grammer — *lakṣaṇa*), and enchanting with diverse emotions, and also in the absence of loving sweet-hearts, adorned with ornaments, characterised by auspicious physical qualities (*lakṣaṇa*) and fascinating with the diverse display of emotions, the mind is very much ill at ease (or is deeply distressed).

11) This is only too obvious that the hidden meaning of the *gāthās* and the heart of women cannot be grasped (conquered) by men devoid of literary appreciation (devoid of emotional excitement), just as riches cannot be obtained by persons devoid of virtue (practised in a previous life).

12) The *gāthā* clad in metre, possessed of attractive form, adorned with figures of speech and full of charming utterances, yields pleasure (only) when it is recited, just as a beautiful woman, self-willed, possessed of attractive form, adorned with ornaments and full of pleasing utterances, yields a fund of delight (only) when she is (properly) approached (for amorous dalliance).

13) Whose hearts are not fascinated (ravished) by the emotional appeal of the *gāthās*, by the coquettish gestures of women, by the utterances of poets and by the lisping words (indistinct babble) of children?

14) All people confidently recite the *gāthās* in all the literary meetings (or assemblies). But their real (hidden) sense

is understood only by exceptionally clever people (i.e. by literary connoisseurs).

15) The poor (unfortunate) *gāthā* laments when it is being learnt by uneducated rustics. It is tortured (harassed) like a cow being milked by ignorant (unpractised) milkmen.

16) Oh *gāthā*, you will be mutilated (disfigured) or be even degraded (corrupted or spoiled) (shortened) like a piece of sugar-cane being nibbled and munched hard and forcefully by the teeth of a rustic.

17) Not to appreciate the charm of the *gāthās*, of songs (vocal music), of the notes of the lutes and of grown-up ladies-well, that itself is a great punishment (for those miscreants).

18) That which is done (composed or rendered) by those who do not know the metre (and also the whim of the master), —well, that is anything but charming (fruitful, effective): what is it? The *gāthā* or service? Or rather both the *gāthā* and service.

3. The Section on Poetry

19) Gems in the form of poems are produced (or emerge) when the vast and unfathomable ocean in the form of the poet's mind is churned with the Mandara-rod (churning-rod-like Mandara mountain) in the form of cogitation (contemplation).

20) That alone is (real) poetry, which, beautified by words bright (effective) with (exquisite) arrangement, and full of emotional appeal, warms up every breast (heart), like the waist-band (girdle) of a woman playing the role of man (in sexual intercourse), which (waist-band) brightens up the woman's feet because of its lustrous gems, which produces a tinkling sound, and which warms up (causes to glow with passion) the opponent (i.e- the partner in sexual intercourse) (or which torments the rival wife).

21) We never become satiated with the delight which springs from Prākrit poetry, from the utterances of clever people

and from the drinking of water cool and charged with fragrance.

22) The poet arranges the words (in his poem) some how (i.e. very carefully or cautiously), looks to (the requirements of) the (various) literary styles, mounts on (practises) alliteration of consonant-groups etc., and taking (i.e. bearing in mind) the sense (intended to be conveyed), (very) carefully completes (the poem), even as a thief plants his footsteps (on the ground) very carefully, (constantly) looks (forward and backward) on the way (as he moves along), climbs up to the breach (made by him in the wall of the house to be burgled), and taking hold of the property (stolen by him), (very) carefully finishes (his job).

23) Meticulously careful about correct and incorrect words, thinking endlessly over (the choice of) each and every word (or each and every line of the stanzas) the poet with great labour somehow (with great effort) gets ready (composes) his poem, just as a thief nervous about sounds big and small, endlessly planning in his mind at each step, with great toil some how gets hold of the property (which he intends to steal).

24) Poetry cast in metrical form, expressed with (clothed in) apt words, devoid of blemishes, graceful, explicit in meaning and pleasing is obtained (achieved) (by a poet) with great effort, as a result of virtue (practised in earlier lives), just as a wife, obedient to the will of her consort, acting up to his words, free from faults, graceful (charming), frank-hearted and sweet-tempered is secured by a person with great effort, as a result of virtue (practised in earlier lives).

25) What avails that poetry and what avails that love, which neither producing a cloak of incessant and copious horripilation (on the bodies of the readers and the lovers) nor yielding delight to the minds of people (i. e. to the minds of the readers and lovers), does not cause their heads to nod in approbation ?

26) The critic (though) finding faults with various poems composed by poets, looks charming (i. e. is welcome), provided he is able to eliminate a faulty phrase (or word) and to insert (in its place) a beautiful (apt) one.

27) These are the sins (faults) to which a reciter of poetry is liable : not pausing at the proper place (caesura), absence of the correct conveyance of the emotional appeal, disregard for the propriety of place (and time), nasalisation, haste, facial distortions and contortions and violation of the laws of melody.

28) Prākrit poetry which is marked by the use of Deśya (provincial, regional) words, which has sweet (pleasing) sounds, which is cast in metrical form, which is graceful and whose sense is clear (स्फुट) obvious (विकट) and transparent (प्रकट) deserves to be studied (read) (by all).

29) While Prākrit poetry, charming, full of sweet (pleasing) sounds (diction), loved by young ladies and characterised by the sentiment of love is available, who can possibly bear to read Sanskrit (poetry) ?

30) Ignorant persons, who, devoid of the knowledge of prosody and grammar, recite poetry in the midst of learned people, do not know that their heads are severed and felled by the swords of the eye-brows (of learned people) (arched and twisted in disapproval and ridicule).

31) Our homage to Prākrit poetry and to those who have composed it. To them too, who know how to recite Prākrit poetry (properly), we pay our homage.

4. The Section on the Good

32) The moon, the divine (desire-granting) tree and Lakshmī (the goddess of wealth and beauty) sprang up (emerged) in the course of the churning of the ocean. But I wonder from where good (virtuous) persons sprang up—pray, tell me.

33) A virtuous man, possessed of a pure (spotless) nature, though tarnished (villified) by wicked people, becomes all the more glorious (bright), just as a mirror, pure and shining by nature, though overlaid (and rubbed) with ashes, becomes all the more pure and bright.

34) A virtuous person never gets angry (with any body); even if he gets angry (once in a while), he does not harbour

malice, in his mind; if ever he harbours malice, he does not speak it out; and if at all he speaks it out, he feels embarassed for that.

35) Even if a good person's mind becomes clouded with excessive anger, how can harsh words proceed from his mouth? The rays of the moon, though caught by Rāhu in his mouth, do still discharge nectar.

36) Though merely seen they (the good) dispel all sorrow; while speaking, they impart every kind of happiness (to the hearers). The creator has done a very nice thing in that he created the good in this world.

37) They do not laugh at (deride) others; they do not praise themselves; they speak hundreds of pleasing things. Such is the nature of the good. Our salutations to them over and over again.

38) We see in this world people who do a good turn in response to something good done by others or even in the absence of that. But the virtuous who do a good turn even to those that have wronged them are very rare indeed (in this world).

39) This is the nature of everybody, namely, to do good in respose to something good done by others. But to do good to others even when no good has been done to them by others, well, that is the nature of the virtuous.

40) You never speak harsh words; though spoken to harshly by others, you smile, and having smiled you speak agreeable words (to them). Oh good man, we wonder, what it is (in this world) with which your nature may be compared.

41) You never think of doing ill to others; you always go on obliging others; though offended against (by others) you do not get angry. We pay homage to your (good) nature, oh good man!

42) Only two virtues are enough, why should the good stand in need of many (virtues)?—anger short-lived like a lightning flash and friendship enduring like a line inscribed on rock.

43) Oh mighty elephant in the form of the Kali age, where is the occasion for your grunting? (Don't you know that) the

earth is still marked with the foot-prints of the lion-cubs in the form of the good?

44) It is only the good (and none else but they) who know how to extricate the poor and the miserable (from their wretched plight), how to do good to those who seek their protection and how to pardon even those that have wronged them.

45) The earth (proudly) supports (on her bosom) two persons or rather, shall we say, the earth is supported by two persons, viz. one who is inclined to do good to others and one who does not forget a good turn done to him.

46) The good (ordinarily) do not undertake to do a thing, but if somehow they do so, they, like a line drawn (etched) on a rock, do not change (i. e. do not resile from their commitment) even if they have to sacrifice their life (in carrying out their plighted word).

47) At the time of world-dissolution, (even) the mountains stir; (even) the oceans trangress their boundary-line; but even at that time, the good do not slacken their determination to stand by their commitment.

48) Even though the creator has made the good to be (often) rewardless (i. e. even if their goodness is not many times rewarded), just like the sandal trees (which are made by the creator to be unproductive of fruit), still they promote the good of others at the cost of their own body (just like the sandal tree which wears itself away to cool and delight others).

5. The Section on the Wicked

49) The face of the accursed wicked person, which is always sombre in appearance like a mass of lamp-black, angry and frowning, is never found to be clear (lucid, beaming with a candid smile).

50) The wicked person, stiff in his attitude (or bearing), with a crooked neck, hanging down and difficult to be looked at because of his cruel (terrible) eyes, appears like a person who has suddenly risen to prosperity (in an upstartish manner) and like a person killed on a pale (like an impaled person).

51) A wicked person, who creates dissension between friends intimate like the finger-nail and the flesh out of which it grows, who has a double face (दुम्मुहओ = दोमुहओ who is double-tongued); who is capable of splitting up (those who are joined together in friendship) (or who is capable of robbing money (अत्थि = अस्ति = द्रव्यम्) (or who is capable of disappointing poor suppliants (अत्थि = अर्थि) and who is crooked (narrow) in mind (मध्ये चित्ते आवलितः वक्रः), is like a nail-paring instrument (nail-cutter), which separates the finger-nail from the flesh in which it is embedded, which has two sharp edges (दुम्मुहओ = दोमुहओ), which is capable of cutting even a bone (अत्थि = अस्थि) (or bony cartilages, the nail being a bony growth) and which is narrow (tapering) in the middle (मज्झावलिय = मज्झावलइअ = मध्यावलगित)-bow down to him !

52) The two-faced wicked person born in a base family is sweet (pleasing) in his utterances, only so long as the food given to him is in his mouth; but the moment the food is digested, he begins to talk harshly just as a *muraja* (a longish tabour played at once on the both its sides), possessed of two mouths and not touching (or resting on) the earth (अ-कु-लीन) (but always placed on a wooden stand or held by the player on his knees or suspended from the neck), produces sweet sounds only so long as the lumps of wheat-flour rest on its mouths, but the moment the lumps of of wheat-flour are worn off (or peel off), it begins to produce bad (jarring) sounds.

53) The wicked person devoid of piety (निद्धम्मो) and virtues (गुणरहिओ) and overpowered by greed (लोहसंभूओ = लोभसंभूतः or संभृतलोभः); as soon as he is separated (removed) from the place (he was occupying (ठाणविमुक्को), strikes the heart of others and pierces it, like an arrow made of steel (लोहसंभूओ = लोहसंभूतः), which when discharged from a bow (निद्धम्मो), detached from the bow-string (गुणरहिओ) and let loose (released) by the archer) under a particular posture of the body (ठाणविमुक्को), strikes the heart of the victim and pierces it.

54) What has never happened in our life-time so far, nor will ever happen even in a hundred thousand future lives—even that is described by the wicked just in such a way as to produce the illusion of verisimilitude (reality).

55) One can understand if the virtuous feel elated because of their good qualities or if the wealthy feel elated because of their wealth. But the wicked take pride in their faults (de-merits). Passing strange is the way of the wicked!

56) The wicked do not give to others what they themselves possess (in abundance); if they see someone giving, they stop him from doing so;if they find that something has been already given away (by others) they cause it to be withdrawn (snatched away). Oh how passing strange is the behaviour of the wicked who indulge in hostility without any cause!

57) Whence can there be any happiness (freedom from worry) in the company of a wicked person,who jealously focusses his attention on the weak points of others, who is possessed of a fickle mind, who is terrible and speaks with a double tongue and who moves about in a crooked manner—any more than in the vicinity of a snake,which forces its entry into the hole made by another animal (such as a rat), whose body is dappled with spots, who is terrible to look at, has two tongues (a split tongue) and glides along in a zigzag manner?

58) Who is not frightened at the sight of the wicked against whom counsel (persuasion मंत) and the use of restraining power तंत) do not prevail, who are devoid of noble birth and are addicted to a life of dissipation and debauchery (read भोयवंताणं for भोयहीणाणं) as at the sight of Vyantara-snakes, against whom charms and techniques (use of drugs etc.)are powerless, who are devoid of birth in the eight well-known noble families of snakes (but are born of cross-breeding and are therefore very virulent) and who are possessed of hoods (expanded in anger) (भोयवंताणं)?

59) That one manages to remain alive in the midst of wicked people is itself indeed a great gain (or achievement), just as it is a great achievement (or sheer good luck) that one is not bitten (or manages to escape from being bitten) (by a snake) even when the leg is encircled by it.

60) Who is not frightened at the sight of a wicked person of dreadful appearance (भाउरमुह), who cannot brook a request (made by others) (i.e. gets annoyed when requested by others to do some

thing for them) (अब्भत्थणियं = अभ्यर्थनाम्) and who slanders others even when they have departed (गयाणं पि पिट्ठिमंसाइं असइ)-(i.e. indulges in back-biting), as at the sight of a lion of terrible look (भासुरमुह), who cannot brook the thunder of clouds (अब्भत्थणियं = अभ्रस्तनितम्) and who feasts upon the flesh of the backs of elephants (गयाणं पिट्ठिमंसाइं असइ)?

61) Be not lured into a sense of security in the presence of the wicked, who are replete with many frauds and deceits and who turning their face away in indifference the moment their (selfish) object is achieved, are comparable to dogs who also turn their face in the opposite direction as soon as they have achieved the sexual act (coitus).

62) The *Śabaras* (mountain-dwelling Bhillas) burn down the (forests on the) Vindhya mountains by which they were raised to eminence and due to which their valour (power) spread out in all directions and asserted itself (on the hilly regions of the Vindhyas)—oh how passing strange is the behaviour of the wicked !

63) Even green (lucious, juicy) trees are burnt down by wild fire (conflagration) when mixed up with (i. e. along with) dried up ones. (Similarly) the virtuous can never experience happiness (i.e. are invariably plunged in misery) in the company of the wicked.

64) Who in this world would be able to describe the vices and virtues of the wicked and the good (respectively), save the lord of snakes (i. e. Śeṣa) with his two thousand tongues?

6. The Section on Friendship

65) The maintenance of friendship (intimacy) between the sun and the day, alone is commended (is deserving of praise), for, ever since their birth they have never experienced separation from each other.

66) The accepted, unbroken friendship (intimacy) between the two, namely the sun and the day appears charming. The sun cannot exist without the day and the day cannot exist in the absence of the sun.

67) Friendship is like water mixed with milk. What is the use of that friendship which is not like that? When joined toge-

ther (coming together) it increases (in volume and bulk), (i. e. when milk and water are mixed, the volume and bulk show an increase), and under calamity (आवइ = आपदि),it consumes itself first (आवट्टए = आवर्तते overflows and consumes itself in fire).

68) An endeavour should be made to secure the friendship of only that person, who to be sure in adversity at any time and in any place (or in dangerous times and places) would (stand by and would) not turn his face away, like a figure (portrait) painted on a wall.

69) That friend (alone) should be secured, who, like a dark-coloured blanket (woollen rug), does not give up the natural colour even when washed with water.

70) Whatsoever the great (noble) undertake to do for the sake of those who are possessed of merits or are devoid of them, that they carry out (at all costs). For, see, how god Śiva has himself transported along with (i. e. on the back of) the bull (which he has once for all accepted as his pet vehicle).

71) No matter even if the head is severed (from the body); no matter even if there is imprisonment; no matter even if fortune (wealth) forsakes completely (for good). Whatever may happen, while the good are engaged in carrying out what they have pledged themselves to do, they would not be deterred (or daunted) (or they don't care).

72) Far stronger than stout (strong) steel-fetters and far stronger than various other kinds of bonds, is the bond of the plighted word in the case of a noble-born person.

7. The Section on Affection

73) The moon is whitened (beautified) by the full-moon night (alone) and the full-moon night too is brightened (beautified) by the moon (alone). I think, friends whose joys and sorrows are identical (with ours) are not secured (by us) without merit and virtue (practised in an earlier life).

74) In all the three worlds, it is only the moon-light that has demonstrated its (unchanging) affection in so far as it wanes when the moon wanes and waxes when the moon waxes.

75) The maintenance of the affection (friendship) between the ocean and the moon is very charming in this world, for when the moon wanes and waxes, the ocean too always more than ever wanes and waxes in the extent of its tidal swell.

76) He with whom a person's friendship is formed as a result of pre-destination, is not far away from him although he may be staying at a distance, just like the moon in relation to the beds of night-blooming lotuses.

77) To the minds of good persons, even those who are staying at a distance are not remote from them, provided they have met them (once) already. The moon though shining in the sky (i.e. though standing at a very long distance) does of course cheer up the beds of nocturnal lotuses.

78) Even at the sight of the beloved one (or friend), a person experiences (supreme) happiness, although there may be no intimate physical contact (between them). The moon though standing far away confers great happiness on (i.e. cheers up or causes to bloom) the nocturnal lotuses.

79) It is just like this, that a person unaccountably (कह वि) feels all-round gratification at the mere sight of some particular person. What have the beds of day-lotuses to do with the sun (i.e. how are they connected with the sun) that they bloom (on its rise)?

80) Where (how far away) does the sun rise and where (how far away) do the beds of day-lotuses bloom? The (reciprocal) affection between the good does not change (disappear) in this world although they may be staying far away from one another.

8. The Section on Discreet Conduct (Worldly Wisdom)

81) Those born in noble families (i.e. highly cultured persons) never say anything that is painful to the ears of the hearer, and which while being uttered lacerates the sensitive mind and grieves the heart.

82) What is the use of mentioning (and discussing) the real and unreal faults (shortcomings) of others? Neither money nor fame is thereby obtained. (The only result is that) those persons are turned into enemies.

83) One should promote one's own interest and if possible the interest of others also. But if there is a clash between one's own interest and that of others, one should mind one's own interest.

84) In the case of a person, who is truthful, devoid of duplicity and contented by nature and who attaches the greatest importance to penance, piety and the rules of proper conduct (or who is devoted to penance and the rules of piety), even adversity turns into good fortune.

85) Character is far better than birth in a high family, poverty is far superior to (chronic) ill-health; learning is far better than royalty (or mastery over a kingdom) and forgiveness is preferable to the rigorous practice of austerities.

86) Character is far better than birth in a high family. What is the good of birth in a high family, if it is divorced from character? Lotuses grow in mud and still they are not soiled (by it).

87) That a strong person should be patient and forgiving, that a rich person should be free from vanity (conceit) and that a learned person should be full of humility—well, these three are the ornaments—the pride and glory of the world.

88) He who follows the inclination (of his master), preserves (from disclosure) his (master's) weak points (defects) and publicises his (master's) good qualities, becomes a favourite not only of men, but of gods too.

89) The charm of the whole year is spoiled by the missing of a festival (छणवंचणेण), the pleasure of a whole day is spoiled by the eating of a bad meal, an entire life-time is ruined by an unworthy wife; righteousness is frustrated by the practice of unrighteousness (sinful acts).

90) Practice of moral virtue in a silent, unostentatious manner, display of valour in a public manner, avoidance of intimacy with women who are the wives of others and a morally untarnished life —all these are possible (or happen) (only) in the case of great men (राढइत्ताण, those who are destined to be great).

9. The Section on the Energetic and Self-possessed

91) Those who commence difficult tasks without throwing themselves heart and soul into the tasks undertaken by them, and who look at the faces of others (for help)—how can they (ever) be successful?

92) Start quickly the work decided upon, and having once begun it do not slacken your efforts on it. For undertakings once started but slackened later on are not crowned with success again.

93) A person who leaves off in the middle a task already begun feels (or ought to feel)ashamed of,apart from other people, even the five material elements residing in his body (and of which his body is composed).

94) A good (self-respecting) person who has been reduced to poverty would rather resort to a forest than entreat another. He would not barter away the priceless jewel of self-respect, even though he may be standing on the threshold of death.

95) Oh proud lady, there are in this world only two courses open for people who are great because of their self-respect [i.e. for self-respecting people): either they will rise to prosperity or will be finished while wandering about (in a forest).

96) There are only two ways open for energetic, enterprising persons : either to attain to (the Goddess of) royal fortune with a delicate, lovely lotus (in her hand), or to turn recluse and go into exile.

97) Self-respecting, energetic people, when hard-pressed by serious calamity, would rather court death by pulling out the tongue, but they would never approach the wicked and utter helpless words of abject entreaty.

98) A self-respecting person would either lie on the protuberent and full bosom of his beloved embracing her, or on the dreadful cemetery full of human skulls and skeletons.

99) Self-respecting persons will either dine with their beloveds in cups, dishes and bowls or in a clean skull in a desolate cemetery, after having collected the food in the course of a begging round.

100) Even if lordship over the three worlds is obtained by bowing down at the feet of the wicked, what does it avail? But even a blade of grass which is obtained in an honourable way conduces to one's supreme happiness.

101) Thrice blessed and great are those self-respecting men of steady endeavour—our homage to them—who do not beseech others even when they are oppressed by grave calamities.

102) The mind of a self-respecting (magnanimous) person remains lofty (exalted, noble) even in the last stages of his life. For do we not see that the rays of the sun, even when he is on the point of setting, always shoot only upwards?

103) The mount Meru is lofty (insurmountable), the ocean (the abode of sharks and dolphins) is difficult to cross and the course of tasks undertaken is full of difficulties, only so long as men of fortitude and determination do not set about them (in right earnest).

104) The sky is immensely vast, the oceans are extremely deep and the principal mountains of the world are great (unscaleable) only so long as they are not compared with (or challenged by) men of fortitude and determination.

105) In the case of men possessed of the spirit of adventure, even the mount Meru is like a straw (i.e. insignificant like a straw), even heaven is like the court-yard (of their house), even the surface of the sky is within the reach of their hands and even the oceans are petty streamlets.

106) A man of fortitude and determination disregards fate and accomplishes what he has undertaken, no matter whether it has been already perfectly planned or is being perfectly planned, whether it has been already started or is being started, whether it has been already spoiled or is being spoiled.

10. The Section on Adventure (Enterprise)

107) There is no doubt that a person who resorts to enterprise achieves the object of his desire;for Rāhu, though consisting only of the head (and having no body at all) succeeds in swallowing the moon.

108) Those who are enterprsing by nature perform, by dint of bold enterprise, some such inconceivable daring deed, that on thinking of it, fate itself turns its face away (in dismay) and nods its head in admiration.

109) The earth shudders, the oceans are thrown into restless agitation, and fate itself becomes alarmed (perturbed), when men of fortitude and determination achieve success (in their most difficult tasks) because of their unparalleled perseverance and enterprise.

110) Fate itself being overcome by fear of imminent defeat (at the hands of resolute persons), preserves the balance of the minds of persons of fortitude and determination, who are climbing up the lofty peak of the mountain of daring enterprise, disregarding the ups and downs and the smooth (trouble-free) portions of their journey.

111) People of fortitude and determination decide upon doing (and accomplish) such a jewel of a work (i. e. such an excellent work) by dint of their spirit of daring :enterprise, that even Brahman, Hari and Hara are struck with astonishment.

112) Oh fate if you pit yourself against the man of fortitude and determination, you will be defeated and the stigma of defeat will be such as cannot be removed even when washed (i. e. the disgrace will be perpetual).

113) As the expected result of an undertaking, which is being foiled by adverse fate, recedes from men of fortitude and determination, enthusiasm becomes redoubled in their minds.

114) The minds (hearts) of the good become humble on the attainment of success (in any undertaking), and become lofty on failure (in any undertaking), and hence they are comparable to the

tops of lordly trees which bend low under the profusion of fruits and become erect on the withering (removal) of the fruits.

115) In the case of the good, the tree in the form of determination (or energetic pursuit of an undertaking)springs up in their hearts and (secretly) grows even there, and, though not revealed to the world at large, is finally detected through its fruits (results).

116) Riches are the outcome of firmness of purpose (or determination); the extrication of distressed people from their difficulties is the result (or consequence) of riches; acquisition of fame is the outcome of helping people in distress; what happiness is there in this world that is not obtained by fame?

117) How will tasks undertaken by good people, who have set their hearts on high endeavour,be void of fruition (the expected achievement) for long?

118) The goddess of wealth resides not on the chest of the exterminator of Madhu (i. e. not on the chest of Lord Viṣṇu), nor in the midst of lotuses,nor in the milk-ocean but she most certainly resides in the ocean in the form of the unshakable derermination and endeavour of the good.

119) There is no respite for the hearts of the good, who are always preoccupied with the beneficent activities of any particular day and whose only aim and object is to further the cause of their friends, just as there is no rest for the horses of the sun's chariot, who are busy with the commencement (and consummation) of any particular day and whose only aim and object is to further the cause (i.e. to facilitate the diurnal journey) of the sun through space.

11. The Section on Fate

120) Wealth, learning, valour and thousands of other virtues of a man are rendered null and void (are of no avail), when we see that every task undertaken is at the mercy of fate (for its success).

121) Even in the case of a person, who abides by the rules laid down in the *Śāstras*, a critical situation arises in the middle

of the task undertaken by him, which he is neither able to describe (to others), nor to endure, nor to conceal (from others).

122) When fate becomes hostile to (turns its face away from) a person, he is not able to secure the desired object (fruit), even if he enters (dives) into a dangerous cavern, or crosses the ocean or strives hard with determination.

123) When fate is unpropitious to a person, his virtues are of no value (are not esteemed), his relatives become estranged, even those that were dear to him(so far) become cold and indifferent and his determined efforts are not crowned with the wished for success(or his undertakings are not completed).

124) When fate is unpropitious to a person, whatever branch he clings to, catching hold of it with his hand and rests upon breaks down with a crashing sound.

125) When fate is unpropitious to a person, such things (calamities) befall him, as are never seen by the eyes (elsewhere) and are never conceived by the mind (as being possible).

12. The Section on Providence

126) Due to the will of Providence the moon wanes and the sun sets. Alas ! who in this world is not devoured by death as a result of the adverse mutation of fate ?

127) Who in this world is always happy ? Whose prosperity and affections remain constant (abiding, eduring) ? Who, pray, does not stumble (commit lapses)? Say, who is not foiled and frustrated by fate ?

123) Those who are in high position come down and those who are in low position become exalted (rise up) in a moment. Even Hari (Viṣṇu), Hara (Śiva) and Brahman (creator) cannot comprehend the course of events as willed and fashioned by fate.

129) Whatever Providence has inscribed (once for all) on the frontal strip (of a person), in consonance with one's destiny (as determined by one's own previous acts) (दैव), that (even) he is not able to alter afterwards, though he may be in a relenting mood of mind (प्रसन्न).

130) What forsooth can a poor, helpless man do although he may be great in his spirit of enterprise, determination and self-respect, when adverse fate shatters to pieces his valour (enthusiasm, morale, energy) (भग्नप्रताप:) ?

131) Behold the result of *Karma* already acquired. Both Śiva (Hara) and Viṣṇu (Kṛṣṇa) were present on the scene at the beginning of the churning of the ocean (by the gods and the demons), (and yet) poison fell to the lot of Śiva, while Viṣṇu was lucky enough to secure Lakṣmī with her swelling and thick-set breasts.

132) Only that which is ordained by fate is obtained by a person. For when the ocean was churned (by the gods and demons), nectar went to the gods, Lakṣmī accrued to Viṣṇu, the destroyer of the demon Madhu, and poison fell to the lot of Śiva.

13. The Section on the Poor

133) Oh mother do not give birth to such a son, as is given to begging of others (for satisfying his wants). Similarly do not at any time bear in your womb him who does not grant a request made to him.

134) Beauty of form, moral virtues, shame (modesty), truthfulness, noble ancestry (or family-status) and self-respect are valid (i.e. command attention and compel admiration) only so long as one does not (abjectly) utter the words "Pray, give unto me".

135) Fate has in this world made a destitute person to be even lighter than a straw or cotton. Why is he then not blown away by the wind? (Of course) through fear that he would pester it with an entreaty for (fulfilment of his needs)!

136) When a (self-respecting) person says to another "Please give unto me", his heart pounds furiously, his tongue rolls about inside the throat and the loveliness (lustre) of his face disappears (comes to an end).

137) Clouds become darkened, when, after great effort, they receive (suck up) the water of the ocean. But they, to be sure, become bright after they give it away (in the form of rain). Behold

the difference between him that receives (favours) from others and him that gives (favours) to others.

14. The Section on Poverty

138) Oh poverty, although self-possessed persons try to conceal the privations and handicaps incidental to you, still they are laid bare (become evident) in the presence of guests, festivals and domestic calamities.

139) Homage to you, oh poverty, because through your favour I have acquired such a miraculous power (*riddhi*), that all people are visible to me, but I am invisible to them!

140) Oh poverty, you have particular (special) affection (fascination) for those who are virtuous, those who are full of self-respect and those who have acquired great regard and esteem amongst the learned. How clever and discreet you are!

141) We come across people who acquire wonderful powers by the practice of Yoga, and also some people who acquire miraculous powers by the use of magic ointments. But here I am, who have acquired a wonderful power by virtue of my poverty, in consequence of which I have become invisible to all the people in the world.

142) Those people who, being struck by the paralysis of prosperity, are not able to plant their footsteps evenly, are, if at all, set right (cured) by the medicine of poverty.

143) What is the use of birth in a noble family or of the virtue of humility or of physical beauty? Who, oh fair one, shows respect (in this world) to people devoid of wealth?

144) Birth in a noble family, beauty of form and learning–let all these three be buried underground (go to dogs). But let wealth alone increase all round, on account of which (all other) virtues become manifest in a person.

145) If in the case of the poor, fate (or providence) counts even those days which they have passed divorced from pious acts,

wealth and enjoyment (of worldly pleasures)—well, let it do so ! (Who can stop it ?). But that is not at all justified (not the proper thing to do).

146) In winter the poor bear (show or imitate) the behaviour of the day-blooming lotuses — shrinking when the sun contracts (i.e. sets) and expanding when the sun expands (rises).

15. The Section on the Master (Boss)

147) Affected grace behoves a master, jealous anger behoves a beloved woman, forgiveness lends charm to one who is strong enough to do harm, discourse (or eloquence) behoves a wise person and silence becomes one who is ignorant.

148) The position of a master is charming, for he can talk just as he likes, can do whatever pleases his mind and he need not be afraid of any infamy sticking to him (howsoever he may speak or behave).

149) Men who are born to be masters in course of time are (by their mothers) entrused to the laps of wet nurses (for feeding), on the very day they are born, for fear of the drooping of their breasts. If, in these circumstances, they become addicted to meanness, that (I think) is the result of the milk (that they drink in their infancy).

150) Trees have their roots (*jaḍa*) at their bottoms and the nice leaves (*supatta*) on their tops. If masters were to behave like trees [i.e. if they were to keep down the ignorant, unworthy people (*jaḍa*) and to place worthy persons (*supatta*) on their heads]—well, then nothing more is to be desired or obtained in this world.

16. The Section on Servants

151) Oh king, may your enemies experience the wretehedness (misery), which falls to the lot of servants devoid of (sterling) character — or rather, may even they, not experience that wretchedness (misery)!

152) Miserable (wretched) servants have to live the life of ascetics, e.g. they have to sleep on the bare ground, they have to

the difference between him that receives (favours) from others and him that gives (favours) to others.

14. The Section on Poverty

138) Oh poverty, although self-possessed persons try to conceal the privations and handicaps incidental to you, still they are laid bare (become evident) in the presence of guests, festivals and domestic calamities.

139) Homage to you, oh poverty, because through your favour I have acquired such a miraculous power (*riddhi*), that all people are visible to me, but I am invisible to them!

140) Oh poverty, you have particular (special) affection (fascination) for those who are virtuous, those who are full of self-respect and those who have acquired great regard and esteem amongst the learned. How clever and discreet you are!

141) We come across people who acquire wonderful powers by the practice of Yoga, and also some people who acquire miraculous powers by the use of magic ointments. But here I am, who have acquired a wonderful power by virtue of my poverty, in consequence of which I have become invisible to all the people in the world.

142) Those people who, being struck by the paralysis of prosperity, are not able to plant their footsteps evenly, are, if at all, set right (cured) by the medicine of poverty.

143) What is the use of birth in a noble family or of the virtue of humility or of physical beauty? Who, oh fair one, shows respect (in this world) to people devoid of wealth?

144) Birth in a noble family, beauty of form and learning–let all these three be buried underground (go to dogs). But let wealth alone increase all round, on account of which (all other) virtues become manifest in a person.

145) If in the case of the poor, fate (or providence) counts even those days which they have passed divorced from pious acts,

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wrap tattered clothes round their bodies, they have to observe (enforced) celibacy and have to beg food (of their masters), but still no religious merit accrues to them (for all that).

153) If somehow, by a merest chance, servants get some happiness, it is through hundreds of difficulties, like the attainment (ascension) to heaven on the part of a *Kṣapaṇaka* (Jaina monk).

154) Oh king, you may well be devoted to the practice of religious virtue, but we shall now go away. We have not at all seen any liberality in you, any more than we see any exudation of ichor-fluid in the case of a pictured (painted) elephant.

155) Oh sire, to all your (other) servants you are prompt in the manifestation of your generosity like a jack-fruit tree, whose fruit is easily within reach (of every body). But though entreated by us, you, oh king, have become in our case like a Tāla (palm) tree (which bears fruit at a very great height, almost at its top, beyond the reach of any body).

156) What emulation can even the best of trees on earth put up with the jack-fruit tree, which yields, to those that seek, a multitude of fruit as big as the temples of elephants?

157) Oh cloud, you will send down your showers and will completely fill the hollows on the earth, (only) after the community of the *Cāṭaka* birds, with their bodies dried up by thirst, is already dead and gone.

158) How can possibly the words "please give unto me", which are incompatible with the behaviour of a self-respecting person, be uttered (by a servant)? That the master is served by a servant in a modest (or disciplined) manner is itself his entreaty (request) to him in this world.

159) The black teeth of a mighty elephant which are inside (the mouth) are privileged to eat (chew and relish) food. Those however, which do not help (in the chewing of food) are white and stand outside only.

160) Three tawny cows with big udders (i.e. yielding copious milk), four strong bulls and ripe ears of *rālaya* grains — if these are obtained (as the reward for service) one may unhesitatingly serve (the master) (for the sake of these).

161) Every place — a monastery, a temple, a mansion, a public square (road-crossing)— appears beautiful when whitewashed with lime (छुहछुहिअ = सुधालिप्त). But, oh king, my family becomes enfeebled (miserable, wretched) when it is oppressed by hunger (छुहछुहिअ = क्षुधाक्षपित).

17. The Section on the Valiant Warrior

162) When warriors, overwhelmed with the wounds (received by them in the battle) and fainting away, plant a single footstep forward, we do not know which is the greater of the two — their affection (loyalty) for the master or the strength (firmness) of the foot.

163) Even when the fighting strength has been shattered and the army has retreated and the master himself has lost his enthusiasm (has become demoralised), valiant warriors born in noble families stand firm and unshaken on the battle-field, relying exclusively on the valour of their arms.

164) In the case of haughty, self-respecting heroes, their wealth may desert them, but not, even in their dreams, their proud spirit (self-respect); their bodies may waste away (be emaciated) but not their valour; their handsomeness may disappear, but not their enthusiasm (spirit vibrating with hopefulness, enthusiasm; vibrant spirit).

165) The wonderful, fearless hero goes on striking (at the enemy) in the battle as if he has been humiliated, as if he has been honoured, as if he were a newly employed servant, as if he is enraged and as if he has been offended (insulted)(by the enemy).

166) The hero hankering after fame moves about (on the battle-field) even though his belly has been gored (wounded) with a sword and the mass of his entrails is dangling at his feet, like an elephant in rut who moves about trailing the steel fetters with him.

167) The warrior (hero), with his feet entangled in the mass of his dangling entrails, carrying the sword in his right hand and supporting his falling head with his left hand, charges at one enemy after anorher.

168) Even now my noble master is not out of the wood (is beset with difficulties), even still the hosts of valiant (hostile) warriors are striking at us [or, even still the hosts of valiant warriors (on both sides in the battle) are striking at one another] and even still the glory of victory too is hanging in the balance (is undecided)—therefore oh my life (soul), do not leave the body (do not depart)! (A dying hero's utterance).

169) The (noble) warrior cares not for heaven and he gets angry when he is carried away by celestial damsels, so long as the object of his master, overpowered by superior enemies, is not yet accomplished.

170) May such a wonderful person alone grow in the womb of his mother, who, boldly facing the arrays of the hostile army (or boldly facing the enemies standing in battle-array) and averse to the wives of others, becomes the ornament of his family.

171) May he, whose mighty arms are capable of repelling the irresistible elephants in the form of his enemies (or the irresistible elephants of his enemies), stalk about pompously (triumphantly) and receive (enjoy) the favours conferred by his master (i. e. such a person alone deserves to do both these things).

172) The valiant warrior, plants one foot-step on the tusk and the second foot-step on the temple (head) (of the enemy's elephant in the battle) and, not finding any higher place for the third footstep, imitates the grace of Viṣṇu (exterminator of Madhu) at the time of taming (binding, subjugating) Bali.

173) Oh what a wonder! The hero disburdened of all worry (निर्भर) because of having accomplished the purpose (object, mission)of his master, lies stretched (comfortably) (in death) on the ivory couch of the hostile elephant's tusk, being fanned by the elephant with his flapping ears and moving chowries, (or with his ears flapping like moving chowries).

174) In the case of a certain warrior, who was firmly (securely) seated in his saddle and was (mortally) wounded in the belly (clean cut across the belly) by the (enemy's) sword, the upper half of the body fell down on the ground and the lower half remained on the back of the horse.

175) A valiant warrior having centred his (last) good wishes on the heart of his master (i.e. on his master), having put his soul in heaven, having deposited (spread) his renown in the entire world and having placed (dropped) his head on the battle-field, danced (violently), having done his duty (by his master).

176) When the head of a valiant warrior, which had been (so far) accustomed to receiving many a laurel as a token of his master's favour (and appreciation and gratitude), was severed from the body, his headless trunk danced on the battle-field, as if because it had been disburdened of a heavy responsibility (i.e. as if because it had successfully discharged the task assigned by the master).

177) The warrior, fallen down on the battle-field by the side of his (fainting) master, patiently endures even the unbearable dragging out (extraction) of his entrails by vultures, thinking "may the swoon of my master come to an end by the breeze from the flapping wings of the vultures."

178) A female jackal sitting (resting) on the belly of a (dead) hero, whose body was besmeared with saffron-like blood, kisses his chest and mouth, just as a beautiful passionate woman sitting (astride) on the belly of her lover, whose body is besmeared with blood-red saffron, kisses his chest and mouth.

18. The Section on the Excellent Bull

179) The very shoulder of an excellent (noble) bull, which is bruised by the strokes (i.e. constant rubbing) of the ponderous yoke, and is beautified with a big scar (callosity), proclaims the fact of his drawing heavy burdens.

180) A noble bull would, while harnessed to the yoke (of a plough or cart), rather die with the ligaments of his joints shattered

but he will never tolerate, even in a difficult situation, the prodding done by the rustic cartman (or ploughman) with the goad.

181) An excellent bull harnessed to the yoke (of a plough or cart) would rather break his shoulder (due to the excessive strain of the heavy yoke while pulling a plough or loaded cart), he would drag even a heavy burden, which is extremely difficult to pull (and in doing so, meet his death), but he would never tolerate the challenging words (uttered by the cartman or ploughman).

182) Oh house-holder, you who cannot appreciate the good (sterling) qualities of others as is clear from your indifference to the excellent bulls, you will know (their value) when the burden in your cart (i.e. your loaded cart) comes to a standstill, as the wheels of the cart become stuck up (immersed or submerged) in the sticky mud.

183) So long as his virtue (i.e. suitability for being yoked to the cart) is not known, he is not harnessed (to the cart), and so long as he is not harnessed, that virtue is not discovered (or proved). Hence when the burden on the cart (i.e. the loaded cart) comes to a dead stop, the excellent bull, yoked to the cart for the first time (in his life), becomes dejected.

184) The farmer (ploughman), though he possesses many an ordinary bull, pleases himself with a single (excellent bull) i.e. takes pleasure in using one single bull for doing various jobs), so that the self-same bull is yoked (by turns) to the cart and to the plough and is also made to carry burdens on his back.

185) How very difficult it is to secure excellent bulls capable of bearing the yoke on their shoulders and of carrying (heavy) burdens on their backs, who even in the midst of extremely grave difficulties pull (draw) the loads with utmost ease (i.e. easily and without over-straining themselves).

19. The Section on the Vindhya Mountain

186) If the Vindhya mountain itself were not to endure patiently the digging up of the earth by the elephants with their

tusks, the smashing of its mighty ramparts and the tearing away (spoliation) of the juicy (fresh) leaves of trees — where possibly will the elephants go?

187) That river Revā (Narmadā), those waters (or watering places), those herds of female elephants and that *sallakī* tree (or creeper)—the memory of all these rankles in the heart of the stately elephant as he is on the point of leaving the Vindhya mountain.

188) Even without the Vindhya mountain (i.e. even when removed from the Vindhya mountain), elephants are held in high esteem (are honoured) in the palaces of kings. And even if many elephants leave the Vindhya mountain, there is no dearth of elephants on it.

189) In the case of all other animals such as bulls (or cows, cattle), buffaloes and horses, any place is suitable for their residence; but for the wretched (accursed) stately elephants, the only suitable place of residence is either the Vindhya mountain or a great king's palace.

20. The Section on Elephants

190) Oh lord of the herd, even though your ichor has run dry, your youthful vigour has become a thing of the past and your pestle-like (huge) tusks have become shaky, yet as you continue to live, the forest is proud and happy to own you as its master.

191) Even now the (captive) elephant remembers how he, while taking a pleasure-dip in the lake, was (gently) struck (caressed) with a lotus-stalk, plucked by the cow-elephant with the tip of her trunk.

192) Oh lordly elephant, do not keep brooding on the leaves of sandal trees (which you used to eat in your freedom), accept the mouthful of grass (offered by your keeper). For the lofty-minded accept (put up with) the changes of fate just as they shape themselves (and fall to their lot).

193) Oh foolish, lordly elephant, do not waste away because of your separation from your female. In this worldly existence none ever gets continuous happiness (continuous happiness never falls to the lot of any body in this world).

194) For the leader of the elephant-herd, on the Vindhya mountain, unnerved and agitated by separation from his mate and young ones, the self-same juicy leaves of the *sallakī* creepers become odious like a mouthful (draught) of poison.

195) As the elephant, though tormented by acute hunger, remembered the happiness which he had formerly enjoyed in the company of his beloved mate, the juicy (fresh) bunch of lotus-stalks remained (uneaten) just on the tip of his trunk.

196) The leader of the herd, while recollecting his prolonged dalliance (with his mate) (in the past), gave out (exhaled) such a (powerful and warm) sigh, that the bunch of green grass held on the tip of the trunk (became at once completely dried up and) quickly caught fire.

197) Oh elephant-lord, though consumed by the fire of separation (from your mate), do not smash and raze to the ground the entire grove (of trees) (i.e. the entire forest-region). For even though you may uproot the Vindhya mountain, your plight due to separation will continue to remain just as it is.

198) The elephant when separated from his beloved mate looks for her, scanning all the places round about him, from the herd to the dense forest, from the dense forest to the water-lake from the water-lake to the mountain-top and from the mountain-top to the earth below.

199) Even if the elephant, while remembering how he (formerly) feasted upon fresh and juicy bunches of *sallakī* creepers (*sallakī* sprouts), offered to him by his mate with her trunk, does not die (or may not die), should he not therefore be even emaciated (at their painful memories)?

21. The Section on Lions

200) What can the female deer achieve even with her many young ones (fawns), which are devoid of dogged determination and self-respect? The lioness sleeps comfortably (free from worry) even if she has a single cub capable of tearing to pieces hosts of elephants.

201) Our homage to those lords of beasts (i.e. to lions) of pure pedigree! Oh how marvellous! In this world whatever lions are of noble extraction are capable of splitting open the temples of elephants!

202) Do not suppose that people come to possess greatness (eminence) only by dint of their tall physical stature. A lion; though small in proportions, breaks open the temples of (even) mighty (huge) elephants.

203) Both are born in the forest, but it is only the elephants and not the lions that are captured and imprisoned. For men of high spirit would sooner die than allow themselves to be subjected to humiliation.

22. The Section on the Hunter of wild game

204) Oh wife of the hunter, when a fight started between a lion and a lordly elephant, both of whom were later on wounded by the impact (blow) of one single arrow (shot by your husband), how is it that you do not feel ashamed, but on the contrary you dance in joy, when (as a matter of fact) the exploit of your husband only reveals (or is a sad commentary on) your misfortune (in the form of the weakening of his attachment for you)?

205) How possibly can there be (even)in the palaces of kings that pomp and splendour (display of opulence), which is met with (observed) in the house of a hunter of wild game, namely, that meat is purchased by offering the pearls obtained from the temples of elephants split open by the hunter?

206) Lucky is the day to-day in that the hunter's wife maddened with the consciousness of her beauty and youthful charm,

scatters (broadcasts, publicises) her good fortune on the streets (or, on the street in front of her house) under the disguise of the parings of the bow (of her husband).

207) Oh what a wonder! From the court-yard of the house of the hunter's wife a heap of the tiny parings of the (hunter's) bow is tossed up by the stormy wind, as if the heap of the parings were the cloth of the banner proclaiming her good fortune!

208) As the breasts (of the hunter's wife) go on increasing in their size, the (following) five things become emaciated, namely, the waist (of the lady), the husband, the bow, the youths in the village and the rival wives.

209) As the breasts (of the hunter's wife) go on increasing in their proportions, as cupid expands (i.e. the passion becomes heightened), and as the eyes become tender (soft) with emotion (love), the youthful hunter pares off slices of his bow (to make it manageable and fit to wield, having regard for the gradual and progressive loss of his physical stamina).

210) As the bow becomes more and more difficult to lift up (for the hunter) and (on the contrary) begins to drop from the hand of the chief of the village (i.e. of the hunter), the daughter-in-law (i.e. the hunter's wife) smiles with blooming cheeks and upraised mouth (face).

211) The herd of cow-elephants gave an offering of homage to the breasts of the wife of the hunter with the grateful thought "it is by your kindness (favour), oh fair one, that widowhood has not befallen us".

212) The wife of the hunter wearing a crest of peacock plumes, moves about proudly amongst the rival wives, who are wearing (only) ornaments made of the pearls obtained from the heads of elephants.

213) Oh merchant, how possibly can we have elephant-tusks and tiger-skins with us, since my daughter-in-law lies (i.e. is present) in the house, languid (सालसा) because of her protuberent and large (bulky, full, swelling) breasts?

214) Oh merchant, how possibly can we have with us the claws of tigers, the manes of lions and the pearls (derived) from mighty elephants? We do not have even a stock of deer-skins.

23. The Section on the Deer

215) The deer (undoubtedly) have appreciation of the good qualities in others; for example, though dwelling in the forest they know (appreciate) the greatness (charming power) of music (song). But as they do not possess any money at all (with which to reward those good qualities and give tangible shape to their appreciation), they surrender their lives to the hunter.

216) "We, who feed only on the sprouts of grass, have no wealth (money) amassed by us at all. If, however, the hunter goes away satisfied with my flesh, then I shall deem myself (extremely) lucky!"

217) "Oh hunter, let only the one arrow (that you have shot already at the male deer) suffice! Why are you pulling out a second (from your quiver, in order to strike at me)? Oh accursed one, (don't you see that) there is only one life (soul) (pulsating) in the bodies of both of us?"

218) The aged deer, pierced with an arrow, said, shaking (shrugging) his shoulder(s)— "Sing, oh do sing, once again, so long as life still lingers in my throat!"

219) The male deer died because of the (fatal) impact (of the arrow), the female deer died as she heard the shriek of pain (given out by the male deer), the hunter's wife died, due to excessive wonder (at the love of the female deer for her mate) and even the hunter breathed his last clutching at his bow firmly (at the sight of the pathetic death of his wife).

24. The Section on the Camel

220) Even though the camel may be moving in the midst of the Nandana Garden (Paradise), which is charming with blooming (expanding) As'oka foliage, still the haunting memories of the luxuries of (or, the fine time he spent in) the arid desert (such as

feeding on thorny shrubs at will and to his heart's content), start up painfully in his mind.

221) Those mountain-peaks (hill-tops), those sprouts of *Pīlu* shrubs, those *Karīra* buds—all these merriments (pleasures) of the desert—oh camel, say—how can you get in this forest?

222) Oh camel, what are you looking at, lengthening out again your neck which is already long? How possibly can you get the arid desert (here), when fate is averse (adverse)?

223) Oh foolish (simple) camel, why is it that you are not taking even a small cluster (mouthful) (from the *Pīlu*-shrub), and are refraining from even tasting it, drying up the tips of hundreds of *Pīlu*-shrubs with your protracted, warm and copious sighs?

224) Do not feel distressed, oh you camel, with uplifted neck, but keep yourself alive by grazing on (eating) something (i.e. any kind of grass or leaves that you may chance to get). How possibly can there be trees tall enough for you, in this desert-place which grows only the thorny cactus shrubs?

225) Oh friend, the camel, shaking his neck (by way of disapproval and disgust), throws (spits) out of his mouth, after having tasted, whatever comes within the reach of his tongue and whatever he thinks (sees, finds) to be somewhat good at first sight, trying in this way hundreds of shrubs (or trees).

226) Oh camel, that particular creeper was not so far obtained even by other lean (emaciated) camels. What means this obstinacy of yours, that you remain engrossed in thoughts about the Vindhya mountain (even in the presence of that creeper)?

25. The Section on the Mālatī flower (or creeper)

227) Oh Mālatī, whose floral juice (honey) deserves to be adored all over the world, due to separation from you, the swarm of bumble-bees has been so emaciated that it looks like a swarm of mosquitoes (or gnats).

228) Oh Mālatī-bud, whose emanations of fragrance are over-abundunt, go on progressing in your development; let the

bees give up(be freed from) the botheration (drudgery) of dancing attendance upon other flowers.

229) Let (all) the other varieties of flowers bloom with their overpowering (strong, oppressive) fragrance. In the case of the bee, however, the Mālatī-flower alone (and none else) is the cause of uneasiness.

230) Oh bee, why do you turn your face away on seeing the tiny (undeveloped) Mālatī-bud? It is from that same tiny bud that (in course of time) there will emanate a fragrance pervading the world through and through (spreading throughout the world).

231) What have you to do with the tininess of the Mālatī and with the thinness of its petals? (i.e. don't bother about both these things). Oh bee, you will be convinced of the Mālatī's greatness (power) in her (maddening) fragrance.

232) The (whole) forest is so abundantly pervaded by the fragrance of Mālatī flowers in autumn, that here and there and (for the matter of that) anywhere, the bees are to be seen only with difficulty (outside of that forest).

233) What possible rivalry can other flowers put up with the Mālatī-flower? For bees, which are (merely) besmeared with its fragrance (i.e. which merely come into contact with its fragrance), are drunk (sucked) by other bees (which mistake the former to be Mālatī-flowers).

234) The Mālatī creeper, having raised its beckoning finger, under the guise of its bud, proclaimed with its fragrance (i.e. gave a challenge with its fragrance) : "Let that youthful bee who is able to capture me, come near me and take possession of me!"

235) Behold, it is only the Mālatī, who, though trembling (shuddering) and feeble, is able to bear the (jerks and jolts caused by the) vibrations of the wings, the lacerations caused by the nails and the proboscis and the sustaining of the body-weight of the bee.

26. The Section on the Bee

236) Oh bee, oh hexaped, oh bumble-bee, oh vagrant, you have roamed the whole of the forest. If you have seen any flower comparable with the Mālatī, why do you not say which it is (why do you not mention it)?

237) Somewhere there is beauty of petals but no (pleasing) fragrance; somewhere there is (pleasing) fragrance but not copious honey (floral juice). Oh bee, two, three virtues do not occur (at once) in a single flower.

238) The bee has only one heart and that is already occupied (captivated) by the Mālatī. Let all the other trees blossom and bear fruit, who can stop them? (They cannot attract the bee, which has a fascination only for the Mālatī).

239) The disconsolate bee moves about roaming through all the lines (rows) of trees, wailing "oh Mālatī" and again "oh Mālatī, alas, oh Mālatī."

240) The bee, due to separation from the Mālatī bud drones and moans, turns (this way and that) and twists and tosses its wings and droops, standing almost on the threshold of death.

241) Oh young bee, do not lament with excessive longing under separation from the Mālatī. (That will not give you any relief). The sorrow caused by separation from one's beloved is not forgotten except by death.

242) Even before the Mālatī had bloomed fully and even before she, full of vital juice (sap) (also: full of passion, सरसा), had chosen her lord (consort), the rude (unmannerly) bees began to suck her.

243) On bee, you who are poised on the fresh (juicy) blooming red lotus, you should pass your days somewhere or other and somehow or other until the Mālatī blooms fully.

244) Oh hexaped, pass your time (patiently), do not abandon the *Vāsava* flowers just now. I think, if you continue to live, you will be able to witness the abundant luxuriance of the spring season.

245) Oh bee, perched on a lotus-petal, do not roam about (in this manner), in the absence of the *Mālatī*. When fate becomes adverse (i.e. frowns), even the flowers of gourd-plants do not come our way (i.e. are not found or obtained).

246) Oh bee, learn to find pleasure in other flowers, give up this uneasiness of mind (worry). You will die while still brooding (on her, the Mālatī). How possibly can you get the Mālatī in the autumn ?

247) Flowers devoid of good qualities reproached the bee for being a vagrant (*bhramara*). But having once secured the Mālatī, if that clever fellow wanders away still let him do so! (If that bee, being clever enough to extricate himself from the Mālatī, wanders away, let him do so!)

248) The bee, perched on the bud of the Kunda creeper, on remembering his merriment (dalliance) with the Mālatī, gave out (heaved) such a warm sigh that the Kunda creeper caught fire and began to blaze.

249) In the case of what bee (or person), whose body is perfumed with the juice (honey) of the Ketakī flower, whose abundant fragrance is spreading all round, will ever the acquisition (realisition or conquest) of his heart's beloved be delayed (or postponed) (for long) ?

250) The bees did not at all desert the Mālatī branch (i. e. the Mālatī creeper), although its leaves had dropped down, although it was devoid of fragrance and although it had lost its juiciness (succulence), because they recollected the happiness which they had experienced already before (in its company).

251) Although the branch of the Mālatī creeper was reduced to the condition of a stick shorn of flowers and leaves, it was no abandoned by the bees, as they remembered the (erstwhile) abundance of fragrance of the slightly opened buds.

252) Very clever (indeed) are those bees, who after having fully caused the (Mālatī) bud with tightly compressed (folded) petals to unfold, first drink its juice (i. e. are the first to drink its juice).

27. The Section on the Celestial Tree (Pārijāta)

253) Oh bee, having lived in the heavenly world and having inhaled the fragrance of the Pārijāta tree, are you not ashamed of kissing other inferior flowers?

254) How possibly can the Lavaṅga (clove) bud satisfy the desire of the clever (fastidious) bee, whose heart (mind) was formerly delighted with the juice (honey) in the blossoms of the divine tree, Pārijāta?

255) Oh bee, have you anywhere seen or heard of a tree comparable to the Pārijāta tree, in the course of your wanderings through the regions of several forests and thickets of trees?

256) When the cluster of the blossoms of the divine tree (Pārijāta), disturbed (ruffled) by a gentle breeze, was tasted by the bee and when the bee derived (the utmost) satisfaction from that (cluster of blossoms), the bee imposed (upon himself) a restriction in regard to (the enjoyment or tasting of) other (ordinary) flowers.

28. The Section on the Swan

257) Oh pure (white) one! You are a (royal) swan, you are an ornament of the great lake and you are spotless bright. What has happened to you (or what is the use of your spotless purity)? Tell me then, how is it that you have fallen (i. e. come to dwell) among the wicked crows (you have fallen in the company of the wicked crows)?

258) Even if a swan resides in a cemetery and even if a crow dwells in a bed of lotuses, still a swan is a swan and a crow is a poor (wretched) crow for all that!

259) Even if a small river (rivulet) is in spate (swollen with floods), on account of fresh clouds (i.e. due to the recently started rains) and even if it grows in its expanse because of the rainy season, still will it be (ever) resorted to by the royal swans? (i.e. the royal swans will never be ready to resort to a river).

260) Both of them are possessed of wings, both are spotless white, both have their residence in the great lake, still a vast difference is noticed between the swan and the crane.

261) Oh swan, having deserted the Mānasa lake which is decked with an unsteady series of fresh lotus-stalks, how is it that you did not perish (die) with a sense of shame when resorting to a village brook?

262) The beauty which accrues to a lake because of even only one swan standing on its side (margin), well, that beauty the lake will not be able to attain even with several flocks of crows (or multitudes of cranes).

263) Just as royal swans do not feel happy when separated from the Mānasa lake, similarly the regions of the banks of the Mānasa lake do not look charming in the absence of the royal swans.

29. The Section on the Moon

264) Save (or preserve) with every possible care and effort that person, who is the abode of the glory of victory (or the glory of outstanding eminence). When the orb of the moon has set, moon-light is not produced by (the faintly twinkling) stars.

265) As the moon goes on increasing (in its size and splendour day by day), oh, behold, it is increasingly pervaded (occupied) by the deer (i. e. more and more of its surface becomes darkened) (also, it comes to be more and more under the influence of pride, vanity, intoxication). In this world it is only in the case of some rare person, if at all, that the attainment of riches (prosperity) is free from the reproach of vanity.

266) If the moon is there, what is the use of the countless stars? And if the moon is not there, what is the use of the stars even if they be countless? For, his light alone, in this world, is able to brighten the vast expanse of the earth.

267) It is the moon that is subject to (periodic) depletion (waning) and not the stars. Similarly it is the moon that undergoes (periodic) repletion (waxing), and not the stars. Falling and rising are possible only in the case of the great; others (i. e. ordinary men) are always fallen (i. e. they never rise to eminence and so they never fall down either).

268) He (the moon) was born from the ocean; he is the ornament of the head of God Śiva; Lakṣmī (Goddess of wealth) herself is his sister. And yet the moon's lustre (mass of digits) becomes disintegrated and he falls on very bad (wretched) times.

269) Though occupying a (distinguished) position on the head of Śiva and though resting (lying comfortably hidden) in the mass of the matted hair (of God Śiva), the moon is swallowed (by Rāhu). Who can elude (or ward off) the decree of Fate (Fortune's script inscribed by Fate on every person's forehead) ?

30. The Section on the Clever (Shrewd)

270) A city does not become a city because of its mansions (palatial buildings), nor by the lofty watch-towers on its ramparts (or : nor by its ramparts and its tall pinnacles of temples). Even a village becomes a city, where clever (shrewd) people reside (i. e. provided clever people stay therein).

271) Where learned people, clever in composing poetry full of charming words, stay and understand (appreciate) witty, crooked utterances, that, oh fair one, is a city and not a village.

272) He who knows how to speak (cleverly) and also knows (understands) any idea (cleverly) expressed (by others), by such a person as a resident, the whole of the land (country) is sanctified (honoured), let alone the particular city (where he stays).

273) Clever people, though overwhelmed with great wealth, though plunged in adversity and though restless in mind (mentally unhinged) do not even in dream relax (their efforts over) the task undertaken by them.

274) They harbour one thing in their heart (mind), they have another in their speech (i. e. they speak out another) and they do altogether a different thing—very strange (unprecedented) indeed is the behaviour of clever (shrewd) people, of kings and of wicked persons.

275) The speech of the shrewd (or clever) is just the same with both types of people, namely, those with whose help they seek

to achieve something (i. e. those whom they want to use as tools in achieving their self-interest) and those with whom they are not likely to have anything to do even once in hundreds of thousands of lives.

276) Shrewd (cunning) people speak in a wonderful way, with pleasing accents divorced from sincerity, in such a manner that they are in this world carried by other people on their heads (i. e. are honoured and idolised), being (mis-)taken as (real and sincere) freinds.

277) Who, tell me, can ever deceive (outwit) those traders in the form of shrewd (cunning) people, who with the balance of their eyes, weigh the world placed in the pan (bowl) of their mind ?

278) In all the three worlds that thing does not exist now, nor has it existed before, nor will it come into existence in future, nor has it been fashioned by the Creator—which is not known by the clever (wise).

279) Just as they do not utter harsh (unpleasant) things on the first day (of their friendship or acquaintance), so also they do not at all utter harsh things on the last day (i. e. in the end). Oh, how magnanimous they are : though they may become estranged (mentally) they are difficult to detect.

280) My dear girl, he who comes under the (evil) influence of clever (shrewd) people who are full of numerous tricks and deceits, he, becoming vacant and vacant-minded, does not get any happiness even in a dream.

281) Oh slender-bodied lady, if somehow or other (i e. by some chance) you come within the reach of the clever (shrewd) ones, then you will live a very wretched (miserable life), branded exclusively with the burns of great calamities.

282) Oh daughter, do not talk in a very crooked (witty, subtle) manner in the presence of clever (shrewd) people. For those accursed ones know (fathom) by their intelligence even thoughts deep-laid (concealed) in the hearts (minds) (of others).

283) My dear girl, those who even by a casual (passing, superficial) glance know the (deep-laid) real thoughts in the hearts of others—how can those clever (shrewd) persons be deceived by means of artificial formalities (courtesies or politeness)?

284) That the lover was not seen (by his beloved) forthwith, that he was not talked to by her with candid (open) heart, and that no greetings were offered (by her) (to him)—all that was fathomed by the shrewd ones.

31. The Section on the Pañcama Note

285) The Pañcama-note, though faltering in its sound, and with its slightly rolling, gurgling, humming tone, coming out of the interior of the throat (of the cuckoo), kills (a person in separation from his dear one). Oh traveller, do not therefore listen to it.

286) Say, who is not tormented by the Pañcama note (of the cuckoo), which, bright (beautiful) with its rolling, high-pitched sound, falls on the ears of young (men and) women, as by the pair of eyes, reaching as far as (touching) the (region of the) ears of beautiful young ladies, the pair of eyes sparkling (flashing) with the (jet-black) colour of the rolling pupils?

(287) Other musical melodies based on different combinations of musical notes, while being sung do yield all sorts of delight (to the hearer). But very extraordinary is the marvellous power of this accursed Pañcama-note (coming out of the cuckoo's throat).

288) Oh damsel with large eyes, sighs, pregnant with the emanations of the outpourings of the Pañcama note (of the cuckoo or of the Pañcama Rāga hummed by you) and giving rise to very acute and prolonged mental agony, are coming out even while doing one's own task.

289) Oh dearest one, you are deceived (you have lost the chance of a life-time), since you have not heard her wave-like (undulating, tremulous) Pañcama Rāga blended with streams of tears and faltering on account of her sighs, and proceeding in a slow (leisurely) manner.

290) That songs in the Pañcama Rāga are heard, that the God riding on the Bullock (i. e. God Śiva) is worshipped and that the pleasure of the intimate company of one's heart's beloved is enjoyed—that alone is the quint-essence of life (in this world).

32. The Section on the Eyes (Glances)

291) Oh charming girl, your eyes black and white (i. e. dark at the centre and white in the remaining part), endowed with a sharp and piercing quality and capable of taking the life of men—whom do they not kill like a sword?

292) The eyes of young damsels indulging in the twisting (twiching) of the tremulous corners, fall just where the fulness (weight) of (their) love is located (focussed).

293) The glances of love-lorn persons, indicative of their mental agitation (or accompanied by mental agitation), full of graceful movements, blooming (dilating) forcibly (or hastily), charming and unrestrained, can be detected even in the midst of a hundred thousand.

294) Only where the eyes (of young damsels), tremulous, bright (sparkling) and possessed of long, graceful eyelashes, move (descend or turn)–only there Cupid, his bow equipped with arrows stretched as far back as the ear, rushes.

295) Whose heart is not pierced by the glances of a young damsel, darted from her slanting eyes, throbbing and dull (slow-moving, weighed down) with emotion and descending on (or hitting) a person, as if they were a volley of Cupid's arrows?

296) Oh fair one, your eyes are completely filled (i. e. filled through and through) with poison. Even as they are (i.e. in their natural state) they kill people. Oh un-abashed one! Why are you applying collyrium to them?

297) The young damsel impassioned under the influence of Cupid (i. e. intoxicated with passion) and possessed of eyes with a slight application of collyrium and looking like blue lotuses, roams about frightened like a female deer.

298) There are four kinds of glances: crooked, candid; straight (indifferent) and slightly red. By these four kinds of glances a loving person, a good-natured person, an indifferent (or neutral) person and enemies respectively are known (or recognised).

299) May the bolt from the blue fall on the eyes or something even more serious (pernicious) ! For they conceive affection even for a person not known before, but seen only for the first time (in one's life).

300) My eyes though held back (restrained) ran towards him. They turned (following him) when he turned. My eyes were caused to dance by him even in the place crowded with people.

33. The Section on the Breasts

301) The breasts which are firm (hard) (स्तब्ध) are like a wicked person (or villain) who is obstinate (stern, hard-hearted, stubborn); they touch each other (they are joined together) (संगत), and hence they are like a righteous (good) person, who bears company to (stands by) his friend (through thick and thin); they are circular (spherical) in shape (मण्डलित), and so they are like a king who is surrounded by a circle of neighbouring princes; they are not contained in the area of the bosom (हियए न मायंति) and consequently they are like the anxious thoughts of a poor (wretched) person, which are endless and too many to be contained in the mind.

302) With their nipples not yet developed, her breasts are curvaceous (कुटिल), like a wicked person (who is crooked); in the middle they are (invisible?) like the gift of a stingy person; they cannot be contained within the expanse of the bosom, like the desires of a good person.

303) The breasts are symmetrical (level) like the horizontal bar of a weighing machine (balance); they are contiguous (joined together) like a friend (who is joined in friendship with his friend); they are free from drooping(अस्खलित) like an exalted person (who is free from blunders and errors); they are compact and firm (सत्थहाव = स्वस्थभाव), like a good person (who is self-possessed (सत्थहाव = स्वस्थभाव), they are protuberent (समुद्भिन्न) like a brave warrior (who is always in readiness for fighting).

304) Symmetrical and expansive, shining like two jars made of heated gold, the breasts are as it were the treasure of Cupid and are very difficult to have a sight of, for persons devoid of religious merit (acquired in a previous life).

305) Comparable to fully ripe—*mātuliṅga* gourds, lofty, firm (solid) and closely touching each other, the breasts, bright like lightning, kill a person like the sky adorned (looking beautiful and gorgeous) in the rainy season and having lofty (high-soaring) clouds (तुङ्गघन), closely huddled together (निरन्तर) and bright with lightning flashes.

306) The pearl-necklace, dangling (rolling) on the prominent (swelling) mass of the breasts of the young damsel, appears lovely like the stream of the Ganges tumbling (rolling) down from the summit (lofty peak) of the great snow-mountain.

307) The pearl-necklace, not finding the slightest way between the plump and lofty breasts, becomes nervous and dismayed and dangles on the bosom, like a mass of foam on the river Yamunā.

308) The expanse of the breasts contained partly by the blue-coloured bodice and partly remaining uncovered in the case of the adult (grown up) lady, looks like the orb of the moon slightly emerging from out of the interior of(or from behind) a water-filled (dark) cloud.

309) Oh lady with eyes large like the palm of the hand, your breasts are like nectar (because of their coolness). They are possessed of an intoxicating (maddening) beauty (समय = समद)and hence they are like the moon, which is accompanied (characterised) by a deer (समय = समृग). They are (big and) round like the temples of the elephant of Indra and they are averse to making a modest, miserly request (किविणब्भत्थणविमुहा).

310) Oh, these are not breasts; they have become my enemies in my own body. For even at the time of embracing, they keep my beloved one away from me !

311) Having seen her breasts, once so gorgeous and contiguous with each other, now hanging down limp and flaccid, let

nobody indulge in vanity in this worldly existence which is unsubstantial.

312) How possibly did her swelling mass of breasts, so big (prominent) by nature, fall down (lose its toutness and toughness)? Or rather, who is he that remains for long on the bosom (in the heart) of women?

34. The Section on Beauty (Loveliness)

313) The beauty of that adult (grown-up) lady appears as it were to be sprouting because of her sprout-like (tender) hands (palms); it seems to be as though blossoming because of her (sparkling and expansive) eyes; and it looks as if fructifying because of her plump (swelling) breasts.

314) The slender one has been so tightly packed with loveliness by the Creator, that her wave-like tresses look like the impressions of the fingers (of the Creator's hands).

315) Extra-ordinary is her loveliness; the charm of her supple creeper-like arms is quite apart (from anything seen in the world). The young lady (श्यामा) cannot have been the creation of the ordinary Creator (literally : could not have been his line i.e. in his line or could not have been his handi-work).

316) Her loveliness left over after having filled up (pervaded) her hands, feet, eyes, creeper-like arms and her round hips, and no longer contained in the various parts of her body, is wobbling unsteadily in her body.

317) The beautiful lady with heavy hips and walking slowly because of having to bear the burden of her breasts and buttocks, appears as if she were the moving cottage (residence, mansion) of the king viz. Cupid.

318) Behold! her loveliness not contained in her slender body, is, under the guise of perspiration, descending (departing, flowing away) over the flight of steps in the form of the three folds of skin on her belly.

35. The Section on Coitus

319) On witnessing the coitus of the young couple, graceful (charming) on account of the diverse poses (modes or postures in sexual intercourse), transpiring in succession, even the lamp, with its mind absorbed (in beholding the coitus) does not notice the consumption of its oil (does not know when its oil was consumed or burnt out).

320) As the damsel was uttering the sounds "maru maru māra" during the sexual intercourse—a veritable battle of amorous dalliance—even the lamp nearby (by the bedside) was thrown into trepidation all of a sudden (i. e. was frightened and began to tremble).

321) The jingling sound of the bangles is being heard and the tinkling of the anklets too has become more intense. (Consequently it must be concluded that) in the house of some lucky person, the woman is playing the role of man (in sexual intercourse).

322) Oh wonder ! on beholding at night the sexual union, vehement (violent) in its diverse poses (or modes), the lamp struck by the wind, shakes its head (i. e. flame) as if overwhelmed with astonishment.

323) There transpired that (wonderful) sexual intercourse of that kind (between a couple), laudable because of the wounds inflicted on each other with teeth and nails, and marked by the clanking sound of bangles falling down due to mighty blows, like a duel between two wild lions, which too is characterised by the infliction of wounds with teeth and nails,and is accompanied by loud (वलय = वलय = वलवत्) roars at every onslaught.

324) Oh what a wonder ! From the bed-chamber is heard the sound of bangles moving up and down in the act of giving blows with the hands and the sound of the jingling, jewelled girdle, while an adult (grown-up, confident, audacious) woman is practising inverse coitus (विपरीतरत).

325) Even on the attainment of ecstasy due to sexual intercourse at the first meeting (with the beloved consort), there is not

experienced (by a man) that gratification which is obtained on the next day at the sight of the embarassed, lotus-like face (of the beloved consort).

326) In sexual intercourse with a woman of noble family, there is obtained a fund of all kinds of joy—due to the uninhibited surrender of the pudendum muliebre (to the consort), due to the jingling, clinking sound (of bracelets, girdles and other ornaments and due to the suppressed oral and nasal sounds (produced by inhaling and exhaling through the mouth and the nose, as a reaction to physical torment and mental joy).

327) The golden girdle surrounding the waist is producing a jingling sound; the necklace is snapping and the gems are dropping down. (Hence it must be concluded that) a battle fierce like that of the Pāṇḍava heroes (with the Kauravas) has been started by the adult (grown-up) woman (with her consort).

328) The anklet-adorned leg (of the damsel) partially lifted up at the end of the sexual intercourse looks graceful as if it were the triumphal banner-cloth hoisted after having vanquished the God of Love.

36. The Section on Love

329) Love, which reveals the beginningless, highest truth, assumes diverse forms and produces infatuation and attachment, just as Viṣṇu (Madhu-mathana) does. Shall we always pay homage to it?

330) Love goes on ascending (higher and higher) by means of the amiable virtues (stages), as if by the steps of a stair-case, namely, casual talk, sustained conversation, continuous association and curiosity (about each other, between the two parties).

331) We are at a loss to know how that love will terminate, that love which has started its course (career) in this manner, namely, by drying up the bodies of nearby persons with (warm) sighs.

332) Some (beloved) person, though not giving anything, though not uttering flattering language, though not at all (orally) proclaiming genuine (deep) affection, becomes (a source of boundless happiness) like nectar by his or her mere sight.

333) Where there is no sleeplessness, no jealousy, no sorrow (dejection), no anger (born of jealousy) and no coaxing utterance due to genuine affection—there is no love at all there.

334) Love which is onesided is astringent (unpleasant) like a pome-granate fruit. So long as the seed does not become red, how can it produce any sweetness ? (So long as the other party is not inspired with love, how can it produce any sweetness ?)

335) Even poison weighing as much as a hundred *palas* (i.e. even a sizeable amount of poison), though eaten in mouthfuls, does not kill as much (is not as fatal) as love accompanied by mental flurry and conveyed by exchange of glances.

(336) Alas ! I know the hearts (minds) of others by my own heart (mind) ! Let not any one anyhow form any attachment (for anybody); for love is hard to sustain (to a happy end).

337) Oh dear one, if the dear beloved is not seen, there is uneasiness, but if he is seen there is jealousy and vexation (mortification) (विडम्बना). Love is, like the beak of a parrot, not so much straight-forward as it is crooked.

338) If the dear one is not seen, there is uneasiness, if the dear one is seen, there is jealousy. If the dear one is living happily, there is anger (?). If the dear one is far away, there is wretchedness (misery). Say how can there be any happiness from the dear one in any circumstances ?

339) A person gets happiness only so long as he or she does not make any one the object of his or her love. Those who form attachment for some one whom they hold dear, must be said to surrender themselves to (unending) sorrow and misery.

340) That is real love under which the mind does not recede (recoil), even if the other party has gone away to a long distance, or has given offence, or has fixed its attachment on some other object; all else is mere acquaintance (familiarity).

341) He sleeps peacefully, he is free from all sorrow, he is the abode of hundreds of happinesses (the abode of endless happiness), for whom there is no one dear to him in speech, thought and action.

342) Let any one in the whole world speak out : who has not been distressed because of that notorious love, which is comparable with a wild fire (in a forest), spreading out furiously, being wooed by a strong gale ?

343) Oh you of a darkish complexion! In this accursed, wretched world, we do not see any one, who having (once) lost (surrendered) his (or her) heart (to another), is able to pass his (or her) days happily.

344) Alas! We have been fooled (have been made ridiculous) by that wretched (accursed) love, which like a crow on a (sea-faring) vessel, comes to rest after having soared here and there in the sky.

345) When jealous anger has gone away, when affection has vanished and good feeling has disappeared, what is the use of that love which is practised by request ?

346) Love of five kinds (i.e. under these five circumstances) wears away—by not looking at each other, by looking at each other too much (too often), by not talking (freely) on seeing each other, by haughty anger and by (frequently) going out on journeys.

347) Oh child (boy), as a result of not looking at each other, the affections of even those, whose minds are bound together by love, drop away (disappear) in course of time like water held in the cavity (hollow) of the two hands (joined together).

348) Of love that has been first estranged (nullified) and then patched up, as also of love which has actually witnessed its breach (by the other party), the flavour becomes insipid (deflavoured) (i.e. is lost), as in the case of water first heated and then cooled.

349) Oh my daughter, a man continues to be clever (sensible) (only) so long as he does not fall under the influence of love. Love only digs out the roots of cleverness (sensibility).

37. The Section on Haughtiness

350) Oh you speaker of falsehood, oh you flying into a rage without any reason, oh you, not inclined to listen (to salutary advice), oh you perverse one, youthful age, the one and only friend of happiness, is slipping away.

351) Oh you, not inclind to listen (to salutary advice), listen to my words. Smell (i.e. drink) the wine, accept the sandal-paste (i.e. apply the sandal-paste to the body), please do not be deceived by pride. Oh haughty one! the gala night is fast running out.

352) Oh darling, have mercy on me; casting away your haughtiness, enjoy yourself (or gratify me). The sound of the cocks is being heard all of a sudden in the early dawn.

353) What haughtiness (pride) can there be in regard to a person, in whose separation there arise loss of sleep (or disturbance in sleep), paleness of complexion and protracted sighs?

354) Oh daughter, what is the use of that accursed pride (haughtiness), when youthful age is transitory like the flood of a river and the days are always moving onwards (i.e. are fleeting) and the nights (once gone) never return?

355) If you indulge in haughtiness why do you look upon him as your dear one? Or, if you consider him as your dear one, why do you indulge in pride? Oh haughty one, two mighty elephants are never fastened to a single post.

356) Oh haughty one, even if your consort is really very dear to you, give up your haughtiness. It is not the well that bends under any circumstances, but it is the pole (used for lifting up water) that bends under certain circumstances (i.e. if necessary).

357) Resorting to haughtiness, you will court your death in this vernal season. Pride can be indulged in again and again, but the gala days are hard to obtain (cannot be revoked).

358) Oh my daughter do not indulge in haughtiness. For your consort is of unkind nature in his heart (relentless). Love is like the plantain (banana) tree, and once snapped (broken with a sudden jerk) cannot be rejoined (mended again).

359) Oh mother, the blighting frost in the form of pride is the ruination itself of the lotus in the form of love —the lotus which grows on the stalk in the form of (steady) affection and which has a pleasing fragrance in the form of abiding genuine feeling (sincerity) (सब्भाव).

360) Give up your haughtiness and welcome your consort, before the autumn in which wine is so dear (to all) goes away. Oh daughter, what luckless person ever gets wine and amorous dalliance during the autumn ?

361) The lofty, stable and extensive mountain of pride which she had raised (in her mind) did not at all come within the range of the striking power of the thunderbolt of the glance of her beloved consort (and hence remained for long intact).

362) Though your consort prostrated himself at your feet, he was not heeded by you. Though he was talking sweet (flattering) words, you scolded him. When he departed, you did not stop him. Pray, tell me, for what did you indulge in this haughtiness ? (i.e. what did you gain by indulging in haughtiness?)

363) Pride (haughtiness) is really assumed only towards him who knows the sorrow resulting from the pangs of separation. What is the good of assuming pride towards a rock, which is in no way different from (i.e. is very similar to) a person devoid of feeling ?

364) Oh daughter, you should indulge in pride (haughtiness) (towards your beloved consort), only after preparing yourself to face (or endure) sleeplessness, emaciation of the body, drying up of the body (due to the heat of sorrow) and prolonged weeping (i.e. you can indulge in haughtiness only on peril of facing these four calamities).

38. The Section on the Traveller

365) My hard-hearted consort is verily going out on a journey—that is what I hear people talking (or, that is what I hear talked among people). Oh revered night, lengthen yourself out to such an extent (or, in such a way), that it will never be morrow for him (to start his journey)!

366) If you are determined to go, then do go; who can stop you, oh blessed one, from going? Your departure would spell my death—that is the inevitable mandate written down by Providence (कृतान्त).

367) If you are determined to go, do go by all means. There is no need of embracing me (अवगूहन). For, touching a corpse leads to evil in the case of those about to start on a journey.

368) (Oh dear one) having resided in my heart you are departing today taking my life (along with you). Oh you who are thus playing treachery on (plunging into distress) the abode where you once lived, you will not be purified even though you might visit the (holy river) Ganges.

369) If you are determined to go, go (by all means). But why do you get angry, if the skirt of your garment is held (by me)? Who continues to live in your separation, he is surely realeased first (?).

370) I am not weeping, nor doing anything that is inauspicious; on the contrary, may all prosperity (and good luck) attend you (that is what I am praying for, for you). The reason why my eyes are dripping is that they have been irritated by the smoke of the fire of separation.

371) Oh you, the carrier animal of him that bears the moon as a crest on his head (i. e. oh you bull—oh fool), do not start on the journey at such a time when the copious (loud) notes of the carrier bird of Pārvatī's son (i. e. of Kārttikeya, whose carrier bird is the peacock) are rising up on all sides (i. e. in the rainy season).

372) Oh you, the carrier animal of him that bears the moon as a crest on his head (i. e. oh you bull—on fool), oh blessed one,

if you do not stay at home (but persist in going away) though being restrained (by me), then you should go after having poured that which is the abode of the residence of Lakṣmī (i. e. after having offered to me the funeral libations of water).

373) The lady, whose husband had gone away on a journey (leaving her behind), said stretching her arms: "Oh traveller, please do not go by this way. For by your walking, the impressions of my dear consort's feet (i. e. my dear consort's foot-prints) would be rubbed and spoiled".

39. The Section on Separation

374) Only today he has departed. Only from today the people (in the neighbourhood) will have to observe vigil at night (for fear of robbers who would be emboldened to attack them in his absence). Just to-day the banks of the river Godā will become yellow with turmeric powder (washed away by women from their bodies, as they do not see any purpose in having their bodies decorated with turmeric powder, in his absence).

375) Just today he has departed and just today the points of junction where lanes open into streets, temples and public squares have become vacant—and so our hearts too !

376) Just today in his absence (i. e. due to his separation), the eyes of this lady, reddish, white and black, are rolling in the quarters (i. e. are scanning the quarters) (surrounding space), like pearls which are born blind (?).

377) A damsel, during the very first half-day (of her consort's departure), covered the wall of her house with lines to show "today (one day) is gone," "today (another day) is over", "today (a third day) is past."

378) While she (the lady in separation) was drawing lines (on the wall of her apartment) (in order to keep a count of the days which must pass before her consort's return from the journey on the stipulated day), her friends, fearing (thinking) that the (stipulated) day marking the end of the period of separation was drawing near, stealthily rubbed off (erased) two or three (out of the

lines, drawn by her) (in order to save her from sore disappointment in case the consort did not return on the stipulated day).

379) "When did my consort depart?" "Oh daughter, (only) today." "How many days does 'today' signify since his departure?" "One !" "Only that much ? (or is one that long ?)"—saying so the damsel fainted away.

380) The dear consorts of women who have managed to remain alive (during their absence), return some how at such an inauspicious time that their hearts do not become repaired (patched up) again, like the two parts of a sea-shell that has split open.

381) Separation, alas, having churned my heart, as did the mountain Mandara in the case of the milk-ocean, has uprooted all happiness (i. e. has robbed my heart of all happiness), just as the mountain Mandara robbed the milk-ocean of its jewels (invaluable treasures).

382) Today ends the duration (of the period of separation). Oh my friend adorn my face zealously. Today the separation will come to an end, whether my dear consort returns or not.

383) There is burning sensation for a while, then there is perspiration, then there is shivering due to cold, and then there is horripilation. Oh, alas ! The unbearable separation from the dear one is just like the dangerous fever due to derangement of the humours of the body.

384) During the separation from the dear consort, the days are extremely warm (due to love-fever); they produce restlessness (of the body and mind); they are painful to look at (दुष्प्रेक्ष्य), unbearable and marked by gloomy, depressing light (दुरालोक); they are tedious like a hundred years and are very difficult to pass.

385) Oh friend, the (fire of) separation from the dear one, being kindled by the breeze in the form of Cupid, and scattered far and wide in an unbearable manner, because of the fuel in the form of affection, scorches (me). In comparison with it the poor (ordinary) fire is only fire (i. e. innocent or harmless—small fry).

386) Oh friend, when the dear one has departed (प्रियवियोगे), the accursed separation—a very strange (unprecedented) fire fashioned by the Creator—burns (furiously) in the heart, even though sprinkled with the water of big tears.

387) If the sandal (paste), vitiated by its contact with the fire-like burning poison of the snakes (infesting the sandal trees) scorches, let it scorch (no wonder !). But it is passing strange that during separation from the dear one, even the moon, full of nectar, scorches !

388) Oh Cupid run away (from my body), taking with yourself such life of yours as has remained uninjured by the fire from Śiva's forehead. (Otherwise) you will be instantly burnt down (completely) by the masses (clusters) of the flames of the fire of separation from my beloved consort (raging in my body).

389) Well may the eyes that have (once) seen him—a repertory of elegance—weep (now that they are no longer able to see him) ! But why do my limbs, which have not yet obtained union with him, wear and waste away ?

40. The Section on Cupid

390) Oh friend, very unusual and wonderful isthe nature of the accursed fire in the form of Cupid. It becomes extinguished in the hearts of those who are devoid of moisture (also, devoid of emotion) and burns fiercely in the hearts of those who are full of moisture (also, full of emotion)!

391) Glance, extension (lengthening out) of the glance, emergence of affection as a result of the extension (of the glance), good will (kind disposition)due to affection and love due to good will (kind disposition)—all these five are the shafts (arrows) of Cupid.

392) Oh cruel (wicked) Cupid, all the five arrows have been discharged (hurled) by you at me and me alone. Will you now strike at some other young woman with the staff of your bow ?

393 What can the passion (in the minds) of high-born and and righteous young damsels (caring for and preserving the fair

name of their family), checked in its advance by their will-power, do? The poor fellow (i.e. passion) wastes away in its own body like a lion caught in a cage.

394) Oh Cupid, your flowery arrows will be burnt out (consumed), since you are aiming them at my heart, which is heated because of the fever caused by my beloved consort's separation.

395) Wine, rays of the moon, spring season, the (sweet) talk of lovely women, the singer of the fifth note (Pañcama note) (i.e. the cuckoo) —these are the servants of Cupid.

396) Oh Cupid, you are laudable, you are adorable, you are possessed of invaluable qualities (or you are great or estimable because of your good qualities), since it was you who fashioned (i.e., caused) Gaurī (Pārvatī) to reside in (or occupy) one half of Śiva's body.

397) Oh Cupid (bodiless one), you will really become one engaged in plying your bow and one whose arrows hit their mark (correctly), if you aim your arrows in the presence of the tremulous glances of young women.

41. The Section on the Utterances (or wailings) of Men (in separation)

398) How possibly may she not be remembered (how possibly can she be forgotten), in whom there reside (or who is the abode of) the (following) five things, namely, the notes of the lute, the flute, the *ālāvaṇī* (a particular kind of lute), the pigeon (dove) and the cuckoo?

399) How possibly may she not be remembered, the complexion of whose body is comparable to unheated gold, the middle region of whose body (the belly) is marked by the ripple-like triple folds (of abdominal skin), and who ravishes the minds of even the best of sages (self-controlled, righteous people)?

400) How possibly may she not be remembered—she, the young damsel delicate like a young, tender lotus-plant, who, touching the body with the finger-nails, creates the cloudy mouth of Bhādrapada unseasonably?

401) How possibly may she not be remembered, who sitting under the decorative festoon of flowers and leaves at the entrance of the house, remains gazing (at the arrival of her consort) like a female deer that has strayed away from the herd?

402) How may she not be remembered, who, with her body dried up on account of sighs, is comforted (by her friends) so long as the breaths do not come to an end (i. e. as long as she continues to live in that condition)?

42. The Section on Love for the Dear Consort

403) The colour (blushing glow) of the face itself reveals him who is dear to a person (i. e. to a woman); where is the need of speaking out? The front court-yard itself proclaims the opulence in the interior of a house.

404) Oh my mother (Oh God), they are burnt, they boil, they heave sighs (or breathe heavily), they simmer, they live only with their life remaining (lingering) behind—those who have enjoyed the pleasures of love with adult (grown up, bold) women.

405) Oh my mother (Oh God), my limbs tremble, twist, become dried up and simmer in his presence. We (I) do not know how they continue to be supported (sustained).

406) Lucky women (alone) know to dance with sighs (heavy breathings), tremors and horripilation (on the sight and meeting of their beloved consorts). But in the case of women like myself (like ourselves), even one's own self is forgotten at the sight of the beloved consort.

407) Let alone the joy of actual physical contact, far more charming than even the ambrosial fluid. Please tell me, is not even the mere sight of the most beloved consort enough (to throw a woman into an ecstasy of joy)? (or, what happiness is there in the world which is not obtained by a woman, even if she has the mere sight of her dearest one?).

408) Let alone the happiness that arises the moment he comes within the range of the eyes. Oh dear friend, even if the

name of the dear one is heard, there arises a state of supreme beatific joy.

409) The realisation of happiness which results even from the casual contact of the dearest one's hand—how can that be possible even when another person (other than the dearest one) is vehemently and closely embraced ?

410) What then shall I do, oh mother, about the accursed, perverse nature of these two eyes of mine ? They simply refuse to take notice of lacs of other men though beholding them, the only exception being the one dear consort.

411) What then shall I do, oh dear friend, about my dear one, who causes women to turn round and round him, due to the gravitation (weight) of his elegance. while his house is agog (full of hustle and bustle) with throngs of female messengers, just as the court of a king is restless with throngs of political messengers (deputed by other kings) ?

412) He looked at her in such a way and she too shot a glance towards him in such a way, that both of them had simultaneously the gratification of sexual union (amorous dalliance).

43. The Section on the Female Messenger

413) Oh female messenger, you alone are clever (in your business), you alone know how to speak both harsh and tender things. Do you (therefore) proceed in such a way, that the scratched skin does not become white.

414) What is this after all ? (i. e. the offences given to me by my dear one are, after all, trifling and I am prepared to connive at them, taking into consideration the serious condition of my body). Oh friend, such is the (serious) condition of my body. A woman is the final shelter (resort) of women. Do what you think to be desirable (or in my best interest).

415)* (The Nāyikā addresses the Dūtī:) Oh Dūtī, whatever your purpose may be, say that to me, and say it in such a manner as to enable me to understand it (i.e. say it clearly). Today you are quite successful in making a correct statement.

416) (The Nāyikā says to the Dūtī) : "The *tilaka* mark on your forehead has been erased, your bodice has been turned inside-out and your entire body is covered with drops of perspiration". But when the Nāyikā did not get any reply (satisfactory explanation from the Dūtī), she took her to be a real Dūtī and then she smiled.

417) If he (my lover) does not come home, why do you, oh female messenger, hang down your face ? He alone will be dear to me, who does not transgress your words (i. e. he who transgresses your words will not be dear to me and I shall have nothing to do with him). [Also : He alone will be dear to me, who does not bite your mouth (lip) (i. e. he who bites your lip in kissing, will never be dear to me. He is my enemy and I shall have nothing to do with him)].

418) Oh female messenger, whose body is drenched with perspiration because of amorous dalliance and whose garment and tresses are slightly dishevelled; by the nail-wounds on your breasts, buttocks and cheeks, your moral downfall (degradation) is clearly proclaimed (you are clearly proclaimed as one morally fallen).

419)* Oh Dūtī, such has been the fate of those who have come under our influence, that even the Dūtīs of Rākṣasas would apparently feel sorry (*Khijjaṃte ?*) in this context.

420) Let alone a female messenger (coming from my consort and) speaking with the tossing (shooting) of charming glances. Even an ugly (mis-shapen) bitch coming from my consort's village delights when seen.

* The sense of the gāthā is obscure. The commentary does not throw any light at all.

• Sense obscure – Commentary does not help.

421) That is a (dreary, desolate) forest and not a village wherein there are not two or three female messengers clever in speaking in a beautiful (or expansive, sprightly) manner and bringing with them news (information) about women of easy virtue.

44. The Section on the Love-sick Woman

422) The young damsel, on hearing your name, moves about in the bed-chamber, sprinkling as if, with the water of the moisture dripping from her broad (expansive) loins (रमण pudendum).

423) Oh lucky one, while she, yearning for union with you and wishing for good luck (in the form of securing you as her consort), has been offering hundreds of promises and assurances to the gods (on fulfilment of her desire), she has not attained even to the gods.*

424) Oh lucky one, she, while looking for you, her cheeks blooming with joy, was for long wandering about (absent-mindedly) demanding (or looking for) things where they were really not (i.e. expecting to find things where they could not be expected).

425) Disregarding other youths and, oh young man, transgressing the limits of propriety, she now wanders about, straining her eyes towards the quarters for your sake (i. e. scanning the horizon with her eyes in the hope of seeing you.)

426) Oh fortunate one, that slender damsel's eyes with tears welling up during your separation (or because of your separation), are dripping with tears, as if because they are filled with smoke from the fire of grief residing in her heart.

427) Oh good fellow, after that youth had departed, her eyes sent out (by her) across the region of the hedge (in order to follow him), have been dripping with tears since then even upto this day, as if because they were riddled with (and bruised by) the thorns of the hedge.

428) Oh ruthless one, on remembering you, she wailed giving out sobs in such a manner that, alas, tears streamed from the eyes of even (otherwise) happy people (at her sight).

* Sense of last quarter obscure. Commentary does not help.

429) Oh young man, when you departed, she unsteadily directed her eyes to the openings in the enclosing (surrounding) fence, one after another, and consequently she behaved just like a bird shut up in a cage.

430) Oh youth, what possibly did she then, looking at you again and again, not say to you with her glance, dull (in its movements) because of the load of tears welling up inside the eyes ?

431) Oh fortunate one, in your separation her trembling heart went out in all directions, like scanty water which rushes up (and spreads in all directions), when pressed down by the foot of an elephant.

432) Oh lucky one, even to this day she bears (carries) the crumpled garland, though devoid of fragrance, which was given by you with your own hand, as if she were the tutelary deity of a deserted city (in ruins).

433) Oh handsome youth, that slender damsel has become so emaciated day by day in your absence (separation), that she wanders about holding aloft her arms, for fear that the loosened bangles may slip down (and be lost).

434) The garland of lotus-stalks, daily placed on the region of the swelling bosom of that young damsel, heated (tormented) by separation from you, produces a crackling sound (as when a moist thing is thrown into fire).

435) Oh cruel one, because of you she has given up wine and cosmetics (गतमदविलेपना) and her whole and sole diet (ordinarily) is water alone (वनैकस्ताहारा) and she eats food only once a month (मासाहारा) and hence she is comparable to a Pulinda woman, who applies elephant-ichor to her body as cosmetic (गजमदविलेपना), whose only abode is the forest (वनैकसाधारा) and who eats the meat of wild animals (मांसाहारा).

436) Oh young man, that damsel, in your absence (separation), rests her forehead on her hand and does not even for a moment leave her bed-stead (खट्वाङ्ग) and hence she may be said to have become a female ascetic of the Kāpālika sect, who carries a

skull (as a begging bowl) in her hand and does not even for a moment leave off her staff (called खट्वाङ्ग).

437) She is so emaciated and weak, that she is unable even to open her closed eyes. Only with utmost difficulty will that young damsel be able to look at you, even when you visit her house.

438) I am no messenger (coming from her to persuade you). Nor are you dear (to her). Consequently what scope or occasion is there (for any intercession on my part)? She is dying and yours will be the disgrace. Hence I am saying this (uttering these words) as righteous advice.

439) The grown-up (adult) lady, saying "I did not hear it", in connection with the message sent by you with me (i. e. entrusted to me) and delivered by me again and again, causes (me to make) a hundred repetitions of it.

45. The Section on the Traveller

440) Even though the traveller is moving on the road at mid-day in summer, the cluster (mass) of moisture of the cooling light proceeding from the moon in the form of the face of his beloved wife enshrined in his heart, banishes his heat-torment (torment caused by the heat of the sun).

441) Oh traveller, do not drink the warm water heated by the fire of separation tormenting women separated from their consorts. For, in this lake, several women separated from their consorts (or, whose consorts had left them) have immeresed themselves (to get relief from the heat of love-fever).

442) Oh fortunate one, which country have you caused to become dreary and desolate, and which region, being the destination of your journey, are you causing to be thronged with people? Oh traveller, you, the light of other travellers (or the light of the path along which you are proceeding), where again would you be seen (by me)?

443) Oh traveller, those by whom you are seen and those by whom you are not seen, both of them are robbed of a great gain (are great losers). The former lose their hearts to you, while the lives of the latter are futile.

444) The traveller who has a piece of cloth (a scarf) fastened round his neck, fluttering briskly because of a strong wind, appears as if he is half flying,being extremely in haste to meet his beloved.

445) In the case of the traveller, extremely eager to meet his beloved, and returning home after a long time, as he approaches the city, misgivings (about the safety and well-being of his wife) (begin to oppress him in such a manner that they) are not contained in his heart.

46. The Section on the Blessed (Lucky) Ones

446) Blessed are they, who are (longingly) remembered by (their) young ladies, slow in their movements because of their heavy, round hips, their utterances somewhat choked in their mouths and their lips trembling (with emotion).

447) Lucky are they, who are remembered by (their) young ladies, whose bodies are weighed down (are bending) due to their firm swelling (proturberent) and large (expansive) bosoms and who are full of deep longing because of their genuine affection (for them).

448) (Thrice) blessed are they—our salutation to them—they alone live (in this world, in a real sense) by the grace of Cupid, who are (longingly) remembered by (their) young ladies, the knots of whose garments (become loosened and) slip down (due to mounting emotion at the recollection of their beloved consorts).

449) (Thrice) blessed are they, who are (longingly) remembered incessantly by (their) young ladies moving about with a grace similar to that of elephants in rut (i. e. slow in their movements) and having faces lovely like the moon on a full-moon night.

47. The Section on Checking (Curbing) of the Heart

450) Let the heart languish away, let the eyes burst (with the tension of suppressed feelings), let even death occur today and let the fire of passion rage furiously; but, oh heart, do not forsake (give up or forget) your sense of wounded pride.

451) Oh my heart, you have lost all your fortitude and have discarded all thoughts of your greatness; you will be shattered to pieces (you will burst). You have fixed your affection on one, who, even if approached, will have no regard for you (will remain indifferent to you).

452) Oh my heart, why do you pine with the hope (desire) of the much-esteemed union with that person, who is so difficult to obtain? How possibly can there be any happiness in pursuing a matter, which defies all means of realising it?

453) Oh my heart, you who are running (here and there) according to your own sweet will, seeking to obtain a person so difficult to secure, you will be easily preyed upon (by some one) (i. e. you will come to grief), just as a bird flying about in the sky (according to its own sweet will) is easily preyed upon(devoured) by some (stronger bird).

454)If you are being burnt, all right, be you burnt (oh heart); if you are seething (with torment), all right, seethe; if you are bursting, all right, do burst; so that never again, will you harbour thoughts of one who is attached to some one else!

48. The Section on the Virtuous House-wife

455) She eats what has been left over after other people in the house have eaten; she retires to sleep after all the servants have fallen asleep and she wakes up before any one else (in the house). She is the presiding goddess of the house-hold and not merely a house-wife.

456) Even negligible odds and ends of food-grains are somehow made to go such a long way in the house by the virtuous house-wife, that even the relatives are not able to know the bottom (the infinite depth) (of her resourcefulness) as in the case of the ocean.

457) The virtuous house-wife in the house of a poor, wretched person, when asked (by her female friends) about the object of her longing in her pregnancy, tries to avoid embarassment to her husband and says that mere water is the object of her yearning.

458) When her dear consort's friend (or relative) had come as a guest, the noble-born young house-wife in the house of a poor, wretched person, began to sell away the auspicious (golden) bangles (on her wrist) and thereby caused the village (-people) to weep (i. e. moved them to tears).

459) Even on the death of her relative, alas, the virtuous house-wife of a poor, wretched person did not weep as bitterly as when the pet (favourite) crow flew away dejected, at not getting the wonted daily offering of food.

460) The house-wife ignorant of the death of her dear consort and every day properly (neatly) arranging her tresses and making the crow to fly away (scaring away the crow)(saying to the crow "Get away, my consort is soon returning"), causes the village (-people) to weep (i. e. moves the village-people to tears).

461) Though herself afflicted with hunger (the virtuous house-wife of a poor, wretched person) gives away to the poor and needy whatever food is left over after the young ones in the house have had their meal. Oh, the pity of it, the virtuous house-wives of poor, wretched people suffer because of their desire to keep up the good name (prestige) of their family (to preserve the family's good name).

462) In trying to save the prestige (face) of her poor, wretched husband, who prided himself on his noble birth, the virtuous house-wife spites her own relatives (from her father's and mother's families), coming to her house with pomp and show of opulence.

49. The Section on the Virtuous Woman

463) "Let that woman raise her finger aloft, who does not yearn for my husband. Let that youth, whoever he may be, speak out, towards whom I have ever cast my glance!"

464) Though dwelling in a house standing on the fringe of a public square, though lovely in her looks, though young in age, though having her husband gone abroad (on a journey), though having a woman of bad character as her next-door neighbour and though (herself) plunged in poverty, still she has maintained her virtue (moral character) inviolate.

465) A certain pretty, young, naive woman, pure in her mind, whose brother-in-law harbours in his mind sinful thoughts about her and whose beloved consort is wild (or furious) in his temper, does not complain to her husband (about her brother-in-law), for fear of discord (disintegration) in the family and languishes away.

466) She is a dutiful house-wife in domestic matters, she is unreserved and bold like a harlot in sexual (amorous) dalliance, she is a high-born, respectable lady in dealing with good people, she is a trusted friend in old age and is like a counseller and devoted servant in adversity.

467) Lo and behold—in the case of a high-born virtuous woman, when her dear consort decided to leave the house and go out on a journey, her youthful attractiveness, her loveliness, her amorous actions and graceful gestures—one and all—started to go away (in advance of her dear consort) (i.e. they deserted her completely).

468) The chastity (constancy) of women is due to the greatness (virtuousness) of the particular men (whom they love) and not due to family-tradition (the nobility of the family in which those men or women are born). Though the king Hāla went to heaven (i.e. is dead), the river Godā does not forsake the city of Pratiṣṭhāna.

469) Oh female messenger, what is the good of your proposing something to me, which is repugnant to my well-being both in this and the other world, which is unpleasant (hateful) to the ear, which is reprehensible and which is discreditable to both the families (my father's and my husband's families)?

470) If he is really a lover of virtue and an appreciator of virtue and hence extols my amiable qualities—well, if I (succumb

to his persuasions and) prove to be unchaste at the very out-set, what admiration for my virtue will he continue to have, as before?

471) If, oh my charming (fair-bodied) friend, he is being described (praised) (by you) every day in front of me as a noble man—(I have to say that) noble (magnanimous) men do not even so much as cast a glance at the wives of others.

50. The Section on Unchaste Women

472) There is an arbour in the neighbourhood and also a hidden temple crowded with many youths. Oh daughter (damsel), do not weep because your husband is an old man. You have been given in marriage (you have been married) into a nice village!

573) Do not weep with face cast down because the paddy-fields are whitening (with maturation of the grains) (and will be shortly harvested, so that you will have no secret place to carry on your illicit love with your paramour). Here are the hemp-gardens (enclosures) (that have grown up quite tall), looking like actors, whose faces are adorned (smeared) with yellow pigment.

474) To the east there are hemp-fields; to the west there are Aśoka groves (or cane-groves); to the south there is a cluster of *Vaṭa* (banian) trees. Oh daughter, such a village is not secured without special merit (or good luck)!

475) Behold this great wonder, namely the deed done (or subterfuge employed) by the wife of the person blind in one eye! (She was having amorous dalliance with her paramour, and just then her one-eyed husband returned home. Then she greeted her husband, fondled and caressed him.) Kissing slowly (न लहु) the (other) eye of her husband (or pretending to kiss passionately (न लहु) the normal eye of her husband), she enabled her paramour to escape quickly (unnoticed by her husband).

476) The village abounds in youthful fellows; the spring season is on (has set in); youthful age is in full swing (she is in the prime of youthful age); her husband is an old man; old (highly

intoxicating) wine is at her disposal. If (in the midst of these excitants of passion) she does not turn an unchaste woman, should she die?

477) Oh daughter, by the grace of the Gods and the Brāhmaṇas, there has never been in our family, uptill now, the stigma of having a single virtuous, chaste woman (the stigma of chastity)!

478) A woman is regarded as *subhagā* (lucky, blessed, popular) if she has had sixty lovers; she rises to the position of *Rambhā* (one of the Apasaras or harlots in heaven), if she has had a hundred; on attainment of the one-thousand mark (i.e. if she has had a thousand lovers), Indra himself honours her by sharing his seat with her.

479) If, surely, we are destined, after death in this world, to obtain some fruit of the good deeds done in this life, then may I make merry (enjoy) in these (very) arbours with him (i.e. with my paramour), in the same way (as I did in this life.) (Utterance of an unchaste woman).

480) "Whatever a person does, even that he gets (in future) (i.e. he gets the fruit of that in future)", hearing this the unchaste woman went out, thinking to herself "I must therefore now make myself merry there in his company, to my heart's content"!

481) The unchaste woman said to the chaste woman secretly, drawing close to her ear "Oh miscreant (sinner), you will go to hell, if you die ignorant of the experience of the love (or flavour) of a paramour (also, ignorant of the experience of a paramour's *semen virile*)"!

482) Where there is no *kubjaka* tree (a short-statured tree, densely covered with foliage), no river, no forest, no deserted house—say how can one stay there in a villege, which is devoid of any place calculated to inspire confidence and a sense of security and solitude in the minds of illicit lovers (a trustworthy place)?

483) Oh Rāhu, do not release (spare) this wicked, full moon, but swallow it (completely and at once) (without hesitation). For, oh accursed one, swallowing this moon, which is full of nectar, you will attain to longevity.

484) Let Rāhu's head, though once severed by the discus of Viṣṇu, be hacked to pieces again! (i.e. he undoubtedly deserves such a cruel punishment). For it (i.e. Rāhu's head) first swallowed and then released (disgorged) the moon, who spoils the happiness of unchaste women!

485) That medicine will somehow emerge (originate) and will be found out by people wandering on the surface of the earth, by which the moon, together with the full-moon night, will perish (or be dissolved or destroyed.)

486) Why did not the Creator cause a single unchaste woman to be created in the heavenly world, so that by her the moon, within her easy reach, could be immersed in a vat of blue dye?

487) Oh great sage (possessed of supernatural power), bring from the Śrīparvata (supposed to be the abode of wonderful drugs), after correctly recollecting it, some wonderful drug (medicine), by the power of which darkness will spread all round and the light of the moon will be neutralised (will perish or disappear).

488) Oh unchaste woman, do not offer even in your dream even the leaf of a tree to God Śiva, who burnt down Cupid to ashes, for he bears (carries) on his head our enemy, the moon.

489) Oh full moon, oh you who are hateful to unchaste women, do not be elated with pride (at your present greatness or prosperity). For you will be seen by us, some time or other, reduced to the condition of a broken bangle.

490) Oh my friend, make haste, having filled both your hands with lamp-black. Here is seen the moon, the spoiler of the happiness of unchaste women, fallen inside the well. (You should throw lamp-black on him and blacken him once and for all!).

491) Oh traveller, why do you take the trouble of coming to me (i.e. to my place)? Even if you snatch off the garment from my loins, before whom can I complain? The village is far away from here and I am alone!

(492) The mother-in-law is deaf and blind; the village is crowded (agog) with several weddings; and my husband has gone abroad to a distant land. (Oh traveller), who will give (offer) you residence (in our house)?

493) This is a crowded place and not an unfrequented (solitary) one. My mother-in-law is short-tempered (irascible). She will not allow you residence (in the house). Therefore, oh traveller, you should go away. Do not ask for residence here in my house. (Hidden sense: Oh traveller, this is not a crowded place, but an unfrequented (solitary) one. My mother-in-law is not irascible (short-tempered). She will allow you residence in the house. Therefore, oh traveller, do not go away. Do ask for residence here in my house).

494) Oh traveller, how can you get a (comfortable) bed (स्त्तरक) in this rustic dwelling (poor people's house) of ours? If, however, seeing the rising clouds (brewing storm) (in the sky) (उन्नतपयोधरान्), you want to stay (stop) here, then only you may stay. [Hidden sense: Oh traveller, how can you get comfortable dalliance (स्वस्थरत) in this rustic dwelling of ours? If, however, seeing my conspicuous (challenging) breasts, you want to stay (halt) here, then only you may stay.]

495) Oh traveller, do you put up in the court-yard itself (of our house). Let your keen desire of sojourning here be fulfilled. In this our village, however, even the cold season is like summer (i.e. even if you stay outside, in the open, you will not suffer from the cold, because the climate of our village is so warm that even winter here is like summer). (Hidden meaning: If you stay in the court-yard at night, I shall visit you secretly and enfold you in my embrace, so that even the present cold season will be delightfully warm for you).

496) Here sleeps my mother-in-law; here do I; and here all the servants of the household. Oh night-blind traveller, (mark these positions well just now, while it is day-time and) do not tumble into my bed (at night).

51. The Section on the Astrologer

497) The astrologer, carrying a long stone-pencil (chalkstick) in his hand, wanders in the midst of the city. He knows the movements of Venus. If any one asks him to calculate he does calculate. [Hidden sense according to the commentator: Possessed of a long penis, he wanders about in the midst of the city. He knows the movement (emission) of the semen virile (and how to check it). If any woman asks him to practise coitus, he does so.]

498) Oh astrologer, do not delay; taking your stone-pencil (chalkstick) quickly calculate for me. Though Mars (अङ्गारक) has moved away, the movement of Venus is as it was before. [Hidden meaning: Oh astrologer, do not delay; taking your penis (in your hand) practise coitus on me. Though the physical intercourse (अङ्गरत) is over, the movement (emission) of the semen virile is as it was before.]

499) The astrologer is in the house itself. With the help of the various *karaṇas* (astrological divisions of the day, eleven in number), he goes on calculating ruthlessly (undauntedly). But he does not know the mutations of Venus. Hence I have come to your house. [Hidden meaning: The husband is in the house itself. With the various modes of sexual intercourse he goes on practising coitus (on me) ruthlessly. But he does not know the movement (emission) of the semen virile and how to check it. Hence I have come to your house.]

500) Oh astrologer, though knowing full well the various astrological divisions of the day, why do you get confused (blunder or go wrong)? Do some such thing quickly, so that the planet Venus will become fixed. [Secret sense: Though knowing the various modes of sexual enjoyment, why do you fail (blunder)? Do something quickly, so that the seminal fluid will become fixed (or stable)].

501) Oh fair damsel, when the orb of the sun (रविबिम्ब) is reversed and the constellations are fixed in their places, not a drop of water falls (as rain), if (moreover) Venus is in the constellation Citrā (Spica, fourteenth constellation from Aśvinī and consisting

of one star). [Hidden meaning : Oh fair damsel, when the रतिबिम्ब (स्मरमन्दिर —pudendum) is reversed and the nail-wounds (नक्खत्त = नखक्षत) are placed correctly, not a drop of the seminal fluid (जल) falls down (is spilt), if (moreover) the seminal fluid is intensely reflected on in the mind (चित्तस्थित).

502) The board (slate) is extensive (spacious); the stone-pencil (chalk) is large (big or long) and you too, oh astrologer, are very clever (at your business). And yet Venus has not come. Surely you are absent-minded. [Hidden meaning : The region of the buttocks is broad; the penis is large (big or long) and oh you gaṇaka (practiser of coitus), you too are clever (at your business). And yet the seminal fluid does not come. Surely you are absent-minded.]

503) Let that astrologer be burnt (to ashes), who though knowing the various *karaṇas* (astrological divisions of the day, eleven in number), and who though calculating a hundred times for me, has only a comet (*dhūma* = *dhūmaketu*) emerging from his calculations. [Hidden meaning : Let that paramour be burnt (to ashes), who, though conversant with the various modes of sexual intercourse and who, though penetrating a hundred times for me has only heat (*dhūma* = *dhūmaketu* = fire = heat) emerging while he is penetrating].

504) (Oh astrologer), if you are calculating once again with the help of the various *karaṇas* (astrological divisions of the day), calculate then with particular care. The (astrological) conjunction bereft of the movement of Venus, is surely not auspicious. [Hidden meaning : If you are practising coitus once again with the various modes of sexual enjoyment, then do so with special care and caution. No conjunction (coitus) devoid of the emission of the seminal fluid is ever good (or nice)].

505) Having given up the calculation with the help of the various *karaṇas* (astrological divisions of the day), although the extremely clever astrologer is calculating with the help of his fingers alone, still he draws Venus, existing in the *nāḍī*. [Hidden meaning : Although the paramour, having given up sexual enjoy-

ment with the various modes of intercourse, penetrates only with his finger, still the extremely clever paramour pulls up (draws out) the seminal fluid into his tube (*nāḍī*—penis)].

506) If you do not get angry, even though I say something (I would say)—if you are not a false (bogus) astrologer, then why does your wife ask others to calculate the day? [Hidden sense: If you are not a false, incompetent paramour, why does your wife persuade others to practise coitus on her by day?]

507) He does not know Mars (अङ्गारक); he does not understand the mutations (of Mars) in the constellations Hasta and Citrā. Oh mother (my God)! *How can the false (incompetent)* astrologer know the mutations of Venus? Hidden sense: He does not know physical intercourse (अङ्गरत); he does not understand the various movements of the hand (हस्त-चित्र-सचार—करिहस्त in Erotics). Oh mother (my God)! how can the incompetent (inept) paramour know the movement (emission, behaviour) of the seminal fluid and know how to check it?]

52 The Section on the Scribe (Writer)

508) You do not know how to pulverise and mix the ink (powder); holding the pen (in your hand), oh fool, you are committing slips. Therefore, oh inept writer, get away from here! You will spoil the beautiful (nice) leaf (parchment, paper). [Hidden sense: you do not know how to mix (or inject) the seminal fluid; while holding the penis (in your hand), oh fool, you have spilt the seminal fluid. Therefore, oh inept scratcher (penetrator, piercer), get away from here! You will spoil the beautiful (clean) bed-sheet.

509) The ink has dropped down; the pen has been broken; the surface of the leaf (parchment or paper) has been spoiled. Fie, fie upon you, oh inept writer (scribe); and still you desire to play the role of a writer! [Hidden meaning: The seminal fluid has been spilt, the penis has been broken (has lost its stiffness and has become limp); the bed-sheet has been spoiled. Fie, fie upon you, oh inept scratcher (penetrator, piercer); and yet you desire to play the role of a penetrator.]

510) The ink-pot is (quite) big (large); there is ink in it, and the leaf (parchment, paper) (too) is quite spacious. (But) oh accursed writer, your pen has broken down while doing the work of (writing) for persons like me. [Hidden sense: The semen-containers (testes) are big; there is also seminal fluid in them and the pudendum muliebre is quite large. But, oh accursed penetrator, your penis has been broken (has lost its stiffness and has become limp), while doing the work (of practising coitus) for persons like me.]

53. The Section on the Physician

511) Oh physician, this is no fever, nor is it any (other) disease that has arisen in me. My suffering would be allayed (cured) by the ambrosial fluid called *Viḍaṁgayoga* (medicinal preparation made from the herb called विडङ्ग) mixed with salt. [Hidden meaning: My suffering will be allayed only by the ambrosial fluid (seminal discharge) arising from union with the body of my handsome lover (सलावण्य विटाङ्गयोग)].

512) Surely you are very clever (proficient) in treating fever. You (will) see that my ailment is the result of my love (सरस = स्वरस) and that this (my) body will be cured (पन्नत्त),oh physician, (only) by the *viḍaṁga* herbs [also, only by frequent unions with the body of my paramour (विडंग = विटाङ्ग)].

513) As a cure against the malady due to poison (or mercury) in the case of this damsel, make use of (the herb called) *Pukkāraya*. Oh vile, shameless physician, there is (really) no use of gruel today. (Hidden meaning: As a cure against the malady caused by unfulfilled love in the case of this damsel, make use of the mode of sexual intercourse called *Pukkāraya*. Oh vile, shameless physician, there is no use today of gruel.)

514) Oh physician, the lovely damsel who is emaciated, cannot bear massage. Why indulge in speculation (about the usefulness of massage in her case)? Let the lambative (electuary) of the *mātuliṁga* citron be given to her with the tip of the finger. [Hidden meaning : This emaciated, lovely damsel cannot bear violent pressing in coitus. Oh paramour (gallant)

why speculate? With the fore-most finger (middle finger) you should gently manipulate her pudendum.]

515) Oh physician, she is disgusted with your *Pukkāraya* herb and your deep-breathing treatment. Do not prevent the young damsel, let her eat (solid) food just as she likes. [Hidden meaning: She is disgusted with your *Pukkāraya* mode of sexual intercourse and with your long-drawn breaths. Do not stop the young damsel, let her enjoy someone else according to her heart's desire.)

516) The accursed son of the householder announced (proclaimed) an unprecedented (novel) physician-craft (therapy), since he employs the *Pukkāraya* herb even in the case of girls who have been already cured(?) (पच्चत्तिया). (Hidden meaning: Since he practises the *Pukkāraya* mode of sexual intercourse even in the case of (पच्चत्तिया)(?)

517) Oh physician, do you not know (see) that I am forsaken by (cured of) the fever at your mere approach? Look here, in my body there is the emergence of perspiration (as an indication of the termination of the fever, and *also* as an evidence of emotional excitement, a *sāttvika bhāva*).

518) Oh physician, on another occasion my fever was quelled (cured) by the medicine called *Sayaraa*. If you do not wish to give me that medicine, should I not have even buttermilk? [Hidden sense: On another occasion my fever was cured by *sayaraa* (śatarata—a hundred coitions). If you do not wish to give me that, should I not have even eighty-six?]

519) While the physician was looking at the young damsel, whose body was reddish (flushed) due to fever and who was talking in an indistinct and sweet manner, his Suśruta, though properly heard (thoroughly mastered), was completely lost (forgotten by him) all of a sudden!

520) Giving up the (usual) technique of (medically) treating young damsels, the physician strikes the young lady with mustard grains in accordance with the charms and techniques of psychic subjugation.

521) I have no taste (liking, desire) for food; but my heart is filled with thirst (पियासा = पिपासा). Oh physician I *................ [Hidden meaning: I have no fascination for any one else; my heart is filled with deep longing for my beloved (पियासा = प्रियाशा). Oh physician, your intercourse (i.e. intercourse practised by you) (alone) charms (fascinates) my body which is moist with the desire for amorous dalliance full of (genuine) affection.]

54. The Section on the Religious Mendicant

522) The religious mendicant, who cannot secure *Kuravaka*, *Mandāraka*, and *Muggaraka* flowers, how possibly can he get *Dhattūraka* flowers, though he may be carrying a flower-basket (in his hand)? [Hidden meaning: He who cannot secure *kurata*, *mandārata* and *mugdhārata*, how possibly can he get Dhūrtārata (sexual embrace given by a bold, audacious lady), though he may be carrying the sexual apparatus hanging like a basket?]

523) Oh religious mendicant, if you wish to cover the phallus (image of God Śiva) with *Dhattūraka* flowers, then you should come to the back-yard of my house after sun-set. [Hidden meaning: If you wish to cover your penis with the vaginal sheath by having intercourse with a *Dhūrtā*, you should come to the back-yard of my house after sun-set].

524) Oh religious mendicant, visiting the dense (densely wooded) back-yards of houses for the sake of the *Dhattūraka* flowers, you will miss (fail to get) even *Suraṁgaka* and *Kuravaka* flowers. (Hidden meaning: Visiting the densely wooded back-yards of houses for intercourse with a *Dhūrtā*, you will miss even *kurata* and *suraṁgaka*).

525) The religious mendicant wanders in the back-yards of other people's houses for the sake of *Dhattūraka* flowers; but he does not notice his own garden despoiled by others. (Hidden meaning: The religious man wanders in the back-yards of other people's houses for the sake of *Dhūrtārata*; but he does not notice his own wife seduced and raped by others).

* Sense of the second half of the Gāthā is obscure.

526) Carrying the flower-basket (in his hand) and preoccupied (in his mind with thoughts of Dhattūraka flowers), the religious mendicant wanders in the back-yards of other people's houses; his mind passionately attached to *Dhattūraka* flowers, he does not leave off even one (*Dhattūraka* flower). [Secret meaning : Carrying the sexual apparatus hanging down like a basket, his mind preoccupied (with thoughts of *Dhūrtārata*) and passionately attached to *Dhūrtārata*, he wanders in the back-yards of other people's houses. He does not let go even a single chance of *Dhūrtārata*.]

527. Look, how the religious mendicant, disregarding (discarding) the easily accessible *Dhattūraka* flowers growing in the back-yards of houses, wanders in the forest for the sake of *Kuravaka* flowers. (Hidden sense . Disregarding the easily obtainable *Dhūrtāratas*—sexual dalliance with Dhūrtās—in the back-yards of houses, he wanders about in the forest for the sake of *kuratas*).

528) Oh religious mendicant, if you wish to visit a temple (देहरय = देवहर), in order to worship God with many *Kāñcanāra* flowers (Kancīraa) *Karavīra* flowers (Kaṇavīraa) and *Dhattūraka* flowers (Dhuttīraa), then come to my house. [Hidden sense : If you wish to practise sexual intercourse (*deharaya*), in the form of *kāñcīratas*, *kanyāratas* and *dhūrtāratas*, then come to my house.]

529) The religious mendicant (*gaṇa* = Dhārmika), not being able to secure Dhattūraka flowers, wanders about carrying the flower-basket, conniving at *Mandāraka* flowers, *Kuravaka* flowers and *Bhṛṁgāraka* (= Bhṛṁgarāja) flowers. [Secret meaning : Holding with his hand the sexual apparatus i.e. handling it again and again, he, not being able to secure *dhūrtārata*, wanders about conniving at (discarding) *mandārata*, *kurata* and *bhaṁgarata*.]

530) Oh religious merdicant, *Dhattūraka* flowers with blooming tips (foremost parts, apexes), possessed of gaudy colour and well-known (famous) for their honey (flural juice) are not obtained in the absence of religious merit (accumulated in a previous life). [Hidden sense : *Dhūrtāratas*—sexual dalliances

with *Dhūrtās*—wherein the faces (of both the parties) are blooming with excitement (flush of passion), which are marked by gaudy, glowing colour of the faces and are well-known (famous) for honey (secretions of the sexual organs) are not obtained in the absence of religious merit (accumulated in a previous life).

531) Oh religious mendicant, what pleasure (mental satisfaction) is obtained by one single *Dhattūraka* flower, placed upon the phallus (image of God Śiva)—that pleasure (mental satisfation) is not obtained even by a crore of *Mandāraka* flowers (placed on the phallus). [Hidden sense. What pleasure is obtained by one single *dhūrtārata* (sexual embrace given by an adult, audacious lady) clinging on to the penis—that happiness is not obtained even by a crore of *mandāratas* (sexual embraces given by women who are slow or inert in their orgasm.)]

532) Oh religious mendicant, gather these *Karavīra* flowers which are rosy-coloured by nature (सब्भावरत्त = स्वभावरक्त) and which are possessed of copious fragrance (परिमलुल्ल = परिमलवत्) spreading all round due to the exudation of the cool honey (floral juice). [Secret meaning: Oh religious mendicant, have (enjoy) these *Kanyāratas* (sexual dalliances with tender girls, virgins), which are full of attachment due to genuine feeling (सब्भावरत्त = सद्भावरक्त) and which are marked by copious (intense) fragrance spreading all round due to the exudation of the cool honey (organic secretions.)]

55. The Section on the Machinist (Operator of the sugar-cane press)

533) Oh machinist (operator of the sugar-cane press), you seek sugar, but you are not plying the machine (the sugar-cane press) according to my desire. Oh simple, foolish one (अरसज्ञ), do you not know that sugar cannot come into existence without the juice (of the cane)? [Secret sense: Oh you plier of the sexual machine (or apparatus), you seek pleasure, but you are not plying the sexual machine (apparatus) according to my desire. Oh simple, foolish one, do you not know that pleasure cannot result without moisture (liquefaction of the vaginal passage)?]

534) The legs (wooden supports or props) of the machine (sugar-cane press) are stout and prominent; the stalk* (tube) is soft (tender); the sugar-cane is full of juice; the stick (staff*) too is of the ideal proportions. Oh machinist, what is there wanting (deficient) in your case? [Hidden sense: The legs of the sexual machine (referring perhaps to the testes) are large and prominent; the tube* (penis?) is soft (tender); the sugar-cane (penis) is full of juice (seminal fluid); the staff* too is of ideal proportions. Oh machinist, what is there that is deficient in you?]

535) If the machine (sugar-cane press) is of this description, namely, producing a creaking sound, possessed of an attractive form (finish), large, capable of yielding excellent juice and able to withstand rough handling—the machinist gets pleasure (happiness) out of that. [Secret meaning: The person operating the sexual machine derives pleasure out of it, if it is of the following description: producing a peculiar sound (due to friction) (during intercourse); possessed of an attractive form; large, possessed of excellent (copious) seminal fluid and able to withstand rough handling.]

536) The sugar-cane machinist began to operate the sugar-cane machine, his mind full of joy due to his affection (for operating the machine), in such a manner, that with one single stroke at the very outset, the juice-collecting vessel was filled (to overflowing). [Hidden sense: The sex-machinist, full of emotional excitement due to his affection (for operating the sex-machine), began to ply the sex-machine in such a way, that at the very outset, by a single stroke (assault), the vaginal vessel was filled to overflowing (with the seminal fluid)].

537) The machine is the same as before, the juice-collecting vessel is the same as before, the sugar-cane is the same as before, full of abundant leaves and shady. Oh machinist, it is your fault (guṇa = doṣa) if in spite of all that, only scanty juice has been produced. [Hidden sense: The sexual apparatus (machine) is the same as before; the vaginal receptacle (passage) is the same

* The senses of the words नालि (stalk, tube) and यट्ठि (stick or staff) are obscure.

as before; the sugar-cane (penis), full of abundant leaves and shady (referring to the hair on the genital organs), is the same as before. Oh sex-machinist, it is your fault, if in spite of all that only a meagre discharge has taken place.]

56. The Section on the Pestle

538) It is only in the houses of lucky women, that a pestle is always at their disposal, (ready for service), चन्दनवलित, दृढकाञ्चीविन्धन, long and of excellent (ideal) dimensions. [Hidden meaning : It is only in the houses of lucky women, that a pestle-like male organ is always at their disposal, ready for use whenever desired by them, चन्दनवलित and दृढकाञ्चीविन्धन, long and of ideal proportions.].

539) It is only in the houses of fortunate women, that large and bulky pestles, furnished with beautiful metallic hoops, are at their service, being commensurate with the mortars. [Secret meaning : It is only fortunate women who have at their beck and call, the organs of their husbands, large (long) and bulky, सुन्दर-काञ्चीयुक्त, and of a size appropriate to their vaginal passages.]

540) Pestles though bulky at the tip and though firmly secured with a central metallic strip, are broken by some women in old mortars. [Hidden sense : Male organs, though bulky at the tip and though firmly secured with a central ringlike prominence are broken (i.e. are made limp and flaccid, are deprived of their stiffness) by some women in their old mortars (vaginal passages.)].

541) Oh my friends, a hundred times have I wandered through the entire village, but, my friends, I have (nowhere)seen at all a pestle commensurate with the mortar in the house. [Hidden sense : Nowhere have I come across a male organ commensurate with my vaginal passage.]

542) Even others have a pleasing (fascinating) (पडिइंद) pestle, which has a beautiful decoration at the tip, which is slightly big (at the tip) and which is lovely with a central metallic strip. Hence we go in (for it or go in search of it). [Secret meaning : Even

others have a pleasing (पडिहेउ), organ, which has a beautiful appearance at the tip, which is slightly big (at the tip) and which is lovely with a central ringlike prominence. Hence we go in for it (or go in search of it)].

57. The Section on the Appeasement (Pacification) of the Young Damsel

543) Oh daughter (dear girl), he, on whom your love is fixed, has (only) meagre affection for you. (Hence there is no possibility of success in your love-affair). Oh you with large eyes, clapping is not done with one single hand (i.e. by using one single hand, both the hands being necessary for clapping).

544) Oh lovely one with a darkish complexion, let the lion go anywhere—he is never yoked to a plough. The same is true of a great (or good) man. Wipe your eyes and stop weeping.

545) Then (i.e. formerly), though warded off (warned) by me you used to drink (devour) (i.e. look intently at) your husband with tearful eyes (i.e. with eyes moist with affection). But now undergoing the state of separation from him, you will languish away.

546) Dear girl, do not weep in front of clever (shrewd) men. Your eyes will be distressed (thereby), but their minds will not be pained (or touched or moved), any more than a mountain-rock (is worn away) by a stream of water.

547) My dear girl, clever (shrewd) men are very hard to please. They do not give a gift, they make a show of abundant love, (but) they do not fall in love. They capture the minds (of others), but do not give (surrender) their own to others.

548) They do not become attached to anybody. If they become attached, they do never become detached, oh you with large eyes. Shrewd (clever) men fall in love without seeing the faults of others and hence they are like the rays of the sun, which become red (in the morning at sunrise and in the evening at sunset), not having seen the night (अदृष्टदोषा:) (i.e. after the departure and before the advent of the night).

549) They cause others to fall in love (with them), but do not themselves fall in love with others. They capture (ravish) the heart of others. Clever (shrewd) men are like snakes : having bitten they turn away.

550) They cause others to fall in love (with them), but do not themselves fall in love with others. They give sorrow (cause distress) to others, but they themselves are never distressed. Shrewd (clever) persons are very hard to please in this world, as they are impervious to culture (अश्रुतविनय) (?)

551) My dear girl, all (संपूर्ण) clever (shrewd) persons are, in this world, like a crystal gem, attached to those who are attached to them, wicked to those who behave nastily with them, and good towards those who are good to them. (A crystal-gem also becomes red, black or white according as it is placed on a red, black or white object).

58. The Section on the Instruction given by a Procuress (to a Novice Girl)

552) Learn (cultivate), oh dear girl, again (and again), (the art of) side-long glances, glances lit up with gentle smiles, glances smooth(lovely, fascinating)with coquetry, glances which guarantee incomparable good luck (in love-affairs).

553) Oh my dear girl, do not wander from house to house in search of (or seeking to obtain) various kinds of magic herbs (for holding your lover spell-bound in his love for you). Following scrupulously the whims of one's dearest consort—that is the best means of subjugation.

554) My dear girl, do not trouble yourself with the ostentatious display of ornaments and decorations. Altogether different are those ornaments by which one's dear person is inspired with love (for, or attracted towards, a woman).

555) Even though your consort may be attached to another (woman), you should show to him all the greater respect (or attention).Oh lady possessed of large eyes even sorrows bend low

(yield, lose their sting, become blunted) when faced with virtues-practised (with patient endurance).

556) People who know the truth (i. e. who have regard for the essential truth and are not carried away by superficial appearances) are not won over without real, genuine (sincere) feeling. Who can possibly deceive an old cat with gruel (offered to it in place of milk)?

557) He without whom one cannot do (carry on) (even for a moment)—he is conciliated (or he has to be conciliated) even though he may have given offence. Even when a city is burnt down (consumed) by fire, to whom, say, is fire not dear (welcome) (for domestic use)?

558) Oh (procuress), by your favour I know how to speak hundreds of coaxing words. But I do not know one thing, namely, the moistening (liquefaction) of the vaginal passage in regard to a person devoid of affection.

559) Clever (shrewd) men are kind (soft), only so long as their bodies (minds) are full of love (affection). But when they have once achieved their purpose, they become devoid of affection and turn wicked like mustard seeds, which, when separated from oil, turn into dry (oil-less) cakes.

59. The Section on the Harlot

560) She is crooked in her behaviour (thoughts and actions), just as a female snake is crooked in her movements. She is devoid of (true) affection, just as the lamp in a pauper's house is devoid of oil. She is greedy for money (अर्थ), just as a good poet is eager for securing sense (अर्थ) (for his utterances). On seeing such a harlot, I pay my homage to her.

561) A harlot, who is rich and gaudy in her colour (because of the use of powders and paints and of bright clothes and glittering ornaments), who is full of affection (show of affection) at the beginning, who, though devoid of real love, clings to the neck (of her patron) but at last changes in her attitude (and

robbing him of all his wealth drives him away), is like a bread (cake) of gram (—flour), which is possessed of bright, yellow colour, which is very tasteful in the mouth, which, being devoid of oil, sticks to the palate (throat) while being swallowed and which later on causes gas-trouble (indigestion etc).

562) Full of greed (सलोभ) and extremely crooked, she bears (endures) furious beatings (poundings) and also the impact of the arrow (shaft) (male-organ), and is therefore like a *kuṇṭhī* (a pair of pincers),which is made of steel (सलोहा), is very crooked (curved), endures powerful hammer-strokes and also the contact with the arrow. A harlot yields to (or is won over by) blows of fists alone.

563) Harlots who visit (patronise) their consorts (for the time being) one after another, set them on fire (enkindle the fire of passion in them) and then extinguish them (i. e. ruin them completely) and then approach others, are like a fire raging in a grassland, which also encircles the trees one after another, sets them on fire and then extinguishes them (i. e. destroys them), and then approaches others.

564) A harlot, who wears a bright and clean (spotless) necklace, who is full of intense (endless) greed and is marked by a thrilled body (while welcoming her patrons) is not won over except with treasure, just as a sword, which has a bright, clean (spotless) edge, which abounds in steel (i. e. is fashioned out of steel), and which looks as if it is covered with horripilation (because of its flashing rays of reflected light), is not tamed (brought under control) except with a sheath.

565) She is intent on amassing money, she is possessed of a beautiful pudendum (सुगुज्झा), she is full of greed, she is a fit object of admiration for gallants (dandies) and is an abode of gold and wealth, like a strong box, which holds hoarded treasures, which is fit to be carefully concealed (सुगुज्झा), which is made of steel, is visited by snakes (supposed to guard it), and is an abode of wealth in the form of gold (or abode of gold and other kinds of wealth).

566) A harlot cares not for a handsome (good-looking) person, nor for one who is born in a noble family, nor for one who is endowed with elegance. A harlot is like a female monkey, rushing where she sees a fruit (gain).

567) The heart (mind) of a harlot, which becomes fondly attached to different men, one after another, which has breasts in its vicinity, which is devoid of virtue, which is stiff (full of vanity) and crooked by nature, is like the rain-bow, which is possessed of different shades of colours (imperceptibly blended into one-another), which has clouds in its vicinity, which is devoid of any string (is stringless), which is stiff (rigid, motionless) and curved by nature.

568) They insincerely lavish their favours on their patrons and make them happy (or they give the pleasure of their company to their patrons, yield to their amorous advances, but only dishonestly, insincerely), through greed for money they talk sweet things. My salutation to the harlots, for whom even their soul is not dear.

569) Disgrace to the family, bad name (disrepute) (for one's own self), loss of money, association with people of bad character—(these are the evils arising from one's visiting the residence of a harlot). It is not at all proper for a wise man even to visit (casually) the residence of a harlot.

570) Pass your time (that is, manage to do) with a pippal leaf, for it is easy to get and costs little. The leaf (of a tree) in the temple-garden is fragile and is very costly.

571) Even Cupid himself, if he is devoid of riches, is not liked by harlots, who abound in hundreds of wiles and are devoid of sincerity and affection.

572) For the sake of money they kiss mouths deformed and emitting bad odour. Who can be (really) dear to them, to whom (even) their own self is hateful?

573) Of excellent (physical) proportions, speaking sweet, pleasing things (सुउत्ता = सूक्ता), capable of displaying several personalities, (while in the company of different patrons) (बहुरूपा) and very

tender (obliging) in the cold season, a harlot is like a garment, which too is of ideal proportions and made of excellent yarn (सुसुत्ता =सुसूत्रा), which displays several shades of different hues (बहुरूपा) and is very soft to the touch in the cold season. How can such a harlot and such a garment be obtained without religious merit (acquired in a previous life) ?

574) Crookedness of mind, craftiness in speech, deceptiveness untruthfulness—all these are regarded as serious faults in the case of other (ordinary) persons, but in the case of harlots, they are ornaments (that are highly esteemed).

575) A harlot, who is full of emotion (passion) (सरसा), who yields the highest happiness due to friction (निघर्षणसारा), who is rich in the perfume (fragrance) of scents (गन्धाढ्या) and who is enjoyed by several gallants (बहुभुजङ्गपरिचरिता), is like a sandal creeper (tender sandal tree), which is full of juice (सरसा), which yields its choicest fragrance when rubbed(on a stone) (निघर्षणसारा),which is rich in fragrance (गन्धाढ्या) and which is encircled by numerous snakes. Say, to whom is not such a harlot and such a sandal-creeper dear ?

576) Do not think (believe) that my heart of a harlot, full of confidential whisperings (i. e. prompting me to speak soft, sweet, pleasing things) is good (trustworthy). You will come to know, by your (eventual) fall, that it is like a rock covered with moss (i. e. slippery).

577) A harlot, while she preys upon one man, whom she has completely subjugated and who is almost like a dead person, while she holds another man enthralled by means of her side-long glances and while she turns her searching eyes on a third man, is like a female jackal in a cemetery, who also, while preying on one corpse, holds another (corpse) guarded by her side-long glances (routed or channelled through the corners of the eyes) and turns her searching, avid eyes on a third corpse.

578) Harlots having first ascertained the entire property (wealth) of a man, constantly think of how to relieve him of it, their minds wholly and solely concentrated on this single design and their hands constantly engaged in grabbing

(whatever is within their reach). They are therefore like ascetics, who too having mastered (read and comprehended) all (possible) works (dealing with spirituality), constantly think of how to achieve salvation, their minds wholly and solely fixed on this single objective and their hands engaged in carrying the begging-bowl (कवलिया = कपालिका, skull used as a begging-bowl).

60. The Section on the Miser

579) They by themselves do not give money to any body; they prevent others from giving. Shall we then say that riches residing with (in the possession of) misers are as it were sleeping undisturbed ?

580) Misers bury their riches under the surface of the earth, (as if) thinking "after all (after death) we have to go to the Pātāla (subterranean) region (i. e. we are doomed to hell)— let therefore our wealth go ahead of us.

581) In the case of an elephant, (only) pearls are discovered in his temporal region (*kumbha*), as soon as he is lacerated (torn) by the claws of a lion. But in the case of misers, hoarded treasures (whole storehouses of riches) come to light at their death (or after their death).

582) A miser always touches (caresses) his wealth with his hand and looks at it with his eyes. But he is not able to enjoy that wealth, any more than a person is able to enjoy a female drawn as a picture on a wall.

583) Even though questioned by their own servants (or relatives) they do not at all reveal that wealth : certainly very bold (audacious) are those men, who deny the existence of wealth, which actually exists.

584) Alarmed (panic-stricken), they hold their wealth tightly (for fear that it may be robbed by somebody); they do not give it to anybody (for fear that it would be diminished); they worship all the invisible spirits (invoking their favour for the preservation of their wealth). (But they do not know that) wealth is diminished (or decays) as a result of the decay of one's religious merit and not as a result of charity or enjoyment.

585) He (i.e. a miser) never says "I am giving away my diverse jewels (treasures) to the homeless (destitute)." But even without giving a man is deserted by wealth.

61. The Section on the Digger of a Well

586) He bears down the spade with great force. If it goes too deep, he moves it (sideways), as if perplexed. He rubs (scratches) both the sides (of the orifice made by the initial stroke) and then the digger brings out the water that he longed for. [Hidden sense : He bears down (thrusts) the organ with great force. If it goes too deep, he moves it (sideways), as if perplexed. He rubs both the sides of the vaginal passage and then the digger brings out water (moisture) that he longed for (i. e. causes the vaginal passage to become moist.)

587) How can a digger bring out water with his hand, skilled though it may be in digging, if he does not have a spade with him? (Hidden sense: How can a man bring about liquefaction in a woman, with his hand; howsoever clever in penetration of the vaginal passage with its fingers, if he is devoid of the male organ?)

588) The digger, who has effected contact with the water-bearing layer (stratum) in the ground], does not leave the well though filled with the (gushing) water (but wishes to dig it still further), the well in which numerous spurts of water are springing up in its interior, due to the merciless strokes of the spade. [Hidden sense: The paramour, who has secured the pleasure of intimate contact, does not withdraw his organ from the vaginal passage, though the latter is filled with the moisture (secretion) of the woman's liquefaction and his seminal discharge, the vaginal passage, which has copious spurts of moisture springing up in its interior, due to the merciless strokes of the male organ].

589) No wonder that the ground begins to ooze with water, because of the powerful pounding with the strokes of the spade. He is a real digger (stallion), at whose mere sight the mare begins to drip with moisture. [Hidden meaning: No wonder that a

woman begins to ooze (i. e. begins to water or becomes moist) (in her vaginal passage) because of powerful pounding with the strokes of the male organ. He is a real digger (assaulter) at whose mere sight, a woman begins to ooze.)

62. The Section on Kṛṣṇa

590) "Oh Rādhā, is it all right with you ?" "Oh Kaṁsa, are you happy ?" "Where is Kaṁsa ?" "Where is Rādhā (either)?" When the young damsel had said thus, Hari (Kṛṣṇa) smiled with embarrassment. Pay your homage to him !

591) Pay homage to him (i. e. to that Kṛṣṇa), in whose cow-stall (cow-station) the cowherdesses tormented by the fire of love (passion) and beseeching of Kṛṣṇa a neck-embrace openly, shower compliments on the demon Riṣṭa (Ariṣṭa).

592) Victorious is Kṛṣṇa possessed of youthful age (and vigour); victorious too is Rādhā endowed with turbulent (intoxicated) youth. The Yamunā swells with her countless waves. Gone are those days—they will never return !

593) Though commanding the homage of all the three worlds, Hari (Kṛṣṇa) prostrates himself at the feet of a (mere humble, ordinary) cowherdess. It is (absolutely) true that those who are completely blinded by love do not perceive the faults (shortcomings) (in the objects of their love).

594) Kṛṣṇa is possessed of a dark complexion; the night is moonless; the Yamunā abounds in densely growing reeds (which intensify the natural dark colour of her waters). Oh dear girl, if you will become a bee then you will be able to find out Kṛṣṇa by the pleasing fragrance of his lotus-like face.

595) Oh Kṛṣṇa, Viśākhā (a certain cowherdess of that name), does not discard even now (even this day) her old, worn-out bodice, which has grown in its importance (in her eyes) due to the mark left on it by the rubbing of your elbow, moist with the blood shed on the occasion of the slaughter of the demon Keśin.

596) Rādhā, engrossed in (carried away by) the impetuosity of passion, embraced the white Kṛṣṇa, whose body had been whitened by the (bright) moon-light streaming from her cheeks and falling on (spreading over) him.

597) A certain fair-eyed (bright-eyed) cowherdess, while selling the white, delicious buttermilk in the heart of the city of Mathurā, said in a sweet, charming manner "black, black", "(Kṛṣṇa, Kṛṣṇa")!

598) Oh Kṛṣṇa, Viśākhā (a certain cowherdess) (विसाहिआ) is certainly a very virulent female snake and nothing less than that, because even though you have always with you Garuda (son of Vinatā) (as your vehicle), she has caused you to reel and to be giddy.

599) Oh Keśava, you are really an old man (पुराणपुरुष), also, the Primeval Being), as people are wont to call you, for you always go about with *visāhiā* (a stick or staff; also, Visākhā—a certain cowherdess of that name), clinging to your hand.

600) "Oh Keśava, why are you emaciated? Oh fool, why did you not gather together corn (food-grains)?" (Also, by pun: Why did you not gather together blessed, beautiful women?) "How can there be mental satisfaction for one who feeds himself on harmful stuff (on something which is harmful like poison)? (Also, by pun: How can there be mental satisfaction for one who enjoys himself in the company of Viśākhikā?)

601) Oh Kṛṣṇa, let the gathering(मण्डलीबन्ध) disintegrate, let the collective dance (of the cowherds and cowherdesses)(रास) be broken up. But I shall not let go this hand of yours, which has been secured by me as a result of hundreds of conditional promises to various Gods. (So says a certain Gopī to Kṛṣṇa).

602) Oh fair one, Kṛṣṇa is a God, and stones are fashioned into images of Gods. Stones are never softened by tears. Why do you weep then? (that is how a certain Gopī is addressed by her friend).

603) Even though (installed) on the kingdom (throne) of Mathurā as its king, Hari (Kṛṣṇa) does not give up (dismiss from his mind) that (abiding) love for the cowherdesses. Good men do not give up (break off) affections (attachments) born and grown out of love.

604) What people say is truth and nothing but the truth : "Nanda Gopāla (i. e. the cowherd—chief Nanda) does not comprehend the truth". Oh Keśava, you are a cowherd (आभीर) feeding on the milk of the mother's breast—no doubt about it.

605) Do you recollect oh Kṛṣṇa, how, during the ablution sports in the river Kālindī (Yamunā), you (once) put on (by mistake) my *saree* ? (You used to behave so casually and freely with cowherdesses like me). But now with your installation on the kingdom of Mathurā, it is doubtful if you can even call me by my name ! (Oh, what a change !)

63. The Section on Rudra (God Śiva)

606) Offer your salutation to Hara (God Śiva), who, when the mass of his matted hair was dishevelled (fallen from its place, thrown into disorder), being struck with the foot of Pārvatī enraged in the course of a love-quarrel, had his hands tremulously active in stopping the moon (the lunar crescent) from slipping down (tumbling down).

607) Victorious is the third eye of Rudra (Śiva), which, when his two eyes were closed by Pārvatī with her leaf-like tender hands, as he had, in amorous jocularity, removed her garment, was kissed by Pārvatī (and thus prevented from looking at her naked form) !

608) Offer your profuse (repeated) homage to that Hara (God Śiva), who at the time of performing his evening prayers was (now and then) looking with half-opened eyes (at Pārvatī) (i. e. stealing glances at her) and who thereby broke the seal of silence put on (her mouth) by the angry Pārvatī !

609) Offer your salutation to Hara (God Śiva), who, when Gaurī was frightened by the very loud laughter in which he indulged, and when her disc-like face was beaten back (i.e. sur-

passed) by the moon, joined his body with that of Gaurī in order to dissipate her anger.*

610) Salute that Hara (God Śiva), possessed of a charming face, the bee hovering over the beautiful lotus-pond in the form of Gaurī's face.*

64. The Section of Riddles

611) Lakṣmī, practising inverted coitus (on Viṣṇu) and overpowered by emotional excitement, on seeing Brahmadeva poised on the lotus growing out of Viṣṇu's navel, closes the right eye of Hari (Viṣṇu)—but say, why?

612) Oh my lord (dear), since you screen your face with your hand, since you are talking, looking (at me) with winkless eyes, since your face is suffused with a smile, and since your eyes (glances) are not restful (placid, steady), (therefore, says the commentator, you have a guilty conscience).

613) If that damsel was complimented by her (female) friends, saying, "your face is like the full moon", why does that lady with a charming face, wipe (rub) her cheek with her hand?

614) The young lady (married woman वधू) censures (curses) the husband because of the eyes (?), the best of Brahmins (the worthy Brahmin) because of her breasts and the elderly people because of her hips—we do not know for what reason.

615) If the husband said to her "I shall myself arrange (put) the *tilaka* mark on your fore-head"—well, why then did the lady, with a charming face, smile and stand with her face turned away? (Why did she turn away her face?)

616) "My dear consort, who requested (me) that the blow with the foot (i. e. the kick), which I was going to give on his heart (chest) due to anger, should be given on his head, is just what I suspected him to be (i. e. he is carrying another beloved enshrined in his heart)"—at this thought the proud lady began to weep with big tears.

* The sense is obscure.

617) On seeing the youth (sitting) in the midst of friends, why did the grown-up (adult) lady close the blooming lotus (full-blown lotus) and turn it into a bud with her hand?

618) The hunter, having killed a mighty elephant with one single arrow, washes the arrow (in water) and drinks the water (with which he washed it)—say, why does he do so?

619) The fawn-eyed lady possessed of fully developed breasts, does not, while sharing a common bed with her consort, embrace him, who had applied saffron-paste to his body—say, why?

620) Oh you who are bearing on your thighs the red marks (prints) of her lac-painted feet, you who are carrying portions of the collyrium (from her eyes) on your feet, and you who are carrying on your back a series of the prints of the *tilaka* mark on her fore-head—say, in what poses (or modes) did you have intercourse with her?

621) When the husband was about to go on a journey, on the eve of their first love-meeting (honey-moon), in the spring season, and when both of them were in the prime of their youthful age, she closely looked at (inspected) his head—can you say why?

622) If the brother-in-law said to a woman with a charming face "Take the sword in your hand and go to the king's palace (as a proxy to represent my brother and to report on duty in his place), why does she smile and cast a glance at her bed?

623) If the mother-in-law said to her daughter-in-law possessed of a charming face, "Dear girl, put up a lamp in the chamber of your dear consort", why does she smile and look (in a puzzled manner) at her heart?

624) When her friends said to her "Your husband is like an empty temple" (i. e. like a temple devoid of the idol or image of the deity, that is, devoid of the male organ), the lady with a charming face feels more elated (proud) than ever (about her good luck)—say, why?

65. The Section on the Hare

625) Dear girl, your consort, wandering about in the openings of the city-streets, will not be able to get away (escape) from the hands of beautiful women, like a handsome (lovely) (and simple-minded, unsuspecting) hare that has (by chance) entered an army-camp.

626) Very great mental agony is caused even by an offence (wrong), though tiny like the husk of a sesamum grain (i. e. even by a trivial offence). Oh you lucky one (you who are wooed by ladies), the poor hare is killed even if its skin is slightly bruised.

627) Here is the rain-bow, here the thunder of clouds and here the shrieks of the pea-cocks. How is it that the traveller, like a good-looking (simple-minded) hare, does not notice this in the rainy season?

628) Whatever the desire of the one who is dear to the mind (heart), we ask about it in our mind. Oh hare, you are swift. How else could you live?

629) You are mentioning with your mouth your accursed (intended) departure (from here), whether in a light vein or seriously (I do not know). But, oh lucky one (or dear one), the poor hare is killed even if its skin is slightly bruised.

66. The Section on the Vernal Season

630) Mounted on the horse in the form of the forest, accompanied by the sounds of musical instruments in the form of the humming of swarms of bees and cheered (greeted) with pleasant shouts of victory by cuckoos, his majesty the Vernal Season has come along.

631) Let the spray of the mango-blossom alone, though of a dull, dusky colour, bear the name "blossom-spray" (i. e. the mango-blossom-spray alone deserves to be called by the name *mañjarī*—blossom-spray). Because that alone makes the swarms of bees averse to all other flowers (and draws them irresistibly towards itself).

632) The mango tree rises up into prominence (with its sprouts and blossoms), the *Kunda* blooms, the *Aśoka* expands. The lotus (too), delighted by the end (termination) of the cold season, has opened up all at once.

633) The swarm of bees delighted by the honey in the fully expanded lotuses, which are like spacious apartments, is producing a humming sound, looking as if it were a girdle made of dark-coloured precious stones (like emaralds or sapphires) worn by the Goddess presiding over the spring season.

634) The fire of passion is kindled in the hearts of people by the lines of bees delighted by the fragrance (of flowers), as if by moist (wet).......*

635) The parrot holding the mango-blossom (in its beak), moves about as if he were a doorkeeper (herald) (proclaiming) "Oh winter-king, get away (retreat), the earth has been conquered by the Vernal Season."

636) What does the mango-tree do very quickly, producing copious sound with the swarms of bees? The Goddess of the spring season is as it were apprehensive of the destruction of the travellers.

637) My son (my dear boy), people are afraid of (looking at) the yellowish red *Palāśa* flowers, resting (growing) on the branches and flourishing in the spring season, just as they would be afraid of demons (पलाश) residing in Laṁkā, preying on fat, entrails and flesh (of their victims) (वसंतमासम्मि लद्धपसराण = वसा-आन्त्र-मांसे लब्धप्रसराणाम्) and drinking the blood of their victims (आवीयलोहियाणं = आपीतलोहितानाम्).

638) Even separation, alone and by itself, terrible and, extremely difficult to bear, kills women left behind by husbands (going out on journeys); much more so then, if the month of Phālguna abounding in bees (गहिरसिलीमुह) and accompanied (followed) by the month of Caitra (समाहव = सचैत्र) also comes along. [Hidden meaning: Even Bhīma, alone and by himself, without a chariot (विरह = विरथ kills mighty elephants (गजपति)(in the battle); much more so then, if Phālguna (Arjuna), armed with arrows

* The sense of ढिसामणिमंजरी is obscure.

(गृहीतशिलीमुख) and accompanied by Mādhava (Kṛṣṇa) (समाधव) comes along].

639) As the mango tree (साहार) will go on growing in the court-yard (of my house), there will be great service rendered by it(साहार = साधार = आधार = उपकार). (That was my idea or intention in planting the mango tree in the court-yard). But the spring season having arrived, the mango-tree is doing me great harm by drying up my fat, entrails and flesh.

640)*

641) "Do not be enamoured of the *Śobhāñjanaka* (tree or flower), which is productive of well-being (सुहंजणअ = शुभंजनक) as soon as it is seen. You will be broken"—thus was the daring lady ridiculed by all the people.

67. The Section on the Summer Season

642) The sun is glowing furiously (burning, scorching) because of its northward journey (अवर = अपर = उत्तरायण) [or because of the summer season (अवर = अपर = ग्रीष्म)] and the dust scorches, being warmed up (heated) by both the sun and the summer.

643) Oh you, whose husband has gone away on a journey (leaving you all alone at home), take cheer. What you are seeing before you are the peaks of the Vindhya mountain, darkened by the black colour due to the forest fires (raging on them during summer), and not the (dark) new clouds of the rainy season.

644) The wild fire having completely burnt down the forest along with the wild animals and having then mounted a dried-up (withered) tree, scans (the whole of) the forest, as if to find out what still remains to be burnt down.

645) In the case of all trees, the branches grow out (emerge) from their roots (or from their main trunks). But blessed are those trees, which, by means of their branches, form their roots (or trunks) (i. e. whose branches, by sending down aerial roots give rise to new roots (or trunks).

* The sense of the gāthā is obscure.

68. The Section on the Rainy Season

646) The advance (progress) of the summer has been halted; the clouds commanding the respect (of all) are rumbling (thundering); the peacocks too have proclaimed "Mav his majesty the Rainy Season be victorious for long (or for ever)."

647) The cloud having harsh (sharp), tawny eyes, having a dark body and having the tremulous lightning for its tongue, appeared to the wife of the traveller (gone away on a journey), as if it were a meteor-goblin whose eyes are harsh (sharp) and tawny, whose body is dark in colour and whose tongue is unsteady like a lightning flash.

648) The clouds are thundering, the paths are broken (i. e. their surface has become uneven or rough with ridges and trenches due to the pouring rains), the rivers are (in spate and) spreading far and wide, and yet, oh you of virtuous (righteous, straightforward, upright) nature, you are looking forward to (waiting for) the return of your dear consort!

649) On seeing the wives of travellers, wrapt in thoughts about their consorts (or wasting, languishing away because of their absent consorts), the clouds begin to shed tears (of sympathy), under the guise of the discharge of streams of water (from them).

650) The peacock raising its neck aloft in the rainy season loudly said as it were: "Who, who are those that have gone abroad on journeys, leaving their wives (to pine for them) at home?"

651) The female cuckoo chirps: "Oh traveller, go quickly, go quickly back to your house, before your wife breathes her last (so long as your wife does not breathe her last),under (or due to) the loud thunder of dark (water-laden) clouds".

652) The clouds whose advance in the sky is not noticed (because they move slowly), which are terrible (awe-inspiring) (to lovers in separation) with the water stored in them, which are hanging down low on the earth, and which are difficult to cross(i.e. to live through or to endure) look frightful like snakes, in whose

case movement with feet is unknown (as they have no feet and so creep or crawl on their bellies), who are dangerous because of their venom, who are in contact with the surface of the earth (i. e. move in contact with the earth or crawl on the earth) and who are dangerous to cross.

69. The Section on the Autumn

653) The mud dries up, the streams of water do not flow, the peacocks do not dance and the rivers become emaciated, when his majesty the Rainy Season disappears (withdraws or retreats) from the scene.

654) Behold this line of (green) parrots (with red bills) emerging from the hollow of the tree. It looks as if the tree suffering from fever in the autumn is vomiting bile accompanied by blood.

70. The Section on the Winter

655) In the winter, it cannot be known what is dear (or welcome) or repugnant to the people. The fire, like the company of good (righteous) people evermore delights (people).

71. The Section on the Cold Season

656) Let the days in the cold season be burnt (i. e. cursed). People experience what is dear (or welcome) and what is not dear (i. e. what is repugnant).

657)*

658) The cock (as it were) proclaims to (warns) thieves, gallants, farmers and travellers (respectively, as follows:) "Do you run away, enjoy yourselves, till your fields and traverse your paths (leading homeward); (for) the night is getting smaller and smaller (drawing to its close.)"

* The sense of the Gāthā is obscure.

72 The Section on Old Age

659) Prosperity (wealth, riches), beauty and cleverness (culture) prevail (are effective) in this world, only so long as grayness of hair, so hateful to young women, does not arise.

660) Not when people turn their glances (towards a person's gray hair), not (even) when they talk (slanderingly) (about a person's gray hair) (does an old man feel so sorry), as when the (despising) glances of young women fall (or descend) on his head.

661) They sported (played) to their heart's content in the midst of the village, white (gray) with dust. The days of childhood were made (by them) to be like the days of old age.

662) (An old man), his body bent in the middle and trembling, apprehensive (nervous), walking slowly and cautiously, placing his feet squarely on the way and ashamed of his gray hair, does not consider (care for) what was given by him in the past.

663)*

664) "Give up attachment to objects of sense (objects of sensual enjoyment); avoid sinful (unrighteous) deeds; give access in your mind to virtue"—thus does the grayness of hair standing (appearing) in the vicinity of the ears advise (man, on the eve of old age).

665) Life is transitory like a drop of water; youthfulness arises in a person along with old age; days are not similar to days (i. e. all days are not equally and uniformly hpppy). Why do (then) people act in a cruel manner ?

666) The (maximum) length of human life is a hundred years. Half of that is taken up by nights, and one half of the remaining half is taken up (carried away) by old age and childhood (each.)

667) Who is always blessed with happiness in this world ? Whose riches and whose loves are steady (stable, unchanging, lasting) ? Who, to be sure, is not attacked by grayness of hair ? Say, who is not foiled (balked) by fate ?

* The sense of the Gāthā is obscure.

73. The Section on Women

668) People know the behaviour of the planets (in the sky); they know the behaviour of the Gods; they know the movements of the stars; they know the behaviour of things mobile and immobile (i. e. living and not living); they know the behaviour of all—but they do not know the behaviour of women !

669) Full of wiles and treacheries, woman fascinates (ravishes) the heart (of man) by her deceptive appearance. Even today (to this day), many have not been able to probe the real nature of women.

670) The track of fishes can be discovered (located or comprehended) in water and that of birds in the sky. But only one thing cannot be discovered (comprehended), namely, the inscrutable heart of a woman.

74. The Section on Deeds done in previous life

671) In this very world we find (come across) both heaven and hell: where is the necessity of (leaving this world and going to) the other world ? We find heaven in the case of those who roll in wealth and hell in the case of those who are stricken with poverty.

672) Even one's own children (sons and daughters) are separated (or are lost); even relations become estranged; even accumulated wealth is frittered away. But there is only one thing that is not wasted (or lost), namely, the (good or bad) deeds done by a person in a previous life.

673) Fate (Destiny) does not take away that which has been done nor does it destroy (undo) what has been done (already). Fate which is extremely clever does not allow even a grain (of corn) to grow.

674) Whatever has been ordained (written down) by Destiny, that alone falls to the lot of every person. Knowing this, wise people do not become nervous (do not lose heart) even under calamity.

675) One's own deeds (performed in a previous life) take (drag) a person forcibly, as if catching hold of his neck, to where he obtains happiness or where he meets his death or falls in bondage.

676) It is the consequence (fruition) of one's own good or bad deeds done previously, that manifests itself (everywhere); why yield to fear or anxiety or to excessive sorrow (distress)?

677) Who is able to give anything or to take away anything? Oh son (oh my dear boy), whatever result (consequence) has been ordained (by fate) (in the case of a person), that alone falls to his lot, according to the deeds done by him in a previous life.

75. The Section on the Proper Place

678) An elephant, wandering on the peak of the Vindhya mountain, does not attain to that greatness (dignity, prestige and importance), which he enjoys when standing in the court-yard of of a king's palace. Virtues spread out and make themselves felt only when they are in the proper surroundings.

679) That importance to which sandal-paste attains (or which it comes to possess), when appearing on the cheeks of a grown-up (adult) lady, it does not possess that importance while it is on the peaks of the Malaya mountain. Virtues spread out and make themselves felt only when they are in the proper surroundings.

680) Collyrium, even when appearing on the top of a lamp, does not possess that importance which it gets when put in the eyes of a lovely young woman. Virtues spread out and make themselves felt only when they are in the proper place (setting).

681) Oh dear friend, whoever feels (shows) any respect (or regard) for hair, teeth, nails, the head-man of a village, young married women, and amongst young married women for the breasts when they have fallen down from their proper place?

682) A wise man does not forsake his post (of duty) (or position) even when confronted by (or, does not yield his place

even to) a host of village-headmen or a throng of wicked people. He gives battle even while standing firm in his position, and acquires fame in every place.

683) People from the kingdom, first captured and then released, contribute to she glory and greatness (prestige) of kings. The arrow remains where it is. But the mere twang of the bow-string is able to kill, down to the root (i.e. completely.)

684) Virtuous, in this world of mortals, is the combination of the ocean and the submarine fire, who are intent upon extinguishing and drying up each other and in whose case the burning of the fire in the heart of the ocean is unkown to either.

76. The Section on Virtues

685) If a man has no virtues (good, amiable, noble qualities), what avails his noble (exalted) family ? For a virtuous man, noble family has no use (or advantage). In the case of persons devoid of good qualities, even a spotless family constitutes a great stigma (disgrace).

686) Foolish are those people, who, devoid of good (amiable) qualities, pride themselves on their noble (exalted) family. Even though a bow may be made out of *bamboo*, if it is devoid of the string there is no twang produced by it.

687) Birth (in exalted family) does not lead to greatness; but cultivation of numerous virtues by a man leads him to greatness. It is a pearl that possesses real greatness and not the pair of shells in which it is produced.

688) The mother-of-pearl is extremly rough,but in it is born a gem (pearl) which is priceless. What avails birth in noble family ? Faults (draw-backs, short-comings) are wiped out by virtues.

689) People say what they know (to be true), namely that there is a very great contrast (disparity) between riches and virtues. Riches are obtained by means of virtues, but virtues are not obtained by means of riches.

690) High position is obtained by dint of virtues; hence virtues must necessarily be obtained (cultivated) (by a person). For even a necklace, if it is devoid of *guṇa* [(i) virtue (ii) string], does not at all attain to the high status of dangling and rolling on a young lady's bosom.

691) What can a virtuous man do in the case of one who is devoid of virtues, even though the virtuous man may be standing by his side? Even though a lamp may be held in his hand by a person blind from birth (i.e. by an absolutely blind person), it serves no purpose at all (it is useless for him).

692) Those men have no reason to feel sorry even when they leave this world and go to the other world, in whose case their descendants live by the enthusiasm created in them (or by the inspiration given to them) by (the memory of) their virtues.

77. The Section on Censure (condemnation) of Virtues

693) What can be done in the case of a master, as in the case of a pearl, though possessed of many (other) good qualities, if the master is impervious to the appeal of virtues (in his servants) and the pearl is devoid of perforation (वेधरहित)? Where the needle does not enter, there virtues (strings or threads—गुण) remain outside.

694) The pearl-necklace, cast away (by the lady) at the time of amorous dalliance with the dear consort, thought to itself thus: "Even those possessed of virtues (woven on strings or threads) are kept outside when it is not the proper time for them".

695) Far better it is to be devoid of virtues in the case of those, who have the pleasure of having secured a new master. (For) people possessed of virtues, if they do not get a reward commensurate with their virtues (sterling worth), are distressed (disappointed).

696) Oh you, who are devoid of virtues, give us your lack of virtues in exchange for our virtues. What is to be done? (How can that be helped?). In this present *kali* age, masters are not won over by virtues.

697) The earth is present everywhere (i. e. it is wide and extensive), and virtues too are (in themselves intrinsically) estimable (valuable). Why is it then that those endowed with virtues suffer disregard (disrespect) at the hands of the rich ?

78. The Section on the Praise of Virtues

698) What is the good of the birth of that person, a destroyer of the youthful charm of his mother, whose virtues are not mentioned (with approval) by the good in the assemblies and by heroes in the battle ?

699) What is the use of the birth of that person, incapable of even filling a lofty place (with) distinction, by whom with his reputation, as by a river (with its flood of water), the entire space of the world is not filled up (or pervaded) ?

700) Fie upon him ! What is the good of his being born (in this world), whose fame does not spread out in the country, in the village, in the city, in the royal path (highway or thoroughfare) and in the triangular and quadrangular junctions of streets (i. e. in public squares) ?

701) Oh large-eyed one, what is the good of his being born or what is the loss resulting from his passing away, for whose sake (on whose account) there does not arise sorrow (uneasiness) in each and every house?

79. The Section on the Censure of Men

702) In the world people go up and down like the sprouts and the roots of trees (respectively)*.

703) People get a low or high position by their own actions. The builders of temples and the makers (diggers) of wells go about their job with their faces turned up and down (respectively).

704) Though two persons may have been born in one and the same family, in one and the same house and from one and the same maternal womb, still one of them becomes the master of a hundred men (or of hundreds of men), while the other is not able to exert his influence even on one man.

* The sense of the second half of the Gāthā is obscure.

705) Those men are useless (are no good), who do not keep (put) themselves on the path praised by the good. Similarly, of no use are they, who, though in a position to do good to others, do not oblige (help) others.

80. The Section on the Day-blooming Lotuses

706) The day-lotuses put down the thorns (abounding in the lotus-ponds). They show prominently their seed-cups. They always face the sun and are possessed of filaments. [Hidden sense : they (the good) suppress or put down the wicked. They display (and do not hide) their treasures. They always gladly face their friends and are possessed of amiable, good qualities]. My friend, say, how can the Goddess of wealth refuse to reside among such lotuses (and to favour such persons) ?

707) The day-lotuses have mutually overlapping (touching) leaves surrounding them. They put down the big mass (complex) of their roots. They are delighted at the sight of the sun. [They (i. e. the good) have worthy servants attached to one another. They put down the big crowd of dull people. They are delighted at the sight of their friends]. How can the Goddess of wealth refuse to reside among such lotuses (and to favour such persons) ?

708) Oh Goddess of wealth, thrice blessed are you, who reside in the lotuses, which prominently display the seed-cups and are rich in filaments, which lie on the earth and which have excellent leaves surrounding them. [Hidden sense : Oh Goddess of wealth, thrice blessed are you, who favour people that display their treasures (and do not hide them), who are possessed of amiable, good qualities, who are born in noble families, and have worthy persons surrounding them.]

709) Oh day-blooming lotus, although you have transferred your harshness (i. e. thorns) to the water (or to the roots), and although you conceal (inside your stalk) the filaments (also, good amiable qualities), still the Goddess of wealth resides in you because of the rosy petals.

710) Oh lotus, if your filaments (also virtues) were to be useful in covering up the holes (also, defects or drawbacks) of

others, like the filaments of cotton, then in this entire world, what comparisons could be made in your case? (i. e. you would be incomparable or matchless).

81. The Section on the Censure of Lotuses

711) Oh lotus, since you, blooming at the humming of the bees, have been seized by the royal flamingos, therefore, in the fullness of time, no good fruit will be yours (no happiness will come to you). [Hidden sense : Since you, blooming at the falsehoods uttered by others, have been patronized by swan-like (pleasure-seeking) kings, therefore in the fullness of time, no good fruit will be yours (no happiness will come to you)].

712) You do not know yourself, nor others. Surely you are possessed of filaments (fibres) (also virtues) and are attended (occupied)by the Goddess of wealth.*

713) If (you say that) those who are favoured by wealth (fortune), do not become supercilious (stiff and arrogant), then see how these lotuses do not deign to look at the stalks, by which they were supported and raised aloft.

714) Oh you lotus, if you whose face is turned upwards by reason of your being the abode of Lakṣmī (Goddess of wealth), are averse even to the stalk which is possessed of fibres (also good qualities) and which is always attached (to you), then (tell us) to whom are you amicably inclined (disposed)?

715) Oh lotus, your seed-cup has been nourished at the cost of dried up leaves. Let alone the state of being the abode of Lakṣmī, you will even lose your name as a lotus.

716) The sun is the friend of the (day-) lotus; it is encircled on all sides by leaves and it is the abode of Lakṣmī. But if it is devoid of water, no body can support it even for a moment. [Hidden sense : A man may have a brave (valiant) friend, he may be surrounded on all sides by worthy persons as his retinue, and he may be the abode of wealth. But if he is devoid of status (i. e. if he falls down from his lofty position), no body can support him].

* The sense of the second half of the Gāthā is obscure.

717)*

82. The Section on the Swan and the Mānasa Lake

718) Oh swan, let the (Mānasa) lake be deserted by you. When fate is adverse, how can you have an abode (in the Mānasa lake)? (Leave the lake) before the rascal crane now plants his feet on your head (literally : So long as the rascal crane does not plant his feet on your head).

719) Those swans are indeed lucky (happy), who went away (from the Mānasa lake), the very first at the advent of the clouds (i. e. of the rainy season), for they were spared the sight of the flock of wicked cranes, seated on a lofty (elevated) seat.

720) It is indeed not proper for the royal swans to dwell in a lake, where the surrounding regions of the sandy beach are marked with the lines of the foot-prints of other (lesser, inferior) birds.

721) After having seen the lotus-grove (lotus-bed) adorned with flocks of various birds, the royal swans, full of self-respect, deserted the Mānasa lake.

83. The Section on the Cakravāka Bird

722) That sorrow, (affliction), which overtakes the Cakravāka bird when the sun is half-set, may that sorrow befall your enemies; or rather, may it not befall even your enemies.

723) The Cakravāka bird on seeing the sun touching the ground (or horizon) (at the time of setting), did not cast aside the lotus-stalk (which it was eating), (but retained or held) it in the mouth), as if it were a barrier (for preventing life from leaving the body), placed (in the mouth) through fear (that life may otherwise escape from the body), by the Cakravāka bird afraid of its (impending) separation (from its female consort).

724) The bed of red lotuses appeared to the Cakravāka bird in its separation from its beloved consort, as if it were a mass of glowing embers (fire). The lotus-plant appeared as if it were a funeral pyre. Its own self appeared as if it were a corpse; and the lotus-pond (lake) appeared as if it were a cremation-ground.

* The sense of the Gāthā is obscure.

725) (In its separation from its consort) the Cakravāka bird was comforted by the prospect of being able to look at its own image reflected in the water of the lotus-pond (and thinking it to be its own consort). But even that image was robbed (destroyed) by the ripples of water. Mark the (wicked) cleverness of Providence (Destiny).

726) The Cakravāka birds live in the hope of eventually meeting each other (at the end of the night) and pass the night easily (सुखेन). But the days are not apprehensive of separation. How then are they able to pass them ?

727) It is a lie uttered by people when they say that love is prompted by the desire for wealth (riches). How can there be any greed for riches in the case of Carkavāka birds, who subsist on mere moss (and nothing else) ?

84. The Section on the Sandal Tree

728) Though the sandal-wood is dried up and though it is rubbed (on a stone), still it spreads out such a fragrance, that even the lush (juicy) wreath of flowers (wreath of fresh flowers) is put to shame in respect of fragrance (i. e. because of its inferior fragrance).

729) You did not give up your original nature, even though the axe was borne down on you for hacking and even when you were rubbed (subjected to rubbing or friction) (on a stone). Therefore, oh sandal tree, the world bows down to you with humbled head.

730) Amongst all the best of trees, you have had your birth in a noble family; hence it is that you are always attached to (fond of) the double-tongued (split-tongued) (serpents) and to wicked people (who too are double-tongued i. e. speak in two divergent ways).

731) There is only one draw-back (defect) created by fate in the case of the sandal tree, which is otherwise excellent(तारिस = तादृश), namely, that the wicked(venomous) snakes do not leave its side (vicinity) even for a moment.

732) Amongst all great trees, the sandal-tree, though innocent, is cut down, because it is vitiated by the presence of snakes, just as a good person comes into trouble because of his association with a bad (wicked) person.

85. The Section on the Vaṭa (Banian) Tree

733) Oh noble (great) tree, why were you born on a high way? Or, if you were born (on a high way), why did you bear fruit? Now, if you have put forth fruit, then you must endure mockery (ill treatment) by the birds (feasting on your fruit).

734) Oh Vaṭa tree, if you had not been there (i. e. but for you), what would be the miserable condition of travellers (wayfarers), in the desert (arid) region, abounding in rough *Śamī* trees and crowded with dry *Karīra* and sharp *Khadira* trees?

735) Even if the height of the Vaṭa trees may be the result (consequence) of the peculiar quality of the soil, still the abundance of fruit would be determined by the (quality of the) seed.

86. The Section on the Tāla (Palm) Tree

736) Oh palm tree, what avails your tallness (loftiness) which half (i. e. almost) blocks the expanse of the sky, since you are not resorted to by way-farers scorched (i. e. tormented) by hunger and the fierce heat (of the sun)?

737) Oh palm tree, you are devoid of shade, you do not afford shelter to anybody, you put forth your fruit far beyond the reach of men: your faults are immense and so is your height!

738) If he palm-tree does not yield fruit even to those by whom it was reared with watering-service a hundred times (i. e. countless times), how can it then yield fruit to others (who have not watered it)?

87. The Section on the Palāśa Tree

739) Oh Palāśa tree, your leaves were abandoned by birds even as you were putting forth your buds, for you at once darkened your face in the spring season. [Hidden sense: a person, growing day by day in his prosperity, is abandoned by supplicants, if they find that his face becomes gloomy (darkened) with anger, on his being entreated for charity or alms].

740) "Let alone the emergence of fruits; even on the day that it blossomed, it put on a darkened face"—thinking thus, the Palāśa tree was at once forsaken by its leaves.

741) Oh Kiṁśuka (Palāśa) tree, why was it that you were grinned at by the young maiden, on seeing your branches? Or rather, it is not your fault; who forsooth, is not deceived by the Palāśas (demons)?

742) Although a miser may be raised to a lofty position because of his excessive wealth, the supplicants remain (as) destitute (as before). Say, even though the Palāśa tree puts forth fruit, whose desires are fulfilled thereby (or who ever feels any desire for them)?

743) Oh Palāśa tree, it is true that you have blossomed and borne fruits in solitary (unfrequented) regions; but if your fruits were pleasant to eat, even in a slight measure, who could adjudge (assess) your real worth?

88. The Section on the Submarine Fire (Vaḍavānala)

744) Oh submarine fire, you should reside (in the heart of the ocean), intent on drying up its moisture, so long as the ocean is not aware of it. But when the ocean clearly comes to know about it, then neither you, nor the surface of the world will fare well.

745) What emulation can (even) the best of Gods have with the submarine fire (literally: with one like the submarine fire)? For the submarine fire feeds on the ocean (i.e. consumes the water of the ocean as its fuel)—the ocean which checks (tames) the advance of fire (and extinguishes it).

89. The Section on the Ocean

746) Even though the gem might have been thrown out by the ocean, who has no appreciation of its virtues (or worth), still the emerald-piece is esteemed highly wherever it goes.

747) The Kaustubha gem, though thrown out by the ocean, reached (attained to) the broad (expansive) chest of Murāri (i.e. rose to the exalted position of being used as an ornament on the chest of Viṣṇu). We, however, wonder who was put by the ocean in its place (i.e. how the void, created by the loss of the Kaustubha gem, was filled up by the ocean).

748) Do not look only at the faults of a person, but praise even the rare virtues that he possesses. The ocean, though abounding in worthless cowries (shells), is still called "the repertory of gems" in this world!

749) A gem, though it may be forced (driven) into a mountain-stream, being pushed by the (ocean's) mighty waves advancing on the shore, still it once again gravitates into its (natural) course and returns into the ocean.

750) Even in the absence of Lakṣmī (the Goddess of wealth), the serenity of the ocean remains as it was before. But tell me, to whose abode has that Lakṣmī not wandered, in the absence of the ocean (i.e. when separated from the ocean or set free from the ocean)?

751) The ocean has been seized by the submarine fire, it was churned (agitated) by all the Gods and the demons, and it was even deserted by Lakṣmī. But behold its serenity (gravity)!

752) Oh milk-ocean, you always bear fire and water, nectar and poison, Viṣṇu (Kṛṣṇa) and the demons (who are his enemies) together. Your surpassing greatness is always on the increase.

753) The ocean, though thickly packed with gems, is never elated with pride. But the glance (eye) of the elephant is delirious with arrogance, although it is doubtful if its head possesses any pearl at all.

754) Though the ocean dispenses its gems incessantly, its stock of gems does never run out. Wealth disappears because of the exhaustion of one's religious merit and never because of gifts and enjoyment.

755) The ocean does not lose its greatness (or, does not become depleted), even though gems are extracted from it (by people). And yet it must be admitted that very rare in the ocean are the gems which are comparable to the moon!

756) The moon, though cast off by the ocean, rose to the status of being an ornament on the head of God Śiva. But we wonder who was put in its place by the ocean (i.e. how the ocean could fill the void created by the loss of the moon).

757) Although the moon has been separated (torn away) from the ocean, some-how or other, because of fate, still its light causes great joy (to the ocean) even from a distance.

758) Having given your gems to the Gods, oh ocean, you surrendered yourself to the hungry submarine fire (to satisfy its hunger), and thereby you have left your mark (of greatness and magnanimity) permanently in this world.

759) Countless are the conches (shells), spotless white, born of the ocean. But none of them has attained to that celebrity (eminence, renown), which the Pāñcajanya conch (belonging to Viṣṇu) possesses.

760) Oh ocean, you have been really whitened (glorified or raised to distinction) by that conch born of you—that conch for which even Kṛṣṇa (Viṣṇu) stretched out his hand, putting himself into the position of a supplicant.

90. The Section on the Censure of the Ocean

761) Oh you lord of the rivers, you have nectar and gems at your complete disposal and yet you do not make the world immune from death and poverty. Are you not ashamed of your turbulent (restless, flashing) waves?

762) Oh ocean, bearing as you do the name of Ratnākara (repository of gems), why were you not dried up long ago, since the sailors sailing on your bosom and desirous of earning wealth, did not reach the other shore* ?

763) Oh ocean, proud of your waves and roaring aloud, why were you not dried up long ago (or completely), since travellers, oppressed with thirst because of the heat of the summer, retreat (recede) from you with their faces turned away ?

764) Oh ocean, how is it that you did not die for shame and did not become dejected (distressed) (विसन्न = विषण्ण) [or unconscious (विसंज्ञ)] with anxiety ? For though you are there, the sea-faring people have to make (provide for) a special store of (drinkable) water.

765) Oh ocean, you were formerly fastened (by Rāma, with the *setu*), you were formerly drunk (quaffed off) (by Agastya) and you were also crossed (by the monkeys—followers of Rāma). Why are you then roaring aloud at a false (non-existent) achievement (i.e. why are you roaring aloud in the absence of any positive achievement and in spite of these indignities) ? Are you not ashamed ? What shall we say ?

766) Oh traveller, if you are eager for clear (pure, drinkable) water, do not go ahead, for this is an ocean. Very different are those regions of lakes, wherein the thirst for water disappears, being completely satisfied.

91. The Section on Gold

767) Oh my friend, how is it not proper to put (or throw) gold into fire, when—fie upon it—it is only stones (touch-stones) that assess the qualities (virtues) possessed by it ?

768) Not even by being burnt in fire, nor by being rubbed on a stone (touchstone), nor even by being cut into pieces, does gold suffer so much distress (pain), as when it is balanced against the Guñjā berries.

* The sense of the second half of the Gāthā is obscure. Only a conjectural rendering has been attempted above.

769) How can one not feel sorry (deeply distressed) in this world, how will not old age (and a sense of frustration) come upon a person prematurely, when he sees that the lettered (also literate) weighing balance measures out sugar, while the unlettered (also, illiterate) (small) balance measures out gold?

770) Oh balance, unlettered (also, illiterate), made of steel (also, greedy), having two ends or extremities (also, double-faced, hypocritical), what shall we say to you? Are you not abashed when weighing gold against a Guñjā berry?

771) Behold, the balance weighs gold and also the counter-piece (counter-weight) of stone. Or rather, how can there be any discrimination between good qualities and bad qualities, on the part of those who are unlettered (also, illiterate)?

92. The Section on the Sun

772) You have wandered, you are wandering and you will wander every day in the vicinity of the summit of Mount Meru, oh sun. But if you obtain even a grain of gold, then, oh sun, you would really be (regarded as) valiant.

773) Oh sun, if you could show yourself at night, as does the moon, though devoid of lustre show himself by day, then you would really be (regarded as) valiant.

774) Rising (rising to eminence), traversing (pervading) (conquering) the entire world and setting (downfall)—even the sun passes through these three states in the course of a single day. What then shall we say about other ordinary people?

93. The Section on the Lamp

775) Possessed of *guṇa* (virtue; also, wick), full of *sneha* (affection; also, oil), endowed with *āloka* (discernment; also, light), giving delight to the eyes of people and dissipating the advance (prevalence) of enmassed *tama* (ignorance; also, darkness)—is it a good (righteous) man that you are describing? No, it is a lamp.

776) The lamp (at night) swallows darkness and then gives out that very darkness under the guise of lamp-black (soot). Or rather, those possessed of a pure nature (noble-minded persons) do not harbour malice (or anger) in their hearts.

777) Wicked people wilfully create dirt and uncleanliness in their own abodes. (This is well-known). But, oh lamp, it is not proper for you, who are possessed of *guṇa* (virtue; also, cotton-wick), *sneha* (affection; also, oil) and *kānti* (beautiful complexion; also, light or lustre), to do so (i.e. to create dirt or uncleanliness in your own abode).

778) Oh lamp, you destroy your *guṇa* (virtue; also, wick), and *sneha* (affection; also, oil) and make your own abode dirty (or unclean); therefore your shadow is shunned by good people.

779) Oh lamp, what avails your lustre (brightness) (also, complexion), your wick (also, virtue) and your oil (also, affection), you whose shadow is shunned by the good from a distance ?

94. The Section on the Utterances (wailings) of Women (in separation)

780) Many are the torments (sufferings), which arise (or result) in the absence of the one dear consort, namely, langour, restlessness, loss of sleep, horripilation and nervousness.

781) In the absence of the one beloved consort, full of genuine love and tender affection, the earth, though crowded (teeming) with people, appears, alas, desolate (dreary) like a forest.

782) Where has he gone—he, highly esteemed (loved) by the good (or, he, the good-natured darling); he, the mine (fountain-head) of hundreds of pleasures (joys); he, the extinguisher of the fire of love; he, who is drying up my heart ?

783) (Sooner or later) there will dawn that wonderful day, when my dear consort, fatigued with the exhaustion of amorous dalliance and completely hidden (enclosed) in the cage of my encircling arms, will sweat away all the pangs of separation.

784) My dear consort will come, will kiss me and having kissed me in a merciless manner, will ask me: "My sweetheart, is it all well with you?" My salutations again and again to that day (or those days)!

785) Blessed would be that day, endowed with all auspicious characteristics would be that night and nectar itself would be that moment, when my dear consort will suddenly be seen by me!

786) It is only the bond of hope that sustains (or supports) the life of a person staying in a far-off place, away from her dear consort and constantly longing for union with him.

787) My beloved consort, though residing in my heart, is impossible for my eyes to see. Behold, Providence (God) has not created in (the walls of) my heart (any) windows (or openings) (through which I might peep in and have a glimpse of him)!

95. The Section on the Garment-vendor (Draper)

788) Oh garment-vendor, long, soft (fine), of thick texture and wide, comfortable to the region of the waist and costly—such a cloth (garment) for the lower part of the body is liked by us (or appeals to us).

789) That garment which is deficient in its length, which is devoid of (the proper or optimum) width, which loses its colour when washed on a rock and which (consequently) does not give joy (pleasure) (when worn on the body)—throw such a garment on the bank of the Narmadā.

790) Oh garment-vendor, even though a garment which is made from excellent (पम्हुह = प्रमुख) threads, which is comfortable to the bones, which creates attachment (for it) (in the mind of the wearer) and thrills the wearer's body with joy, is offered to us, it would not appeal to us, if it is colourless.

791) Oh garment-vendor, that which is excellent on being washed, that which is weighty and durable (खम = क्षम, that which stands rough wear and tear and washing) and is costly—show such a garment to us—why are you hesitating?

792) Oh draper, show to us a garment which has a thick texture and which is excellent, which is excellently woven (सुविणीयं = सूतम्) and which considerably adds to the beauty (smartness) of the wearer—be of good cheer (and show such a garment to us). Such a garment delights us.

793) Oh draper, that garment (*saree*) which appears the same on the first day and the last day (i.e. which maintains itself in the same condition as regards colour, texture etc. from the day on which it is purchased upto the last day of its wear)—such a garment (*saree*) surely appears beautiful (smart) on our hips, even though it may have been worn out (and torn) (here and there) in the meanwhile.

Epilogue

794) From this thesaurus of verses (वज्जालए = पद्यालये), composed by several poets and liked (or welcomed) by all people (or the whole world), the desired stanzas are recited, whenever there is an occasion for their recitation, in an assembly of learned people.

795) That person who recites this Vajjālagga in the proper place (नियठाणे = निजस्थाने), having regard for the (appropriate) occasion (ठाणं गहिऊण = स्थानं गृहीत्वा) and at an opportune moment (पत्थावे = प्रस्तावे), attains to high position (or esteem) (amongst the learned).

Additional Stanzas (Ms. C)

ENGLISH TRANSLATION

2. The Section on the Gāthās

15*1) The helpless gāthā, composed with great labour (effort) by good poets, wails (weeps) placing both its hands on its (fore-) head, when the foolish reciter easily ruins (spoils) it (by his careless and faulty recitation).

16*1) The gāthā, is tortured (harassed) by bad reciters and bad writers who are ignorant of its (real) import, like a city when its sovereign rule is subverted.

16*2) Far better is even a single (charming) (beautiful) gāthā though composed (once) in a hundred years, but not even a crore of gāthās devoid of good qualities, though composed even within half a second.

18*1) Who is not ravished by the gāthās? Who does not remember his dear friends? Who (pray) is not tormented at the the sight of the jewel of a righteous person (i.e. a worthy, virtuous) person plunged in misery and suffering?

3. The Section on Poetry

31*1) The plot of a poem, though rich in emotional appeal, produces delight only in the minds of very few people. Not all trees (but only a very few) blossom at the touch of the foot of a beautiful woman.

31*2) Our homage to the clever ones, the mighty elephants in the form of Prākrit poets (of olden times), whom even today the line of bees in the form of (modern) poets follows faithfully (closely), adhering to the path (trodden by them).

31*3) May Sanskrit poetry be burnt down (and go to ruin) and may also those who have composed it be burnt down (and go to ruin). When a house made of bamboo-reeds is on fire it produces a crackling sound.*

* The sense of the second half of the gāthā is obscure.

31*4) He who gives his reply in Sanskrit when Prākrit poetry is being recited—well, he smashes and destroys a bed (carpet) of flowers by dashing a rock on it.

31*5) Poetry devoid of (flawless) metre, Sanskrit speech (speaking in Sanskrit) devoid of scrupulous observance of grammatical rules and pride (vanity) devoid of beauty of form—none of these three looks nice (charming).

34*6) Is that ever styled as poetry? Even if that (such so-called poetry) is composed, one (only) deceives himself thereby, since it does not move from one hand (person) to another, like the one and only son in a family.

31*7) Prākrit poetry and love perish if they are squeezed (pressed or pursued) too hard (roughly). They lose their beauty if they are subjected to tooth-cuts (dental bites). Both of them are (therefore) said (उच्चइ) to be soft (gentle, sensitive).

4. The Section on the Good

48*1) A righteous man—a veritable ocean of politeness and generosity—is agitated (upset) in his mind, but does not speak bitter words; he does not play up the faults of others, (but) reveals their virtues (noble qualities); he does not get angry with even those who have got wild with him.

48*2) A righteous man, who grieves for (commiserates with) every afficted creature (that he comes across), does not experience so much happiness as he experiences sorrow.

48*3) Surely righteous men, while conniving at (neglecting) their own interests, are devoted to the furtherance of the interests of others. The moon brightens up (whitens) the earth, but does not wipe out the dark spot (on her orb).

48*4) May righteous men full of fortitude, who are given to speaking the truth, to carrying out whatever they have undertaken (or promised to do) and to discharging (successfully) their onerous responsibilities, and who always have a happy (cheerful) ook, live long (in this world).

48*5) A good (self-respecting) person, even when reduced to poverty, would resort to a forest but would never utter an abject word. Even though standing on the threshold of death, he would not be prepared to sell away (barter) the extremely valuable jewel of self-respect.

5. The Section on the Wicked

64*1) "That house, that shrine (temple), that royal palace does not exist (anywhere in the world), where one does not find (come across) two or three villains (wicked people), who get angry without any reason.

64*2) Lo and behold the advantage secured by sesamum oil on parting company with the dregs (separated as cakes from the oil), in that it finds a place on a (great, eminent) king's head perfumed with fragrant musk.

64*3) Blessed (indeed) are the deaf and the blind. Both of them alone live (in a real sense) in this world of human beings, for they are spared the hearing of the utterances of wicked (fault-finding, tale-bearing) people and are saved from the sight of the prosperity (opulence) of the wicked.

64*4) Strange is the behaviour of the wicked, who speak in a sweet, flattering manner only in the beginning, but who turn their faces away as soon as their self-interest (selfish object) is served (achieved) and who are therefore comparable with dogs in their sexual intercourse (with bitches).

64*5) Noble-minded persons feel embarrassed when their exploits (achievements) are revealed and their noble qualities (virtues) are glorified (by others). But others (i.e. ordinary persons) are so delighted even when they are unjustifiably praised, that they cannot be contained within themselves (i.e. their joy is boundless).

6. The Section on Friendship

72*1) The flood (stream, current) of the divine river (Ganges), the height of the *Vaṭa* tree and the commitments made (undertakings given) by righteous people—all these are small (or

tiny) in the beginning (at first, in the initial stage) alone, but they assume huge proportions later on.

72*2) If the dear one is not seen, there is uneasiness, if the dear one is seen, there is jealousy; if the dear one is not seen (?), there is haughtiness; if the dear one has gone far away, there is wretchedness (misery). Oh friend, whence can there be (any) happiness from the dear one (in any circumstances)?

72*3) "To-day I am in my monthly course and you too are eager for a kiss. (Therefore) kiss in such a manner that you will not touch (any other part of my body)"; saying so she offered her lower lip (to her dear consort).

72*4) Oh cruel one, that damsel rests her forehead on her hand and the poor creature does not even for a moment leave her bed-stead (खट्वाङ्ग), and hence she may be said to have become, because of you (for your sake), a female ascetic of the Kāpālika sect, who carries a skull (as a begging bowl) in her hand and does not even for a moment leave off her staff (called खट्वाङ्ग).

72*5) There is nothing insurmountable (in this world) for (genuine) love: (even) the ocean is crossed, even blazing fire is entered and even death is courted (solicited).

72*6) Do not suppose that your lotus-like face was forgotten by me, when you had departed to a remote land (gone abroad on a journey). My skeleton (body) was stalking about empty, but my soul (mind) was with you (all along).

72*7) The house causes uneasiness; the shrine (temple) produces restlessness; even the palace irks (causes worry). Oh fair lady, the whole earth bounded by the oceans causes annoyance in the absence of the one dear consort.

72*8) In the midst of wide-spreading, dense darkness (on a cloudy, rainy night), the path (to be traversed) is seen because of the (occasional) flashes of lightning (in the case of ordinary people). But in the case of women going out to meet their lovers, it is their love that illumines (reveals) every thing that is and is not (on the way).

7. The Section on Affection

80*1) Love (affection) is unaccountably entertained by one for some body, though devoid of noble qualities. A crow (दिवायर = दिवाकर) perches on the *nimba* tree forsaking all other lovely trees.

80*2) In the case of a person, staying in a very remote place and (constantly) cherishing (in his or her heart) the desire of union with his (or her) beloved one, it is only the bond of hope that preserves his (or her) life.

80*3) = Gāthā No. 781.

8. The Section on Discreet Conduct (Worldly Wisdom)

90*1) There is no flavour (smack) comparable to that of salt; there is no friend (or relative) comparable to knowledge (wisdom); there is no treasure comparable to religious merit (righteousness); there is no enemy comparable to anger.

90*2) Where a woman dominates (holds absolute sway), where the ruler is only a child and where the (chief) minister is illiterate (ignorant)—let alone affluence (prosperity), but even one's life (is in danger and) must be preserved at all costs.

90*3) = Gāthā No. 698.

90*4) (Even) (great and prosperous) families go to ruin (perish) because of unworthy sons; (even) (highly affluent) towns and villages perish (are destroyed) because of (mischief-mongering) persons of bad character; (even) (highly prosperous) kings meet their ruin because of bad ministers (counsellors).

90*5) Chaff is lost as a result of (strong) wind; vocal music (scng, singing) is ruined (or, its effect is spoiled) because of the noise made by people; knowlege is lost in the absence of repeated study (revision); a wife is spoiled, if her husband (frequently) goes abroad (on journeys, and remains away from home).

90*6) Discharging (with determination and tenacity) a work undertaken is the most important thing in the case of those who

are engaged in accomplishing great tasks. How possibly can random and casual efforts (तुज्जगेण) avail? If it is ignored (neglected) (in the beginning) later on it becomes difficult to accomplish.

90*7) Do not accept (as true, authoritative or final) what you have merely heard from others(i.e. got by hearsay); do not believe in what has not been directly seen (by you); and even in regard to things directly seen, consider (have regard for) what is proper and what is improper.

90*8) Righteousness is the root-cause of wealth (riches' prosperity); a (virtuous) wife is the source of all kinds of happiness; humility (or discipline) is the root-cause of virtues; pride (vanity) is the root-cause of ruin (destruction).

90*9) Wealth is ruined (lost) by gambling; the family is ruined in the case of those who are devoid of character; a woman is ruined by her extraordinary beauty; a king is ruined because of unworthy ministers.

90*10) = Gātha No. 687.

90*11) = Gātha No. 689.

90*12) Intelligence, truthfulness, friendship ....an epic poem—all these are agreeable in the beginning (at first), but later on lead to distress (or are maintained with difficulty).*

90*13) = Gātha No. 143.

90*14) = Gātha No. 690.

90*15) = Gātha No. 700.

10. The Section on Adventure (Enterprise)

119*1) Generosity even when fortune (wealth) has declined, self-respect (high spirit) even in calamity, fortitude (firmness) even in the face of death, freedom from bewilderment even in the midst of a hundred (different) assignments (undertakings) (demanding attention)—all that is the glory and ornament of men of lofty character.

119*2) Men of courage and fortitude achieve their own undertaking even when they are dead and gone. Behold, the flower-

* Sense obscure.

armed god (Cupid), even though burnt down (by Śiva), has robbed (completely dominated) the other (i.e. left) half of (the body of) Hara (Śiva).

119*3) The more and more (loudly) Fate mercilessly sounds the drum (of opposition) by creating unexpected difficulties (also, by beating the drum with irregular strokes), men of courage and fortitude (take up the challenge) (and) begin to dance with a cheerful (smiling) face.

16. The Section on Servants

161*1) Nothing is obtained unless it is asked for. But if you are requested for anything, you get wild (angry), oh king, Alas! How will you endure (the tortures) when you go to the abode of death?*

17. The Section on the Valiant Warrior

178*1) A Warrior's sorrows due to the offence given by his master to his self-respect and rankling in his mind for a long time, dropped down (as it were) through the orifices (wounds) in his body caused by the thrusts of the (pointed) tusks of the enemy's elephant.

178*2) The noble warrior, besmeared with (his own) thick curdled blood, did not fall down (i.e. collapse) (unconscious) on the battle-field, because Indra, frightened by his extra-ordinary courage (boldness), besprinkled him with nectar.

178*3) The beloved consort laments (weeps) on one side; and on the other side there are the loud sounds of the war-trumpets. The heart (mind) of the warrior swings (oscillates) (vacillates) because of his love (for the consort) and because of enthusiasm (fascination) for plunging into the battle (i.e. wavers between his love for the consort and his impatience for taking a plunge into the battle).

20. The Section on Elephants

199*1) Oh lordly elephant, you will die at the mere recollection of the waters of the Narmadā, in which sluggish waves are

* Sense obscure.

surging up because of (the sudden immersion of) the (swelling) breasts and bosoms of the divine ladies (bathing in the Narmadā's waters).

199*2) It is the Narmadā (alone), if at all, that endures the (manifestations of the) intoxicated condition of adult, lordly elephants, namely, the digging up of her banks with their tusks, the immersion of the entire bodies and the torture (turbulence) caused by the (violent) movements of the trunks (plunged in the water).

199*3) Oh foolish one, your self, that was worthy of being looked at (with admiration) by all people, has been today reduced by you to a low (abject) position, when you ran away in fear of the lion.

199*4) The tongue in your mouth is not straight (or normal) (but retro-verted), your trunk is huge (or fat; read थोरो instead of थोवो) and your glance looks wild (frightful) because of intoxication. Oh lordly (mighty) elephant, you who are proud because of the sharp points of the your tusks (or, because of the jewelled tips of your tusks), (it is precisely because of these faults that) you are not fit to be resorted to (or visited).

199*5) Oh elephant, when you gave out a shriek of distress on beholding the mighty lion and also gave up your proud, defiant spirit, you reduced even your (mighty) self to a very low (abject) position.

22. The Section on the Hunter of Wild Game

214*1) Alas! (My Son) is sleeping with his mass of hair mingled (? लुलिय) with the dishevelled (उव्विहल = उद्वेल)* (or luxuriant) tresses (of his wife). Oh trader, go somewhere else. Whence (how) can there be any pearls with us?

214*2) The wife of the hunter, while returning from her father's house inferred the death of her husband from the branches of the *karañja* trees, soiled with the dark colour of the elephant's rut transferred to them during the rubbing of the cheeks (temples) (against the branches).

* The sense of विहुर is obscure. Read विहुरुव्विहल [विहुर + उव्विहल (= उद्वेल)].

214*3) The wife of the hunter did not lament so full-throatedly (profusely), even when her husband died, as when she heard the trumpeting sound of mighty elephants near the habitation of the huntsmen.

214*4) On seeing a group of huntsmen in the region of their habitation, coming out in the early morning, with the mass of their hair dishevelled, the purchasers (or traders) of ivory go back (despairing of getting any elephant-tusks in a place where the huntsmen are living a dissolute nocturnal life and hence do not have any stamina left in them to kill elephants for ivory).

214*5) Let alone the killing of elephants. Your son is paring the bow-staff. What (otherwise) is the greatness (power) of our swelling, firm and heavy bosoms ?*

24. The Section on the Camel

226*1) Oh camel, do not at all desire to eat each and every sprout (that you come across). Your face (mouth) lifted up and long sighs emanating from your mouth, you will breathe your last, remembering your (favourite) creeper*.

226*2) Oh camel, do not feel sorry on tasting the bee-hive which has been obtained by you somehow, by chance. How possibly can things eagerly desired by one's heart be obtained every day ?

226*3) Oh camel, you are sighing, weeping, feeling distressed, pining, worrying (चिंतेसि) and are wandering about in grief (उव्विग्गो = उद्विग्नः). Surely (it must be said that) you tasted that creeper only to court your death (मरणस्स कए).

26. The Section on the Bee

252*1) If the bee, leaving aside the lotus excessively fragrant because of its prominent filaments (वियडकेसर) and honey, longs for the *pāṭala* flowers, what is the (special) virtue (in those flowers) that is responsible for that ?

* Sense obscure.

252*2) The bee hovering about, touches such a critical point (part) (किं पि पएसं) of the lotus, that he sucks and draws away the honey in the lotus-plants (or, in the lotuses, if we read नलिणाण), even though it may be right in the roots (आमूलग्गं पि).

252*3) Oh bee, do not feel distressed, but lie down (perch) somewhere in the absence of the *Mālatī*. Surely one's heart's desires are not fulfilled when fate is adverse (unpropitious).

252*4) Oh bee, you who are greedy of profuse fragrance and are (consequently) shut up in the interior of the lotus, why do you feel distressed? Or rather, even others, who are addicted to vicious habits, do not get (any) happiness.

28. The Section on the Swan

263*1) Oh royal swan, you will go out and reach an excellent lake—what is surprising about that? But you will never come across anything comparable with the *Mānasa* lake, though you may roam over the entire earth.

263*2) Oh swan, do not remember the happiness which you enjoyed in the lotuses growing in the *Mānasa* lake. Matters that have come to an end (संठिय = संस्थित), by the decree of Fate, can be regained (only) with great difficulty.

263*3) The lotus-plant feels as much happy in the company of the swans as in the company of the bees. The hearts (minds) of women are not able to distinguish between what is pure (white) and what is impure (dark) (i. e. between what is good and what is bad).

263*4) Even the abundant water (in the Mānasa lake? or any ordinary lake?) was so soiled by the accursed aquatic creatures (जलंकुश), that there was no suitable abode for the royal swans even though they had come (to the lake) at the proper time.

30. The Section on the Clever (Shrewd)

284*1) Shrewd people, who never fail to observe formalities and who do not (?) change the colour of their face (even) in the

absence of previous acquaintance(पुव्वाभावे), though slackening their affection, are recognised as such only with great difficulty (i. e. not easily).

284*2) Shrewd people are kind (and sympathatic) only so long as their bodies (minds) are full of affection. But as soon as they become devoid of affection, they, like sesamum grains (or seeds), become wicked (खल, also dry, oilless cakes).*

284*3) Why speak of crooked (indirect) remarks and why talk about glances shot through (or from) half-closed eyes? In a village full of shrewd people even an exhalation of breath (sigh) is correctly understood and interpreted.

284*4) Even in the mere utterances of the shrewd, there is a magic (witchery) which is clever in conciliation (appeasement), skilled in jocularity and rich in the charm of persuasive speech. Where is the need for any magic roots (or herbs), (i. e. roots or herbs possessing magic properties)?

284*5) Blessed are they—our homage to them—clever are they and they also enjoy the favour of Cupid—those, namely, who are enshrined in their hearts by girls, young ladies and old dames (alike).

284*6) Indirect speech is not made (uttered) in their presence (i. e. is of no avail, as they immediately see through it). They even know (by a mere casual look) what is the business (object or intention, कज्जं) of a person. Oh dear girl, shrewd people, like gods, are won over by sincere affection (or devotion).

284*7) Though the highest mark of distinction for shrewdness might have already been conferred upon Kṛṣṇa, let it be conferred on him once again, for he enjoys the company of (or gives the pleasure of his company to) a large number of cowherdesses, while carrying Lakṣmī enshrined in his heart (all along).

284*8) They know (fathom) by their intelligence even thoughts deep-laid (concealed) in the hearts (minds) (of others). Oh daughter, do not (therefore) talk in a crooked (witty, subtle) manner in the presence of clever (shrewd) people.†

* Cf. Gāthā No. 559. † Cf. Gāthā No. 282.

32. The Section on the Eyes (Glances)

300*1) The young damsel is a wonderful (unprecedented) archer, in that she puts into action (संधइ) the bow of her arching eye-brows, pulls the arrows of her glances as far as the region of her ear and wounds (pierces) the mind and not the body (जीयं = जीवम् life, i. e. the living body).

300*2) People being apprehensive of the love-inspiring eyes (glances) of the farmer's wife as of demons, begin to wander about, looking for the way (by which to escape).

300*3) Even today in his absence (i. e. due to his separation) these eyes of this lady, dark (black) and white, are rolling in the quarters (i. e. are scanning the quarters, surrounding space) like cows which are born blind.

300*4) Oh wicked (wretched, accursed) fate, do not destroy (break) the operation (functioning, activity) of the eyes (glances) of young men and women (by carrying away, or by removing the object of their love)—the eyes, which are white, dark, long, bright, framed with beautiful eyelashes and rolling about (searching for a beautiful object).

300*5) People make something red with red colour, white with white colour and dark (black) with dark (black) colour. But it is very marvellous, oh deer-eyed one, that you have made people red (रत्त, inspired with love), by means of your eyes which are white and black (dark).

300*6) The eyes (of the lady), whose copious, dark collyrium paint has been wiped off because of a close and tight kiss (गाढयर-चुंवण), appear beautiful with the tears welling up from within and streaming down (her checks).*

300*7) = Gāthā No. 370.

33. The Section on the Breasts

312*1) Her breasts, which are wounded with the points of the lance-like nails and which have the (semi-) circular string of

* Read °गलंतवाहाइ for °गलंतबाहाहिं. The sense of वप्फ (= बाष्प) is obscure.

the necklace resting (poised) on their nipples, look beautiful as if they were the auspicious (water-filled) pitchers used on the occasion of the consecration (ceremonial installation) of Cupid on the kingdom of amorous dalliance.

312*2) He was distressed at the mere sight of her breasts, whose nipples were dark (उम्मंथिय = दग्ध = कृष्ण), just as a thirsty traveller is distressed at the mere sight of pitchers in a water-distributing place for travellers, which (pitchers) have a dark-coloured mouth.

312*3) The golden pitchers in the form of her breasts are surrounded (bound or fastened) by an iron chain in the form of the line of down (on her abdomen). For whom is the young damsel carrying a treasure of precious gems ?

312*4) The pair of the young damsel's breasts are like two golden pitchers filled with the gems (treasure) in the form of love. Why are they dark at their topmost points ? Of course because they bear the dark-coloured seal of lac, put on them by the king, namely, Cupid.

312*5) Oh fair lady, who ever gives a hand to (i.e. touches caresses, fondles or pats) breasts, which have fallen down from their place 'i. e. are hanging down loose and limp) and have lost their rotundity) मंडल = माण्डल्य) and gorgeous (proud, stately) appearance ? (Similarly) who ever gives a helping hand to good persons who have fallen down from their former status, have lost their followers (मंडल = परिवार) and have been forsaken by their (erstwhile) opulence (wealth) ?

312*6) The breasts which have (in their proper time) discharged their responsibility (i. e. have withstood the assaults made on them in amorous dalliance), which have been wounded by the sharp points of the lance-like nails and which have (in their own day) been able to plunge into distress even pitchers (jars), if they were to stand in front of them (for comparison), appear beautiful, even when fallen, just as a warrior who has successfully discharged his responsibility (i. e. withstood the enemy's assault on him in battle), who has been wounded by the sharp points of the enemy's nail-like lances and who has been able to punish even

elephants (कुंभ = कुम्भिन् = elephant) attacking him right in front, appears beautiful, even when he lies dead (on the battle-field).

312*7) The two breasts, with dark-coloured nipples, being scared by the prospect of their impending fall, wept when leaving their place, with tears in the form of milk!

312*8) The breasts which are curvaceous (? अलिया = अलीकौ are like a wicked person (who is given to falsehood); in the middle they are (invisible ?) like the gift of a stingy person; they cannot be contained within the expanse of the bosom, like the anxious thoughts crowding in the mind of a person occupying a lofty (exalted) position.

312*9) Seeing her heavy (bulky) and protuberent breasts of that kind (i. e. of wonderful appearance), fallen in that manner (i. e. fallen completely and for all time), let not anybody entertain pride (vanity) in this unsubstantial worldly life.

312*10) That your breasts, though occupying a lofty position, though closely touching each other)(सुसंगया = सुसङ्गतौ; also: keeping good company) and though full and plump (also: full of riches, wealthy), rob the valuable jewel in the form of the minds of young men—that is indeed a great wonder.

312*11) What can these breasts, which have fallen from their (lofty) position, do even if (formerly) they were capable of creating a lofty position (for themselves), even if formerly they used to bend down their faces (on account of their bulkiness) and even if they were (formerly) incessantly growing (swelling in their proportions), any more than kings who have fallen from their lofty position, do, even if formerly they were capable of creating a lofty position (for themselves), even if (formerly) they were bending down their faces (on account of their humility) and even if they were (formerly) incessantly growing (in their power and eminence) ?

34. The Section on Beauty (Loveliness)

318*1) The beauty of the young lady has fructified (i. e. burst into view) in the form of clusters (bunches)—here in the region of the three folds (of abdominal skin), here in the region

of the three folds (of abdominal skin), here in the region of her pudendum, here in her lotus-like face and here in her firm and extensive bosom.

318*2) Every time a different (new) girdle, every time a different (new) bodice—in the case of a newly married damsel—is not adequate for being worn, while youthful age is mounting towards its climax.

318*3) The loveliness of the damsel having the sheen of gold, being heated by the fire of Cupid and boiling (seething) inside, has erupted as it were under the guise of her bulky breasts.

318*4) That the lady, whose body is (very) slender in the middle part, does not suddenly break (into two) due to the weight of her bulky breasts—the reason for that is this, that the creator has provided a prop in the form of the line of down (on her abdominal skin), for fear that otherwise she would break (crumble down) under the weight of her breasts.

318*5) Oh moon, why do you feel sorry on being defeated by the loveliness of the cheeks of the young damsel? Well, let not pride be entertained by you (on account of your supposedly incomparable beauty). Do not forget that the earth abounds in numerous gems (jewels, i. e. excellent things).

318*6) The young girl, a store-house of loveliness, who is like a young (fresh and tender) *mātuliṁga* plant (creeper), makes the heart (mind) (of the spectator) to be full of saliva (i. e. tontalizes the mind), just as a tamarind-pod that is fully ripe causes the mouth of the spectator to water.

35. The Section on Coitus

328*1) The happiness, which two mutually trustful (confiding) persons, who have surrendered (drowned, plunged) their hearts to (into) the stream of mutual love and who are feigning anger towards each other, enjoy, as a result of the amorous dalliance (which follows in the wake of the feigned anger), is really nectar itself.

328*2) The beautiful lady with lips red like a ripe *bimba* fruit, whose eyes and face have become faded (due to exhaustion) at the end of the amorous dalliance and failing to get the happiness of amorous dalliance (once again), turns her face away (aside) and says to her dear consort :

328*3) "Oh angry, selfish one, oh you who have sunk into a slumber at the end of the amorous dalliance, do not sleep. Oh you, who have achieved your selfish object, you do not realise the sufferings (sorrows) of those who have not had amorous dalliance to their heart's satisfaction.

328*4) On hearing the tinkle of the moving bangles and girdle, beautiful (charming) on account of its music (melodious sound), the rival wives gave up their jealousy, their anger and their womanly nature (i.e. bashfulness).

328*5) The young damsel not having obtained complete satisfaction (even) at the end of the amorous dalliance, puts on a smile and says: "Are you feeling drowsy, my dear?" (Her consort replies:) "Yes, I am". (The young damsel says:) "Have you then finished your job?" (or do you feel as if you have completed your job?)

36. The Section on Love

349*1) Love, charming at its first beginning (पढमारंभ), intense (घणलग्ग)and beautiful because of the mixture of jealous anger (माण) and affection (राय) vanishes quickly, like the rainbow, which too is charming at its commencement, which clings to clouds (i. e. manifests itself on the background of the clouds) and is beautiful because of its measured (proportionate) shades of different colours.

349*2) By all means enough of this love, which is momentary, which is full of difficulties in the way of its fulfilment, which sweeps a person off his feet, whose advance is irresistible and whose nature is unsteady (which is fickle).

349*3) Oh God, if you are really propitious towards me, then do not grant to me birth (i. e. do not ordain my birth) in

this mortal world (world of human beings); but if you ordain my birth in the world of human beings, then do not make me susceptible to the feeling of love; and if you make me susceptible to love, then do not let me undergo separation (from the object of my love)!

349*4) Altogether different is that love, which, though split up into a hundred pieces, becomes fused again like a drop of quick-silver. But oh deer-eyed damsel, our love when split up does not become fused again like a pearl.

349*5) In the case of the lotus in the form of love, which has petals in the form of helpfulness (obliging disposition), radiating from the stalk in the form of affection and which emits the fragrance in the form of amorous dalliance, the blighting frost of jealous anger spells its ruin.

349*6) Alas, I know how love is in this world formed with firm (steady, strong) hope, but how it is tortured (foiled) by Fate (न ?).

349*7) Love is nectar so long as it does not waver (i. e. so long as it is constant). Love which is vacillating (inconstant, fickle) surpasses (is more dangerous than) poison. Oh deer-eyed one, have you anywhere seen or heard of nectar which is impregnated with poison (i. e. which has the potentiality of turning into poison)?

349*8) The heart of a wicked person, like an earthen pot made by a pot-maker, cannot be reunited, when once it is broken (estranged). But the mind of a good person, like a jar made of gold, can be fused though it may have been broken into a hundred pieces.

349*9) A golden bangle, and an anklet and a city, though broken (smashed), can be repaired (fused, reunited). But love once broken (estranged) cannot be reunited (repaired) like a genuine (noble) pearl.

349*10) Oh dark-complexioned girl, no person is ever seen who is able to reunite love which has been broken (alienated) (i.e. such a person is yet to be born). The fragments of a baked earthen pot cannot be rejoined with one another.

37. The Section on Haughtiness

364*1) Blades of grass between your teeth and a worthless pot round your neck: it is so nice in your case! Oh you, who have been deceived by your jealous anger and vanity, who ever taught you to indulge in jealous anger (and haughtiness)?

364*2) The high-spirited (proud) lady made such a display of her jealous anger, that her consort confined himself to merely asking her about her safety and well-being (and could not proceed further in free and informal conversation).

38. The Section on the Traveller

373*1) In the rainy season, the first shower of rain striking the bodies of travellers heated by the fire of separation, produces a crackling sound (similar to that produced when a damp thing is thrown into fire).

39. The Section on Separation

389*1) = Gāthā No. 389.

389*2) Oh charming lady, the camel in the form of my mind, having tasted the lovely flavour of the mouthfuls of the tender sprouts of the tree in the form of amorous dalliance with you, avoids (recoils from) even a mouthful of grapes.

389*3) Oh lotus-eyed damsel, please cool my body, burnt by the scorching flames of the fire of separation, with the water of the great river in the form of your pudendum.

389*4) The two creeper-like (slender) arms (of the beautiful lady), stretched out in order to stop (पडिहंभण) the dear consort and resting on the door-frame at the entrance of the bed-chamber and causing by their graceful movements her expansive and bulky breasts to vibrate (i. e. agitating the breasts), appear very beautiful (indeed).

389*5) Now it advances, then it retreats; going to its place it quickly turns back—the separation from the dear consort, like a horse without reins, does not remain steady in the heart (i. e.

does not allow the person in separation any rest or peace in his or her mind).

389*6) The limbs of the body when at the mercy of Cupid (or when under the power of Cupid), do not blaze visibly, do not radiate heat, do not simmer (sizzle) (audibly), nor do they give out any curls of smoke, but all the same they are consumed (by the torment of love).

389*7) Oh night, you grow during the period of separation and you contract during the period of union—you are (very) wicked (indeed). Oh good one, you too are a woman and yet you do not understand the sufferings (of a woman like myself).

40. The Section on Cupid

397*1) Oh mother, what then shall I do about the God of love (Cupid), whose body has been vanquished (destroyed) (by Śiva)? He burns the already burnt bodies of lovers, like the baked powder of conchs, without giving rise to smoke.

397*2) Oh friend, Cupid, burnt by the fire arising from the surface of the mass of flowers (?), was not, methinks, extinguished, and hence he continues to burn me.

42. The Section on Love for the Dear Consort

412*1) All the emotional moods, all the (love-inspiring) glances and all the mental states dilated upon by Bharata—all these are made to dance, though not dancing by themselves, when the dear consort is seen suddenly.

412*2) Where has he gone—he, highly esteemed by the good; he, the ocean of beautiful utterances (remarks); he, the extinguisher of the fire of love; he, who dries up my mind?

412*3) That month and that day and that night must be (said to be) endowed with all auspicious characteristics and that *muhūrta* (period of time) must be (said to be) nectar itself, under which the dear consort will be seen (by me) quickly (without loss of time, at once).

412*4) = Gāthā No. 785.

412*5) That wonderful day will dawn, on which my dear consort caught in the cage of my arms will, during the course of amorous dalliance, ask (question) me about my sufferings during his absence.

412*6) Know him to be really enamoured, who accepts (gladly) what is given (by the other party), who gives (to the other party) whatever is asked for, who (willingly) eats (in the house of the other party) and entertains to dinner (the other party), who freely shares confidential secrets (with the other party) and who every now and then asks (the other party) (about his or her (confidential secrets).

43. The Section on the Female Messenger

421*1) Or rather, it is not your fault (you are not to blame). It is the fault of the beauty which gives rise to sufferings (or which is doomed to suffering). The daughter of the mountain (i.e. Pārvatī), fallen into a fit of jealousy as it were, does not relent even now.

421*2) To whom are to be recounted clearly the matters missions) spoiled by female messengers? Or rather, it is well-known in the world that gardens (orchards) infested with monkeys do not yield fruit.

44. The Section on the Love-sick Woman

438*1) She looks at the reflections of her eyes in the mirror the whole day and says: "Oh amiable one, you have been seen by both these eyes".

438*2) Oh young man (boy), in your separation, even her sufferings underwent suffering (sorrow) and when you deserted her, even her tears wept and even her sighs sighed.

438*3) Oh young man (boy), I am no messenger (coming from her to plead on her behalf). This activity on my part is not because you are dear to her. She is dying and yours will be the disgrace. Hence I am saying this as righteous advice.

438*4) Oh amiable one, that dark-complexioned lady whose body has been dried up by her (continuous) sighs—let her be at once comforted by you, while yet her breaths do not stop (i. e. before she breathes her last).

438*5) Oh amiable one, where did you learn (acquire) the knowledge and practical skill (agility) of entering into the towns (bodies) of others, since you entered (captured) my heart the very first when I saw you and you saw me.

45. The Section on the Traveller

445*1) As the traveller continues to drink, with upraised eyes, the water (served to him by the maiden in charge of the way-side watering place), and lengthens out the process of drinking, with the fingers of his hands separated from one another, the water-serving maiden (on her part) makes the slender stream of water still more slender (in order to prolong the water-serving process).

445*2) Oh bold traveller, do not start (on the next stage of your) journey, in spite of your hearing the rumbling of fresh (new) rain-clouds and the shrieks of peacocks. You will die! What will you gain by continuing your journey?

445*3) In the rainy season, the traveller who was severely beaten (rudely shaken) by the (stormy) wind, was asking for shelter (asylum) and was shuddering with cold, moved to tears the mistress of the house, whose husband had gone out on a journey leaving her behind (in the house).

445*4) The traveller, on hearing the notes of the peacocks and the rumbling of the clouds, and on recollecting his remote residence, his wife with full swelling breasts and his native country, wept most bitterly.

445*5) Oh young man (boy), when you turned away (from her and left her), her limbs (i. e. neck and head) also turned to such an extent (in order to look at you), that the streams of tears appeared to be falling almost on the central part of her back.

46. The Section on the Blessed (Lucky) Ones

449*1) Thus was this excellent group of stanzas composed by Līla, fond of Prākrit—the group of stanzas which is the cause of mutual recollection by young men and women and in which the words bounce (jump) like the galloping movement of horses.

47. The Section on Checking (or Curbing) of the Heart

454*1) Oh fickle heart, you are longing for that person though you are ignored (connived at) by him. Not gaining any foot-hold, you will bounce back from there like a ball dropped on a stone.

454*2) Oh foolish heart, in your fond (foolish) hope for union with that person (man), difficult to obtain, you will be carried far away (i. e. you will stray or go astray), just as a female deer is carried far away by a mirage.

454*3) If the eyes carry me away (after that man), let them do so. But, oh heart, how are you concerned here? (i. e. why do you allow yourself to be carried away?) These eyes will climb up the (steep) bank, but on you will descend the blow of Cupid's fist (slap)!

454*4) Wipe your eyes, do not weep every day, give up your craze for him. Oh you foolish girl with deer-like eyes, how can any body sing the *pañcama* note after dying?

454*5) Oh lotus-eyed girl, though warned (dissuaded) hundreds of times, why do you continue to yearn for that person? Even if a dagger may have been made out of gold, will it be wise to kill oneself with it?

48. The Section on the Virtuous Wife

462*1) A woman who is lazy in the matter of visiting other people's houses, who is completely blind (stone-blind) in the matter of looking at stranger men (men other than her husband), and who is deaf in regard to what others talk—well, such a woman is the guardian Goddess (Deity) of the household and not merely the mistress of the house!

462*2) Only today my dear consort has gone abroad on a journey, the unchaste woman-friend (procuress) is far away and Cupid is mocking (tormenting) me. A fire, though breaking out (on the ground) at one's feet, does sometimes climb upto the head.

49. The Section on the Virtuous Woman

471*1) Thrice blessed are noble-born (chaste) ladies, in whose case the poor bee in the form of Cupid (carnal desire) meets its death, the moment it enters the lotus-bud in the form of their mind.

471*2) Disgrace for one's family, deception of one's husband, loud noise of the drum of infamy (—these are the dangers proceeding from a woman's stepping on the path of vice). Oh female messenger, for the sake of mustard-tiny happiness (pleasure), whoever will damn her soul (expose herself to ridicule or mockery)?

50. The Section on Unchaste Women

496*1) They utter again and again the names of the persons with whom they have formed a relationship (of love); they ask their friends (about those persons). Such people are said to be in love.

496*2) The unchaste woman not having obtained satisfaction from amorous dalliance (says), on seeing a cart in the village: "Thrice blessed is the hub of the wheel in which the axle is always inserted (fixed)!"

496*3) The unchaste woman makes merry with boys in her childhood, with young men in her youth, with old men in her old age and with goblins (*piśāca*) when she is dead.

496*4) "Oh revered fire! Pardon one crime of mine, namely that I made merry with my husband"—thus does the unchaste woman make amends for (literally: destroys) her sin, having made up her mind to follow her paramour in death.

496*5) As the young lady, engaged in attending to household chores, heard the noise of the birds that flew away suddenly from the bower which had been fixed up by her as the secret meeting place with her paramour, the various parts of her body felt distressed (drooped) (in nervous excitement).

496*6) The moment the lady, overpowered by new-born (strong) passion, fastened on her hips the girdle fashioned out of the money belonging to (and given to her by) her paramour, her pudendum almost began to ooze (because of emotional excitement).

496*7) The lady seized by new-born (strong) passion (for her paramour), and whose body began to perspire at the thrilling (pleasureable) touch of the ashes from that part of the cremation-ground where her paramour had been cremated, could not come to the end of the process of besmearing her body with the ashes.

496*8) In the midst of the very dense darkness, both the mother-in-law and her daughter-in-law were (secretly) enjoyed and released (by their respective paramours) (in a water-reservoir), and (as they began to swim their way back to the bank of the reservoir), their hands chanced to touch (or clash with) one another.

496*9) In the absence of betel-leaves, even Pippal-leaves are eaten; what harm is there, my friend (in doing so)? In a village where there are no stranger men to go to, even one's own husband is enjoyed!

496*10) That I, through fear of other people, did not talk to my paramour, when I met him accidentally on the street—that very fire of separation simmers (sizzles) even today in my heart.

496*11) He spoke to me with his eyes and I accepted it (his proposal) with my heart (mind). The very moment the matter was endorsed (by our hearts), a whispering campaign started in the accursed village.

496*12) The moon, although sprinkling the beds of day-blooming lotuses with the water in the form of moon-light, is

extremely odious (to the day-lotuses). To whom does one, that is tarnished (with a black spot), become dear (or commend himself)?

496*13) The mother-in-law knows only too well the daughter-in-law; the daughte-in-law (also) knows the doings of the mother-in-law. Let them have a happy time. Let not one *bilva*-fruit be smashed by another.

496*14) Among all unchaste women, mine is the first mark (place) (I stand next to none). My hand is raised up (to proclaim my pre-eminence in this respect). I seek the shelter of your feet. The divine river (Ganges) (herself) plays the part of love's messenger.

51. The Section on the Astrologer

507*1) Oh friend, how can I fail to touch [kiss: (निउंबणं = निचुम्बनम्)] with my head (the feet of) that astrologer (practiser of coitus), by whom was realised my suffering (pang) due to the non-occurrence of the movement of Venus (also, the pang due to the non-occurrence of the discharge of the semen virile (in my vagina, when my husband practised coitus on me)?

54. The Section on the Religious Mendicant

532*1) Oh religious mendicant, the joy (pleasure), which is obtained by the phallus (image of God Śiva) due to the placing of even one *Dhattūra* flower on it, is not obtained from the placing of even a hundred *Kuravaka* flowers [Hidden sense: the pleasure which the male organ derives from one single coitus with a Dhūrtā (bold, audacious woman), is not obtained by it even from a hundred *Kuratas*.]

532*2) Oh religious mendicant, religious merit is reported to be derived from charity, penance and pilgrimage to sacred places. But is there ever seen religious merit arising from the plucking of the foliage of young (tender) trees?

57. The Section on the Appeasement (Pacification) of the Young Damsel

551*1) People who have the power to conceal (suppress) all the voluntary and involuntary movements of the various parts of the body (which act as a clue to the working of the mind) cannot be weighed (i. e. the secret workings of their minds cannot be detected) by any body. But the moment they see another person, they weigh him with the balance of their heart.

58. The Section on the Instruction given by a Procuress (to a Novice Girl)

559*1) Liquefaction, horripilation, truthfulness in speech (or in the mouth), and a flashing, engaging glance—oh fair one, learn this skill again and again, without intermission (अःथक्क).

559*2) The senior lady (procuress) tutors, with smiling words, young girls, such (actions) as touching the hand (of the patron), squeezing it, kissing it, pressnig it, and stroking (patting) it—actions which are the repertories of sweetness and charm (मायंदणिहोण ?).

59. The Section on the Harlot

578*1) May the harlot whose birth and origin (pedigree) are unknown, who is accessible to all and sundry (or is visited by all and sundry), who is squeezed (embraced) by many a gallant, whose business it is to quell (gratify) the passion (of patrons visiting her) and who is like God Śiva (whose birth and origin is not known by any body), who is all-pervading, whose body is squeezed (clasped, embraced) by snakes and who was responsible for destroying (burning down) Cupid, conduce to your happiness !

578*2) The heart of a harlot which is attacked by love (passion) to the bodies of all her patrons and which is not at all full of genuine love at its core, shows similarity with a *Karavīra* flower which too has red colour in all its parts (petals) and which is not at all red in its innermost part.

62. The Section on Kṛṣṇa

605*1) Kṛṣṇa, though sustaining the weight of the entire universe, was considered by the bulky bosom of Rādhā to be as light as a Mālatī petal. Who is not made light (i.e.made to lose his dignity) by love ?

605*2) In her separation from Kṛṣṇa, Rādhā, standing on the bank (of the Yamunā), wept so bitterly and profusely that even today the water of the Yamunā flows dark on account of the collyrium from her eyes.

64. The Section of Riddles

624*1) Why did the adult lady not say "live long" (to her husband) when he sneezed in the midst of the servants ? But she looses the mass of her braided hair—say, why ?

624*2) A lady, born in a noble family, who had delivered and given birth to a son and who was an expert in the art of amorous dalliance—though possessed of such virtues, she was not given quarter in his house by her husband—say why ?

624*3) Oh you possessed of a thin (slender) belly, for whose sake are you carrying a beautiful city on your head ? For whose sake are you bearing with your ear the sin of killing Karṇa ? For whose sake you are bearing with your hand a number of monkeys?

66. The Section on the Vernal Season

637*1) The Palāśa tree bearing a number of branches, wearing the dress of red flowers and giving (presenting) an offering of flowers, drove away the cold, just as Rāvaṇa residing in Laṁkā, wearing a red robe (as a mendicant), and to whom the Puṣpaka vimāna had been surrendered (by Kubera), abducted Sītā.

641*1) The mango tree puts forth its first, unique spray of blossom, as if it were a finger lifted up to proclaim: "Is there anyone other than I who is able to create peace (accord) and quarrel among lovers plunged in long separation ?"

641*2) The swarm of bees having pursued the path of the parrot whose body is sprinkled with the stream of mango-blossom juice trickling from the tip of its beak, (now) roams about rich in fragrance.

641*3) Surely the Palāśa tree (as it were) devours in the spring season the flesh of lovers in separation from one another, and not being satisfied with that it burns their whole bodies with baked lime-powder (as it were).

641*4) These Śobhāñjanas which produce happiness for those who are already happy and which produce sorrow for those who are already plunged in sorrow, contribute to the beauty of the spring season.

68. The Section on the Rainy Season

652*1) The sky which is accompanied by snake-like lightning flashes, which is beautified by the skull-white female cranes briskly moving about, and which gives rise to the thunder of clouds comparable to the loud peals of laughter, has assumed a frightful appearance. [Also, the sky has become god Śiva himself, who is accompanied by lightning-like flashing snakes (coiled round his body), who is beautified with a garland of dangling skulls comparable in their whiteness to female cranes and who indulges in loud peals of laughter comparable to the thunder of clouds.]

VAJJĀLAGGAṂ

EXPLANATORY NOTES

NOTES

1) The compiler of the present anthology was a Jaina and so he pays homage to सर्वेश, i.e., Jina and to Śrutadevī, the presiding deity of Jaina canonical literature. The author explains the scope of the *subhāṣitas* collected in the present anthology as धर्मादित्रिवर्गयुत, connected with righteousness, worldly success and enjoyment of worldly happiness, three out of the goals of human life, the fourth viz. मोक्ष— liberation of the soul from worldly existence—being outside the purview of the anthology.

2) तत्तवत्ति—Laber reads तत्ततत्ति. The commentary paraphrases this by तत्त्ववार्तांम् (talk or gossip about or discourse on love), which raises the presumption that the original reading was तत्तवत्तं (= तत्त्ववार्ताम्) or तत्तवत्ति (तत्त्ववृत्तिम्, where वृत्ति = वार्ता). The Gāthāsaptaśatī (St. 2), reads तत्ततत्ति. तत्ति is rendered by commentators on Hāla by चिन्ता. Weber (p. 72 of the 1870 Edn. of the Saptaśatakaṁ) says that in the Mss. the conjunct consonants त्त् and न्त् are not differentiated, so that तत्ततत्ति could very well stand for तत्ततंति. The word तंती occurs in Hāla 51 and 276. The commentator Kulanāthadeva (on Hāla 276) says तंतिशब्दश्चिन्तावचनः। Weber equates तत्ततंति with तत्त्वतन्त्रीम्. He translates : And yet they pretend to practise or play on the lyre in the form of the manuals (text-books) of love—how do they not feel abashed? Weber thinks that practising with or playing on the lyre means bestowing care or attention on something. That is how, according to Weber, the sense of चिन्ता may have developed out of तन्त्री. Weber of course is not sure about the correctness of his conjecture and says that there may be altogether a different word underlying तंत्ति.

3) The author says that the present work is an anthology or collection of choice *subhāṣitas* (gāthās) composed by different poets and presented here according to a definite plan or system (विहिणा), viz. the topic-wise arrangement of the stanzas. The author gives the names of his work as वज्जालग्ग and जयवल्लभ. The term वज्जालग्ग appears to be a general name which could be applied to any collection of stanzas arranged topically. जयवल्लभ is the specific name of this collection. The commentator says in the

introductory remarks that the author of this work was जयवल्लभ by name and that he was a Śvetāmbara Jaina. The author appears to have given his own name to his work. The work is, however, better known by the general name वज्जालग्ग than by the specific name जयवल्लभ. See the Introduction for further discussion on the title जयवल्लह.

4) Here the author explains the meaning of the name वज्जालग्ग and also of the word वज्जा. He does not, however, directly throw any light on the sense of the word लग्ग. वज्जालग्ग, according to the author, is a collection in which numerous gāthās bearing on different topics, having one single idea running through, are recited or presented. एक्कत्थे पत्थावे means एकार्थेषु प्रस्तावेषु (विषयेषु), on topics each of which has a single idea running through, or has unity of subject-matter. He explains वज्जा by पद्धति. वज्जा is the Prākrit equivalent of the Sanskrit व्रज्या (from √व्रज् to go or move) पद्धति means way or path. So व्रज्या means way, path, manner, series, succession, section or topic. Hemacandra, Deśīnāmamālā (VII. 32) mentions वज्जा in the sense of अधिकार (section, chapter or topic). The वज्जालग्ग is a collection of वज्जाs or groups of stanzas (95 in number) dealing with different topics. It appears that the word लग्ग is used here in the sense of राशि, समूह or कदम्ब (collection or aggregate). It is likely that the word लग्ग stands for लग्न (from √लग् to stick or cling) in Skt., though of course its use in this sense is not met with in literature. वज्जालग्ग may therefore be taken to stand for व्रज्यालग्न i.e. व्रज्यासमूह a collection of व्रज्याs i.e. a collection in which different groups of stanzas dealing with different topics are arranged one after another. Viśvanātha (Sāhityadarpaṇa, VI. 329) explains व्रज्या by सजातीयानामेकत्र संनिवेशः i.e. grouping or aggregation of stanzas similar in their purport or dealing with the same topic. The commentator renders वज्जालग्ग by वज्रालय (gāthā 3) and by विद्यालय (gāthās 4 and 5). Some Mss. read पद्यालय (gāthā 3 and 795). The commentator seems to have read वज्जालय or विज्जालय, but that does not suit the metre. In gāthā 794 we have the reading वज्जालए, rendered as वज्रालये in the commentary. From the rendering पद्यालय, it appears that the word वज्जा was equated with पद्या. पद्या (from √पद् to go, to move, to walk) means the same thing as सरणि, पद्धति or मार्ग. पद्या can very well be a semantic equivalent of व्रज्या, (√व्रज् = √पद्; व्रज् + या = पद् + या), but it is

doubtful if it could be its phonetic equivalent, since an initial प् is not changed to व्. In the Dhammapada, such groups of stanzas are called *vargas*. The Nītiśataka of Bhartṛhari is divided into a number of sections called पद्धतिs. The different topical groups in the कवीन्द्रवचनसमुच्चय, सुभाषितावली and सुभाषितरत्नकोश also are called व्रज्याs.

6) पउंजमाणे may stand for पउज्जमाणे (= प्रयुज्यमाने, काव्ये).

7) Construe : कव्वं सक्कयं असक्कयं पि हु (होउ)। (तस्स) अत्थो सोयारसंगमवसेण etc.

(8) The gāthā has a double sense applying to मुक्ताफल and काव्य. The use of Śleṣa (paranomasia) is quite common in the VL.

The five द्वारगाथाs given at the end of the commentary on gāthā 8, give us a list of 48 topics in the VL. Out of these 48 topics, two viz. No. 41 (बालकित्ती) and No. 47 (वण) have no corresponding वज्जाs in the vulgate. Three more, viz. No. 35 (माणसंवरण), No. 43 (बालसंठवण) and No. 44 (बालसिक्खा) perhaps correspond respectively to No 47 ((हियसंवरण), No. 57 (बालासंवरण) and No. 58 (कुट्टिणीसिक्खा), but that is not certain. The following 11 वज्जाs appear in the गाहादार list with slightly varying names:

गाहादार list		Vulgate		गाहादार list		Vulgate	
(4)	पिसुण	(5)	दुज्जण	(21)	मयण	(40)	अणंग
(9)	घरणि	(48)	सुघरिणी	(23)	हिययाली	(64)	हियाली
(11)	छेय	(30)	छइल्ल	(26)	सिहिण	(32)	थण
(12)	जंती	(55)	जंतिय	(32)	विओय	(39)	विरह
(16)	निमित्तिय	(51)	जोइसिय	(42)	दइयाणुराय	(42)	पियाणुराय
(20)	हरी	(62)	कण्ह				

Thus out of the 48 वज्जाs enlisted in the गाहादार stanzas, 43 can be clearly identified with those in the vulgate. Two (viz. बालकित्ती No. 41 and वण No. 47) have no corresponding वज्जाs in the valgate. Three (viz. माणसंवरण No. 35, बालसंठवण No. 43 and बालसिक्खा No. 44) are doubtful in their identification. The remaining 47 वज्जाs in the vulgate are not at all mentioned in the गाहादार stanzas. If the recension on which the गाहादार stanzas are based contained only 48 वज्जाs and 700 stanzas as stated in the last गाहादार stanza, it follows that the average length of each वज्जा must have been about 15 stanzas. At present we have in the vulgate 95 वज्जाs and 788 stanzas (leaving out the five prologue stanzas and the two epilogue stanzas), the average length of each वज्जा being about

8 stanzas. It is is therefore to be supposed that in the गाहादार recension, there must have been many more stanzas in a good many of its sections, than we have in the vulgate. It is also possible that many of the sections in the vulgate appeared in the गाहादार version compressed or combined into a single section. For example the six वज्जाs (Nos. 66 to 71) may have appeared in the गाहादार recension as only one वज्जा dealing with all the six seasons of the year one after another. Similarly the two वज्जाs (No. 15 प्रभु and No.16 सेवक) in the vulgate may have appeared as one single वज्जा by name सेवयवज्जा (No. 18) in the गाहादार version; No. 28 (हंसवज्जा) and No. 82 (हंसमाणसवज्जा) in the vulgate may have been combined into one वज्जा by name हंसवज्जा (No. 46) in the गाहादार recension; and No. 38 (पवसियवज्जा) and No. 45 (पंथियवज्जा) in the vulgate may have been compressed into one वज्जा by name पंथियवज्जा (No. 45) in the गाहादार version. It is also possible that in the vulgate itself a good many वज्जाs at present appear as independent वज्जाs, whereas formerly they were combined to form one single वज्जा. For example दिव्व (No. 11) विहि (No. 12) and फुक्कयकम्म (No. 74) could have originally been one single वज्जा. Similarly दीण (No. 13) and दारिद्द (No. 14) could have originally formed only one वज्जा; गुण (No. 76), गुणणिंदा (No. 77) and गुणसलाहा (No. 78) could have originally formed one single वज्जा. The same can be said about कमल (No. 80) and कमलणिंदा (No. 81) and also about वडवाणल (No. 88), रयणायर (No. 89) and समुद्दणिंदा (No. 90). But all this is mere guess-work and even that does not completely explain away the great disparity in the number of the वज्जाs in the गाहादार recension and the vulgate.

(10) अन्नन्नराय—Laber renders this by अन्योन्यराग in the chāyā. The correct rendering is अन्यान्यराग. See notes on stanza 567 (अन्नन्नेरायरसियं, where Laber reads अन्नन्नराय°and renders अन्योन्यराग°in the chāyā). For the form अइंतीहिं cf. जंतस्स (st. 366) and इंते अइंते (st. 382). अइंतीहिं stands for अयतीभिः or अयान्तीभिः from इ or या, both meaning to go or to come. Cf. निर्दूषणा गुणवती रसभावपूर्णा सालंकृतिः श्रवणकोमलवर्णराजिः । सा मामकीनकवितेव मनोऽभिरामा रामा कदापि हृदयान्मम नापयाति ॥ (Jagannātha, Bhāminīvilāsa).

11) Ms. B reads दविणं विव हीणपुण्णेहिं.

(12) सल्वा is used in the sense of सुल्वा. गाहिज्जंती = (1) गाइज्जंती = गीयमाना in the case of गाथा and (2) गाह्यमाना in the case of वरकामिनी.

In the former case we have an example of the aspiration of the vowel इ. Cf. Skt. आकारयति = Pkt. हक्कारेइ = Marathi हाकारणें.

(13) बालाण is explained by the commentator as बालानां षोडशाब्दानाम् i.e. young women. It is better to understand बालाण in the sense of children and मम्मणुल्लावा in the sense of lisping utterances. In gāthā 576, however, मम्मणुल्लाव is used in connection with a harlot, in the sense of indistinct but sweet utterances.

(14) महछइल्लेहिं, for छइल्ल see note on *gāthā* 270.

(15) गवार, cf. गामार in *gāthā* 16.

लुंचपलुंचा कीरइ—The commentator is silent on the meaning of this phrase. The sense is perhaps 'to torture or harass'.

(16) Laber reads उच्छुजट्ठि व्व. In *gāthā* 534, लट्ठी is used to represent यष्टि in Sanskrit. Cultured, refined, urban people do not eat pieces of sugarcane, but drink the juice extracted from them.

(17) Cf. 815 (Weber 1881). ताणं च्चिय सो दंडो = ताणं सो च्चिय दंडो i.e. च्चिय is भग्नक्रम.

19) वित्थर = वित्तर = वित्तरवत् (वित्तर + अ as possessive suffix); or वित्थर may be taken to stand for वित्थड (विस्तृत). अत्थाहे = अत्ताघे = अगाधे. DNM I.54 records this word in the sense of अगाध. त्ताघ shallow, अत्ताघ very deep, unfathomable. The word थाह (= त्ताघ) is found used in the sense of तल (bottom) in *gāthā* 456.

20) पडिवक्खं = (1) प्रतिवक्षः in the case of काव्य and (2) प्रतिपक्षम् opponent in the *surata-saṁgara* i.e. the male partner in coitus. The commentator explains the word as सपत्नीलोकम्. रसंतं = (1) रसान्तम् (रसः अन्ते यस्य) full of emotional appeal, and (2) रसत्, producing a tinkling sound. पय = (1) footstep (2) word.

22) मग्ग (1) way, path (2) literary style such as वैदर्भमार्ग, गौडमार्ग etc. छेय (1) aperture, breach (2) a kind of alliteration called छेकानुप्रास (छेको व्यंजनसंघस्य सकृत् साम्यमनेकधा—साहित्यदर्पण X.3). अत्थ (1) stolen property (2) sense, idea. निव्वहइ completes the poem or job undertaken by him.

23) सद्दासद्दभीरू (1) careful about correct and incorrect words i.e., careful in using correct words and avoiding incorrect words. (2) nervous about sounds big and small. Cf. the सुभाषितः—मन्दं निक्षिपते पदानि परितः शब्दं समुद्वीक्षते, नानार्थाहरणं च कांक्षति, मुदाऽलंकारमाकर्षति। आदत्ते सकलं सुवर्णनिचयं धत्ते रसान्तर्गतं दोषान्वेषणतत्परो विजयते चोरोपमः सत्कविः ॥

24) सद्दपलोट्टं, the commentator paraphrases this by शब्दप्रवर्तमानम् but does not explain the sense. Perhaps पलोट्ट stands for पउट्ट (=प्रवृत्त), so that सद्दपलोट्टं is equal to शब्दप्रवृत्तम् i.e., शब्दैः प्रवृत्तम् or शब्दैः प्रवर्तमानम् brought to expression with words i.e. expressed in apt words. Cf. *gāthā* 28 देसियसद्दपलोट्टं and *gāthā* 319 पलोट्टंत(=पउट्टंत=प्रवर्तमान). छंदे कव्वे poetry cast in metrical form, छंदे कलत्तं a wife obedient to the will of her consort.

25) Cf. किं कवेस्तेन काव्येन काण्डेन च धनुष्मतः। परस्य हृदये लग्नं न घूर्णयति यच्छिरः॥

28) अत्थक्को stands for अत्थक्कंतो or अत्थविक्कओ, अतिष्ठन् or अस्थितः, not pausing at the proper place called यति (cæsura). देसविहूणो devoid of the sense of appropriate place and time. देसविहूणोऽणुणासिओ, the elision of an initial अ after a final ए or ओ is extremely rare in Prākrit [HS VIII.1.7 एदेतोः स्वरे (परे सन्धिर्न भवति)] Cf. *gāthā* 780 रणरणओऽणिद्दा=रणरणओ अणिद्दा. विराओ=विरागः=रागविरुद्धः. राग musical melody.

28) देसियसद्दपलोट्टं=देशीय (देश्य) शब्दप्रवृत्तम् marked by the use of provincial (regional) words. See note on *gāthā* 24.

29) High praise conferred on Prākrit poetry. Cf. कर्पूरमञ्जरी I.7: परुसा सक्कयबंधा पाइयबंधो उ होइ सुउमारो। पुरिसमहिलाण जेत्तियमिहंतरं तेत्तियमिमाणं॥ Also बालरामायण I.11: गिरः श्रव्या भव्याः प्रकृतिमधुराः प्राकृतधुराः।

31) ताह=तेषाम्=तेभ्यः. This is an Apabhraṁśa trait. Cf. HS. VIII.4.339. पढिऊण=पढिउं, absolutive form used in the sense of the infinitive. Cf. जंपिऊण (St. 272), दाऊण, हरिऊण (St. 677).

32) याणिमो is a plural form and does not fit in with the singular form महं. But such is the usage in Prākrit.

34) =Hāla 250, where the reading is विप्पिअं for मंगुलं.

35) =Hāla 319, where the reading is सुहाहि for सुहाउ.

39) एह (quarters 1 and 3)=एसा. Shortening of a long vowel and change of स् to ह् are Apabhraṁśa traits. Cf. HS. VIII.4.329 and VIII.4.362.

43) Cf. भामिनीविलास (I.52): स्थितिं नो रे दध्याः क्षणमपि मदान्धेक्षण सखे, गजश्रेणीनाथ त्वमिह जटिलायां वनभुवि। असौ कुम्भिभ्रान्त्या खरनखरविद्रावितमहागुरुग्रावग्रामः स्वपिति गिरिगर्भे हरिपतिः॥

45) नवरि=केवलम्.

46) पत्थररेह व्व समा—This is a clumsy expression used in the sense of पत्थररेहाइ समा (प्रस्तररेखया समा). We should expect न अन्नहा हुंति for न अन्नहा होइ, the subject being सुयणा (plural). The commentator understands तेषां प्रतिपत्तिः (their undertaking) as the subject of होइ.

48) The stanza refers to a belief that the sandal-tree does not bear any fruit. We should expect लोयम्मि or लोएसु instead of लोयस्स.

50) सूलादिन्नु व्व (=शूलादत्त इव) put on the pale. Laber follows the reading सूलाहिन्नु व्व (=शूलाभिन्न इव) broken or pierced by a pale. The Nominative singular ending in उ is an Apabhraṁśa trait. Cf. HS. VIII.7.331. The epithets वक्रग्रीव and अवाञ्चित hold good in the case of a शूलादत्तं or शूलाभिन्न person, who hangs down from the pale in a lifeless and limp manner. But it is difficult to see how they can go with either a खल or an अभिनवऋद्धिक person. The adjective विषमदृष्टिदुष्प्रेक्ष्य holds good in the case of all the three. विषम (1) Cruel (2) dreadful, terrible. It is possible to explain अवंञ्चिओ in the case of the खल, as being equal to अवञ्चित, too shrewd to be deceived by anybody. We have here a double comparison, the खल being compared with an impaled person and with a person who has risen to prosperity suddenly.

51) दुम्मुह (1) =दुर्मुख having an evil face, or =द्विमुख having a double face i.e., double-tongued or double-mouthed, in the case of the खल (Cf. जमलजीह in St. 57), and (2) =द्विमुख having two sharp edges, one at each end, in the case of the nail-cutter. मज्झावलिओ (1) crooked or narrow in his mind (मध्य), with the खल (2) narrow or tapering in the middle, in the case of the nail cutter. आवलिअ = आवलित pressed or squeezed, cf. आवळणें in Marathi अत्थिखंडणसमत्थो = (1) अस्ति खण्डनसमर्थः; (2) अस्तिखण्डनसमर्थः (=द्रव्यहरणसमर्थः, अस्ति = द्रव्य wealth); (3) अर्थिखण्डनसमर्थः in the case of the खल; (4) अस्थि खण्डनसमर्थः in the case of the nail-cutter. नहमंसमेयजणणो—(1) creating estrangement between friends intimate like the finger-nail and the flesh out of which it grows, in the case of the खल, (2) separating the finger-nail from the flesh in which it is embedded and out of which it grows in the case of the nail-cutter. मज्झावलिओ can also be explained as bending down at the waist for making a false show of modesty, in the case of the खल; and in the case of the nail-cutter it can be equated with मध्यावलगित (=मज्झावलइअ = मज्झावलिअ). अवलग्न means narrow or tapering. Cf. कुमारसंभव I.39 मध्येन सा वेदिविलग्नमध्या.

52) Cf. को न याति वशं लोके मुखे पिण्डेन पूरितः । मृदङ्गो मुखलेपेन करोति मधुरध्वनिम् ॥ Nītiśataka 8.

53) निद्धम्मो (1) devoid of piety (2) discharged from a bow. The word धम्म is recorded in PLNM. 53, in the sense of a bow. It is to be traced to the Vedic word धन्वन् a bow. गुणरहिओ (2) devoid of virtue (2) discharged from the bow-string. लोहसंभूओ (1) (= लोभाभिभूत or संभूतलोभ) over-powered by greed (2) (= लोहसंभूत) made of steel. ठाणविमुक्को (1) removed or deposed from the place he was occupying so far (2) discharged by the archer under a particular posture or attitude of the body such as आलीढ, प्रत्यालीढ, वैशाख etc.

54) होसइ—An Apabhraṁśa trait. See HS. VIII.4.388 वत्स्यति स्यस्य सः। सारिच्छं = सादृश्यम् i.e. वास्तवसादृश्यम्. It might also be equated with सदृक्षम् or सादृक्ष्यम्. जह होइ सारिच्छं in such a way as to make it seem plausible.

55) नवरि used here in the sense of परन्तु (but). In *gāthā* 44, it is used in the sense of only (केवलम्). In *gāthā* 64, जइ नवरि is used in the sense of save or except. Hemacandra (HS. VIII.2.188) however records it only in the sense of आनन्तर्य.

56) चित्तलअ (1) (चित्त + ल + क) possessed of a fickle, unsteady mind (2) (चित्र + ल + क) spotted, dappled with spots, in the case of the गोणस. See *gāthā* 720. The commentator's explanation of चित्तलअ as आश्चर्ययुक्त and भीषण is far from satisfactory. For ल as a Taddhita suffix cf. पक्कल (St. 103), पत्तल (St. 226, 291, 537), चक्कल, पीअल, अंधल, फुत्तल, पुत्तलअ, विज्जुला; Sanskrit बहु-बहुल, चटु-चटुल, युग-युगल, पृथु-पृथुल, यम-यमल, श्याम-श्यामल etc. √परिसक्क to move about, from the Sanskrit root ष्वक्क् to go or move. Cf. St. 181.

58) कुलविमुक्काण (devoid of noble birth) gives a good sense in the case of खल. But in the case of विंतरसप्प one would naturally expect that they are born in noble families of Vyantara snakes—snake-gods living in the Pātāla according to Jainism. The sense "born as a result of cross-breeding and devoid of noble birth and hence very virulent or dangerous" (suggested by Prof. N.A. Gore) appears to be rather strained. In place of भोयहीणाणं it is better to adopt the reading भोयवंताणं [(1) addicted to dissipation and debauchery, (2) possessed of expanded hoods], following Ms. H. consulted by Laber. The reading भोयहीणाणं does not yield any good sense at all either with खल or with विंतरसप्प. The commentator's rendering of भोयहीण by निःफण is wrong and rather supports the reading भोयवंताणं. There is यतिभङ्ग between the first and the second

quarters : असमत्थमंततंता-ण कुलविमुक्काण भोयहीणाणं । The इ in वितर (=व्यन्तर) is due to संप्रसारण, vocalisation of the consonant य्.

59) We should expect एस चिय in place of एयं चिय.

60) The word भासुर is recorded in PLNM 109 in the sense of घोर, dreadful. It is to be traced to the causal of the Vedic root भ्यस् (I.Ā.) to fear, √भास (=भ्यासय्) to frighten + उर (Taddhita suffix, HŚ.VIII.2.145). अब्भत्थणियं (1) अभ्यर्थनाम् request (2) अभ्रस्तनितम् thunder. गय (1) गत gone away (2) गज elephant.

61) = Hāla 688, where the reading is इमाण for पमुहे. Cf. Hāla 690. For वहुकूडकवडभरियाणं cf. st. 280 and 669.

62) The variants जेणं (for जेहिं) and जस्स (for जाण) found in MS.A and noted by Laber from MSS D and H are obviously to be preferred. If the plural forms जेहिं and जाण are to be retained, we shall have to read विंझे (=विन्ध्यान्) in place of विंझं (=विन्ध्यम्) in quarter 3. Words expressive of mountains like those expressive of lands and people are used in the plural. उब्भविया = ऊर्ध्विता:, ऊर्ध्वीकृता:. उब्भ = ऊर्ध्व (HŚ VIII.2.59). Cf. उब्भेउ st. 463. समरा = शवरा:. See HŚ. VIII.1.258.

64) नवरि is to be equated with न परम्. जइ नवरि = यदि न परम् if not however, save, except. तरइ = शक्नोति. HŚ. VIII.4.86 gives तर as a substitute for √शक्. तर (Sanskrit √तृ) really means to cross a river or ocean and then by Lakṣaṇā, to be able to do something.

65) नवरि = केवलम्. There is tautology between एक्कं चिय (= एकमेव and नवरि (केवलम्). Hemacandra (HŚ. VIII.2.188) says that नवर and नवरि are used promiscuously in the sense of केवल and आनन्तर्य, according to some authorities. निव्वहणं = मित्तणिव्वहणं (मैत्रनिर्वहणम्) maintenance, retention or preservation of friendship. Cf. St. 793, where निव्वहणं is used in the sense "maintenance or preservation of the original colour, texture, gloss etc." The commentator seems to have read जेहि नेहो विणिद्दिट्ठो "by whom (mutual) unwavering and intimate affection has been demonstrated."

66) पडिवन्नं = प्रतिपन्नं, स्वीकृतम्, अभ्युपगतम्—that which has been accepted or undertaken i.e. friendship, cf. st. 71, पडिवन्नपालणे and 75 पडिवण्णणिव्वहणं maintenance of(the accepted relation of)friendship.

67) मित्तं = मैत्रम् friendship. अहियाएइ, subject पयतोयं. आवइ = आपदि in calamity. आवयाए>आपदायाम्>आवयाइ>आवइ. It is also possible that आवइ was obtained by direct phonetic reduction from the

Sanskrit form आपदि. आवट्टए = आवर्तते rises up in the form of an eddy or vortex (आवर्त), i.e., overflows and consumes itself in fire. Laber, following the commentator, gives the chāyā as follows: आयाति आवर्ते प्रथमम्. Here आवइ is equated with आयाति and आवट्टए with आवर्तके (आवर्ते). It rises in case of eddying up (आवर्ते). But if the statement in the stanza is taken to mean that the water in the milk comes up first, when boiling milk begins to overflow the sides of the containing vessel, that is not correct. The whole of the milk-water mixture comes up and not the aquatic part alone; and what throws itself into the fire is not water alone, but both water and milk. Cf. the Sanskrit Subhāṣita : क्षीरेणात्मगतोदकाय हि गुणा दत्ताः पुरा तेऽखिलाः क्षीरे तापमवेक्ष्य तेन पयसा स्वात्मा कृशानौ हुतः (consumed itself in fire i.e. became evaporated) गन्तुं पावकमुन्मनस्तदभवद्दृष्ट्वा तु मित्रापदं युक्तं तेन जलेन शाम्यति सतां मैत्री पुनस्त्वीदृशी ॥ Perhaps we have to understand आवट्टए (आवर्तते)in the sense of "becomes evaporated" (cf. Marathi आटणें, आटून जाणें) and मित्तं in the sense of मित्रम्. In that case the sense of the stanza would be as follows :A friend is like water mixed with milk (पयतोयं = पयमीसियं तोयं). What is the use of that friend who is not like that? He grows in volume and bulk (i.e. swells with joy) on meeting his friend (just as water swells in its volume and bulk when mixed with milk) and under calamity he consumes himself first (just as when milk-water mixture is heated to boiling point, the water consumes itself first by being evaporated).

68) = Hāla 217. Here मित्तं stands for मित्रम्. For आलिहिय see st. 154 and for आलिहियमित्तिवाउल्लयं see st. 582. वसणम्मि देसकालम्मि in adversity, at any time or in any place, or in dangerous times and places (व्यसने देशकाले = व्यसनयुक्ते देशकाले). The commentator Gaṅgādhara on Hāla 217 says : व्यसने विपदि । देशे देशान्तरे, काले यौवनाद्यपगमे । वाउल्लय—Weber 1870, p. 148, understands वाउल्लअ as standing for वक (वक→वअ→वाअ, with उल्ल and अ added स्वार्थे)—a crane. According to him, a crane painted in a picture is steady or motionless and unchanging, though in actual life it is unsteady and changeful. In the 1881 Edition, p. 80, he compares it with the Marathi words बाहुला, बाहुली, बाहुलें a doll, puppet, stuffed figure; effigy of a man, woman or child, made of cloth, wood, clay, stone etc. He surmises that the word बाहुल्ल is to be derived from बाहु + उल्ल possessed of arms, (i.e. a doll or puppet), with elision of ह्.

69) धोयमाणं = धाव्यमानम्, from √धोअ (also √धुअ) (धुवइ, धोवइ, धोअइ, धोयइ) to wash, (Skt. धौ–धावति to wash). धाविज्जमाण and धोइज्जमाण should be the normal present passive participial forms. धोयमाण is a peculiar form. From the radix धोअ (धोय), the passive base would be धोय्य. The present passive participle धोय्यमाण, could be easily transformed into धोयमाण, with the elision of य्. The form धुव्वंत is used in this very sense in gāthā 112.

70) जि stands for जे which is mentioned by Hemacandra (HS. VIII.2.217) as an expletive; or जि may be equated with चित् (चित्→चि→जि). जं जि = यत् चित्. In gāthā 87 जि is clearly used as an expletive. वसहेण समं वोलाविओ अप्पा—the use of समं is not happy. वसहेण वोलाविओ अप्पा = वृषभेण क्रामितः (अतिक्रामितः) (वाहितः) आत्मा God Śiva has himself transported or carried about by the bull.

72) वायाबंधं = वाग्बन्धः or वाग्बन्धनम्, the neuter gender being used for the masculine according to HS. VIII.1.34 : गुणाद्याः क्लीबे वा ।

73) मणे = मण्णे = मन्ये. See HS. III.2.207 मणे विमर्शे । The moon and the full-moon night beautify each other— that is quite true. But how does the general proposition stated in the second half of the stanza follow? Does the author mean that the moon and the full-moon night are each other's friends, the happiness of each of whom depends on that of the other? But what about दुःख:? The moon and the full moon night may be said to be समसुख. But the author has not said anything to show that they are समदुःख. The reasoning is not convincing.

75) झिज्जइ, वड्ढइ–supply सायरो as subject. For झीणम्मि and वड्ढंतयम्मि we must supply ससिम्मि as the विशेष्य. सविसेसं (greatly, considerably, more than ever) must be connected with both झिज्जइ and वड्ढइ. छज्जइ = राजते or शोभते. HS. VIII 4,100 mentions छज्ज as a substitute for राज्. It is to be traced to the Vedic root छद्, to look, seem, appear.

76) We must supply मित्तं (मैत्रम्) as substantive agreeing with पडिवन्नं = (स्वीकृतम्, accepted, formed). पुव्वणिबंध = पूर्वसंबन्ध former relation, connection or association, or predestination (पूर्वकृतकर्म according to the commentator). Cf. ऋणानुबन्ध used in Marathi.

77) आसासइ = आश्वासयति, cheers up, gladdens. Laber, following the commentator, renders by आशास्ते, which is not correct.

79) For the idea in st. 77 and 79 cf. Mālatī-Mādhava VI. 12. व्यतिषजति पदार्थानान्तरः कोऽपि हेतुर्न खलु वहिरुपाधीन् प्रीतयः संश्रयन्ते। विकसति हि पतङ्गस्योदये पुण्डरीकं द्रवति च हिमरश्मावुद्गते चन्द्रकान्तः॥

80) The reading जए (= जगति), noted by Laber from Ms A consulted by him, has been adopted in favour of जत्थ (= यत्र) followed by the commentator and by Laber also. Cf. Weber (1881), st. 753: कत्तो कमलाण रई कत्तो कुमुयाण सीअलो चंदो। तह सज्जणाण णेहो ण चलइ दूरट्ठिआणं पि॥

81) सम्ममेयं = मर्मभेदकम्. चालिज्जंतं—Laber renders this by चाल्यमानम् in the *chāyā*. We should expect बोल्लिज्जंतं (= उच्यमानम्). Cf. *gāthā* 148, where the धात्वादेश बोल is used. Hemacandra (HS. VIII. 4·2) does not mention चाल amongst the धात्वादेशs for कथ्. चालिज्जंतं = चाल्यमानम् being activated, being set into motion, being given out or discharged from the mouth, being uttered. The Commentator's rendering of दूमेइ by दूयते is not correct. It ought to be दुनोति or दूनयति. The धात्वादेश दूम (HS. VIII 4·23) is to be traced to √दुर्मनाय् in Sanskrit (W. 1870, p. 76).

84) अलिय = अलीक, the long ई being shortened according to HS VIII, 1·101 पानीयादिष्वित्। तवधम्मणियममइए—The Taddhita suffix मइअ (= मय) is added here in the sense of प्राचुर्य, or only as a possessive suffix (मत्वर्थे). We may take तव, धम्म and णियम as three separate items or तव and धम्मणियम as two items.

86) Cf. Mṛcchakaṭika IX-7: किं कुलेनोपदिष्टेन शीलमेवात्र कारणम्। भवन्ति सुतरां स्फीताः सुक्षेत्रे कण्टकिद्रुमाः॥ Lotuses though growing in mud are not soiled or tainted by it, i.e., even though they are born in dirty mud, they are spotless pure, beautiful and welcome to everybody. They are lovely and loveable. So greatness does not depend on high pedigree or noble extraction.

87) नमिरो = नमनशीलः. The कृत् suffix इर is added to roots in the sense of शील etc. according to HS. VIII. 2·145 : शीलाद्यर्थस्येरः। तिसु तेसु = त्रिषु तेषु = त्रिभिः तैः, the Locative case being used for the Instrumental according to HS. VIII. 3·135 द्वितीयातृतीययोः सप्तमी।

88) नवरि (= न परम्) = न केवलम्. Usually नवरि is used in the sense of केवलम्. But here it has the sense न केवलम्.

89) वंचण Missing (= वर्जन). Cf. *gāthā* 90, where परकलत्तवंचणयं means परकलत्रवर्जनम्.

90) गंजण = कलङ्क,moral taint. In *gāthā* 203 गंजण is used in the sense of humiliation. राढाइत्त = भव्यात्मन् or भाग्यवत्. राढा is found used in the Karpūramañjarī in the sense of lustre, splendour, opulence. इत्त is a possessive Taddhita Suffix (see HŚ. VIII. 2·159). So राढाइत्त means lustrous, illustrious, those who are destined to be great or eminent. संपडइ = संपतति = संपद्यते.

91) Laber notes the reading अमुणंता (for अमुयंता) from Ms A. consulted by him, which also yields a good sense: not knowing themselves i.e. not knowing their limitations and capacities. अमुयंता not abandoning or dedicating themselves to their undertakings. दुग्गमे—दुक्करं would have been a better wording than दुग्गमं. परमुहपलोइय = परमुखप्रलोकिन् or परमुखावलोकिन्.

92) The reading कहं पि noted by Laber from the MSS.C and E consulted by him has been adopted in the text in prefernce to कहिं पि followed by Laber. कहिं पि would be equal to कुत्रापि and not कथमपि. The Commentator too seems to have read कहं पि.

93) ताहं = तेषाम् = तेभ्यः. See note on gāthā 31.

94) रन्नं—Thus the MSS. We should expect रण्णं from अरण्यम्, with elision of initial अ according to HŚ. VIII 1·66. मरणे वि though he may on the point of dying; though death may be the only other alternative to the sacrifice of self-respect;even though he may have to risk his life while preserving his honour.

95) = Weber 752, where the reading is धरणियले for भुवणयले. माणुन्नय eminent or great because of self-respect. समप्पंति = समाप्यन्ते are finished i.e. perish or die. Cf. Nītiśataka, I. 33: कुसुमस्तवकस्येव द्वयी वृत्तिर्मनस्विनः । मूर्ध्नि वा सर्वलोकस्य विशीर्येत वनेऽथवा ॥

96) वेल्लहल charming, beautiful. This word is used in *gāthā* 421 also. The commentator renders it by विकसित at stanza 96 and by विकसत् at stanza 421. DNM VII. 96 records this word in two senses viz. मृदु (= कोमल) and विलासिन् (a libertine, rake or sensualist). Weber discusses this word in his notes on *gāthá* 599 of गाथासप्तशती (p. 289, W 1881). He renders it by 'charming, lovely'. Gaṅgādhara paraphrases it by सुन्दर and says that it is a deśī word. According to Weber the original form was perhaps वल्लहल (वल्लह = वल्लभ, with the Taddhita suffix ल added स्वार्थे as in the case of पीअल, अंधल, विज्जुला etc.), व being later on changed to वे. The word is recorded in Sanskrit dictionaries in the sense of a rake or libertine (केलि-

नागर, संभोगवत्). In Marathi the word appears in the form वेल्हाळ, dear, tenderly loved, darling; also as a term of endearment for a husband, wife, mistress etc. Molesworth (p. 772) equates वेल्हाळ with वेल्हल. For *gāthās* 96, 98 and 99 cf. Nītiśataka 5: एको देवः केशवो वा शिवो वा, एकं मित्रं भूपतिर्वा यतिर्वा। एको वासः पत्तने वा वने वा, एका भार्या सुन्दरी वा दरी वा ॥

97) पेल्लिया = प्रेरिता: oppressed, overpowered, afflicted. HS. VIII.4.143 gives पेल्ल as a धात्वादेश for √क्षिप्. The commentator connects it correctly with √प्रेरय्, which means to push, press, oppress. It is possible that √पेल्ल is connected with √पील (= √पीड्), so that पेल्लिय may stand for पीडिय = पीडित. खंडिऊण = खण्डयित्वा, having cut, uprooted or pulled out.

98) थणवट्ठे = स्तनपृष्ठे. It is possible that °वट्ठे stands for °वट्टे, so that थणवट्टे = स्तनपट्टे. Cf. नलाडवट्टीइ, st. 129.

99) भुंजइ = भुङ्क्ते (subject धीरो understood). It is possible that भुंजइ stands for भुज्जइ (= भुज्यते) (passive voice), the subject being धीरेण or धीरेहिं.

100) माणेण without sacrificing one's self-respect or honour.

101) पडिपेल्लिया = प्रतिप्रेरिता: or प्रतिक्षिप्ताः. See note on पेल्लिया, st. 97.

102) = Hāla 214, where the reading is अत्थमणम्मि वि in place of अत्थंतस्स वि. अत्थंतस्स = अस्तमयमानस्य or अस्तायमानस्य. The Prākrit form is the present active participle from the denominative verb अत्थइ which means to set, from the noun अत्थ—the setting or disappearance of the Sun in the evening. उद्धं फुरंति flash, shoot or spread upwards. For उद्धं see HS. VIII. 2.59. We also get the forms उड्ढं and उब्भं.

103) √पवज्ज = √प्रपद्य् to betake or apply oneself to, to undertake, to set about in right earnest.

104) जलहरा = जलधराः, usually used in the sense of clouds, but here in the sense of oceans. Cf. खीरहर = क्षीरधर used in st. 118 in the sense of ocean. जाव न धीरेहि तुलंति so long as they are not compared with men of fortitude and determination. The idea is that men of fortitude and determination are far more large-hearted, serene-minded and noble-spirited than the sky, the ocean and the great mountains. √तुल also means to weigh or balance, that is to challenge. Cf. Meghadūta 20, अन्तःसारं घन तुलयितुं नानिलः शक्ष्यति त्वाम्।, मृच्छकटिक 1: हा अवत्थे तुलीअसि।

105) The second quarter घरंगणं हत्थछित्तं गयणयलं is hypermetric with 19 *mātrās* instead of the usual 18. छित्तं = स्पृष्टम्. DNM III. 27. records छित्त in the sense of छिविअ i.e. स्पृष्ट. HS. VIII.4.182 gives छिव as a धात्वादेश for √स्पृश्. HS VIII.2.138 records छिक्क and छुत्त in the sense of स्पृष्ट. Laber reads वाहल्लियाइ. The correct reading is obviously वाहल्लियाउ or वाहल्लिया य. The commentator seems to have read वाहल्लिय व्व. वाहल्लिया a stream or rivulet. Cf. st. 259. Cf. Marathi ओहळ. The reading वाहल्लियाइ can be justified by supposing that य has been changed into इ (संप्रसारण).

106) The exact sense of the six expressions संघडिय, घडिय, विघडिय, घडंत, विघडंत and संघडिज्जंत is not clear. These six expressions are obviously to be construed as adjectives qualifying समारद्धं (कज्जं). It appears that the expressions संघडिय and संघडिज्जंत, घडिय and घडंत and विघडिय and विघडंत form three pairs, in each of which the first expression conveys that the action (संघटन, घटन or विघटन) is already accomplished and the second expression conveys that the action is in the process of being accomplished. For विघडंत cf. st. 103 विहडंतकज्ज°. The rendering of संघटन as planning and of घटन as starting is only conjectural and tentative. √अवहत्थ = √अपहस्तय् to throw away, give up, disregard, set at naught.

107) The commentator's remark that the moon is हस्तपादाद्यवयव-संयुक्त is rather intriguing.

108) It is not clear why fate should turn its face away, if it really wants to nod its head in approbation or admiration. Perhaps the idea is that fate feels itself humiliated or defeated in its efforts to make the enterprising persons to give up their endeavour On finding that the enterprising persons are not deterred, but that they actually perform the most daring and difficult deeds, fate takes that as a humiliation and turns its face away in anger. But this is only a temporary, momentary reaction. It nods its head in admiration all the same in a sporting spirit. Or we may suppose that although in the beginning fate may have turned its face away and may have been adverse and unfavourable still later on it admires the undaunted, indomitable spirit of the enterprising persons and nods its head in appreciation.

109) √थरथर (also थरहर) to tremble or shudder. See st. 136 and 235. Cf. Marathi थरथरणें. DNM V.27 records थरहरिअ in the sense

of कम्पित. विम्हल = विह्वल (भयाकुल, भयग्रस्त). C reads भिंभल. In st. 753 the form भिम्भल is used. असमववसाय etc. असमो व्यवसायः असमं साहसं च, ताभ्यां संलब्धं यशो यैः। or असमे विषमे व्यवसाये यत् साहसं, तेन संलब्धं यशो यैः। The commentator equates the Genitive धीराणं with the Ablative (धीरेभ्यः). It would be better to take the Genitive as standing for the Locative (वैषयिक सप्तमी). Cf. HS. VIII. 3·134 क्वचिद् द्वितीयादेः। Or we may take it to be Genitive Absolute construction used in the sense of the Locative Absolute construction.

110) तुंग = lofty peak. This is a case of the nominal use of an adjective, called in Sanskrit भावप्रधान निर्देश. Fate is afraid of its impending defeat at the hands of men of fortitude and determination and so it tries the preserve the balance of their minds or to steady up their minds. The reasoning is not quite convincing. That fate should be frightened at the prospect of its impending defeat is understandable. But it is not clear why fate should preserve or maintain the balance of their minds and steady them up. Fate preserves the balance *of its own mind* when it finds धीरs bent upon achieving a difficult task.

111) जं = जेण so that. लग्गइ = लगति, duplication of ग according to HS. VIII·4·230 शकादीनां द्वित्वम्।

112) समसीसियाइ is locative singular (= समशीर्षिकायां, स्पर्धायाम्), and not Instrumental singular as Laber, following the commentator, understands in the *Chāyā*. The word appears in the form समसीसी in st. 156, 233 and 745. धुव्वंत = धुव्यमाण. The root धुव्व is formed from the Sanskrit root धू according to HS. VIII.4.242: न वा कर्मभावे व्वः क्यस्य च लुक्। धुव्वइ, धुणिज्जइ; धुव्वइ धुणिज्जइ etc. In Sanskrit the root appears also in the form धौ–धावति, causal धावयति. The Prākrit root is धुव to wash or cleanse. फिट्टिहिइ, फिट्ट is given as a धात्वादेश for √भ्रंश् at HS. VIII-4·177. न फिट्टिहिइ = न नंक्ष्यति, न यास्यति, न भ्रंशिष्यति.

113) न समप्पइ = न समाप्यते is not achieved or secured i.e. eludes their grasp and recedes from them. विहडंत should rather be connected with कज्ज and not कज्जपरिणाम, as the commentator seems to think.

114) = Hāla 282. समोणय = समवनत, अव being changed to ओ according to HS. VIII.1·172 : अवापोते। Cf. शाकुन्तल V·12: भवन्ति नम्रास्तरवः फलागमैर्नवाम्बुभिर्दूरविलम्बिनो घनाः। अनुद्धताः सत्पुरुषाः समृद्धिभिः स्वभाव एवैष परोपकारिणाम्॥

115) Cf. रघुवंश I.20 : तस्य संवृतमन्त्रस्य गूढाकारेङ्गितस्य च । फलानुमेया: प्रारम्भाः संस्कारा: प्राक्तना इव ॥

116) Supply the word फल after विहवस्स य. For the last quarter, cf. the last quarter of st. 150. जसेण किं न पज्जत्तं (1) What is there in this world that is not obtained by fame ? (2) Is not fame enough? That is to say, fame, glory, reputation is the highest reward in this world. There is no higher desideratum than fame.

117) तुंग = श्रेष्ठ. ववसाय = व्यवसाय = प्रयत्न.

118) खीरहरे may be equated with क्षीरगृहे or क्षीरघरे. For क्षीरधर in the sense of ocean cf. the use of the word जलहर in st. 104. Cf. also the commonly used words like जलधि, पयोधि, अब्धि, वारिधि, वार्धिetc.

119) The commentator's explanation shows that he had before him the reading विवावडाण, which is also supported by the Ms. C. The reading वावडाण adopted by Laber is metrically faulty. It is also possible that विवावडाण stands for वियावडाण (= व्यापृतानाम् with anaptyxis (स्वरभक्ति) of व्या and with change of य् into व्, the त् being changed into ड् under the influence of the cerebral vowel ऋ (HS VIII.1·206). The form वावड occurs in st. 597.

121) सत्थत्थे पडियस्स = शास्त्रार्थे पतितस्य abiding by the rules or norms of conduct or commands of the Śāstras. Laber's paraphrase स्वस्वार्थे, which he gives following the commentator, is not satisfactory as it does not make good sense. तरइ is really an active voice form. The commentator takes it to be a passive voice form in the sense of शक्यते.

122) पराहुत्ते The exact Sanskrit equivalent of this word in this and the following three *gāthās* is really पराग्भूते and not पराङ्मुखे as supposed by the commentator, cf. भामिनीविलास 1: दैवे पराग्वदनशालिनि हन्त जाते ।

123) ववसाओ न समप्पइ = व्यवसाय: (प्रयत्न:) न सफलो भवति । His efforts are not crowned with success or his undertakings are not completed. विहडंति = विघटन्ते are estranged from him.

124) Laber reads जा जा डाला लंवइ etc. following the Mss. But it is obvious that we have to read जं जं डालं लंवइ following Ms.I. Similarly we have to amend हत्थे गहिऊण or हत्थे॑ गहिऊण. (The commentator

also seems to have read हत्थें = हस्तेन). In the latter case the use of हत्थें for हस्तेन would be an Apabhraṃśa trait, (see HS VIII.4.3.33). सडत्ति = तटदिति or त्रटदिति or त्रटिति, onomatopoeic expression (अव्यक्तानुकरण). Cf Marathi तटकन् or ताडकन्. Cf. डसत्ति in st. 358.

126) The commentator explains विहिणा by पुराकृतकर्मणा. The three words दैव, विधि and पूर्वकृतकर्म are really synonymous, cf. पूर्वजन्मकृतं कर्म तद् दैवमिति कथ्यते ।. For विधि in the sense of fate cf. प्रतिकूलतामुपगते हि विधौ विफलत्वमेति बहुसाधनता । (शिशुपालवध IX.6); cf. also नमस्यामो देवान्ननु हतविधेस्तेऽपि वशगा विधिर्वन्द्यः सोऽपि प्रतिनियतकर्मैकफलदः । फलं कर्मायत्तं किममरगणैः किं च विधिना, नमस्तत् कर्मभ्यो विधिरपि न येभ्यः प्रभवति ॥, where a distinction is made between कर्म (i. e., पुराकृतकर्म) and विधि. See gāthā 129, where we have to understand either that विहिणा and दइवेण are used in apposition as synonyms, or that दइवेण means "in consonance with one's destiny as determined by one's own previous acts (दइवेण = दैवेन = दैवानुसारेण)". So the subtle distinction between विधि, दैव and कर्म seems to be that विधि—Providence– is the director of the course of destiny which is determined by one's previous actions. For the idea in the *gāthā* compare भगवन्तौ जगन्नेत्रे सूर्याचन्द्रमसावपि । पश्य गच्छत एवास्तं नियतिः केन लङ्घ्यते ॥

127) = *Gāthā* 667, where we have पल्थिं for खलणं in the third quarter. खंडिओ is foiled or frustrated, disappointed, broken, struck down.

128) उन्नय = उन्नया. Shortening of आ into अ in the Nominative Plural of nouns ending in अ is an Apabhraṃśa trait. See HS VIII. 4-330 : स्यादौ दीर्घह्रस्वौ । तक्खण च्चेव = तत्क्षणमेव or तत्क्षणादेव । परिणामिय = परिणमित or परिणामित, changed, transformed, shaped or fashioned, willed and controlled. Laber reads परिणम्मिय, which is the same as परिणामिय, the duplication of म् being due to the shortening of णा into ण.

129) For the sense of the words विहिणा and दइवेण see note on stanza 126. नलाड = ललाट (HS VIII.1-257). वट्टी = पट्ट, feminine gender for neuter in Sanskrit, according to HS VIII-1-35 (वेमाञ्जल्याद्याः स्त्रियाम्). In Sanskrit we get the word पट्टिका, but not पट्टी.

130) भग्ग = भग्न shattered, rendered futile, neutralized. पयाव = प्रताप valour, morale, energy, enthusiasm.

131) जं = यत्. The neuter gender is used for the masculine (जं = जो = यः) according to the maxim सामान्ये नपुंसकम्। The same holds good in he case of the neuter form बेण्णि used for the masculine बे or दो (referring to हर and कण्ह). हरह = हरस्य. This is again an Apabhramśa trait. See HS VIII-4-338 ङसः सुहोस्सवः। The Genitive singular form according to this Sūtra ought to be हरहो, but हो is changed into ह according to HS VIII.4.329 : स्वराणां स्वराः प्रायोऽपभ्रंशे. Cf. the commentator's remark on this stanza and on st. 755 : अयं। अन्यः प्रायेणापभ्रंशभाषानुसारी। कण्ह is used here in the sense of विष्णु, of whom he is regarded as an incarnation.

132) भाए = भागे. भाग means allotted portion or lot, cf. पाणिनि I-4.90: लक्षणेत्थंभूताख्यानभागवीप्सासु प्रतिपर्यनवः। महुमहे लच्छी = मधुमथने लक्ष्मीः। The Locative is used here in the sense of the Genitive (महुमहस्स लच्छी).

133) धरिज्जसु Imperative second person singular, active voice, from —धर with the termination इज्जसु, according to HS VIII.3.175 अतः इज्जसु-इज्जहि-इज्जे-लुको वा। पत्थणभंगो = प्रार्थनभङ्गः or प्रार्थनाभङ्गः violation or frustration of a request made by some one. In the latter case the shortening of णा into ण would be in accordance with HS VIII.1.4. दीर्घह्रस्वौ मिथो वृत्तौ।

135) Laber reads तिणतूलं following the MSS. But it is obvious that we have to amend तिणतूला (Abative singular). दीणं = दीणो;neuter gender being used for the masculine according to HS VIII.1.34 (गुणाद्याः क्लीबे वा।), or दीणं may be taken to stand for दीणत्तणं (दैन्यम्) (भावप्रधान निर्देश) (the abstract used for the concrete). अप्पाणं—We must supply पइ (= प्रति) (= उद्दिश्य) after अप्पाणं. Cf. Subhāṣita : तृणाल्लघुतरस्तूलस्तूलादपि च याचकः। वायुना किं न नीतोऽसौ मामयं प्रार्थयेदिति॥

136) For थरथरथरेइ cf. st. 109 and 235.

137) पयत्तेण = प्रयत्नेन with great effort. It is not quite clear why the clouds have to put forth effort while imbibing the water in the ocean. Perhaps because they have to work against gravity? ल्यंत = लात् = गृह्णत्. √ला II. P. to take, receive. According to HS VIII-4-238 ला is changed into ले in Prākrit. ले can be easily changed into ल्य. Cf. Hindi लेना to take, accept, receive.

138) गुणा used euphemistically for दोसा or in the sense of = दुग्गुणा evil consequences or effects.

139) रिद्धी prosperity, flourishing condition, eminence. Apte records ऋद्धि in the sense of supernatural power also. It would be better to read सिद्धी (miraculous power) in place of रिद्धी. To be able to make oneself invisible is a सिद्धि in *yoga*, akin to अणिमा, महिमा etc. See stanza 141 where the words जोयसिद्ध and अंजणसिद्ध are used. मह = मम Genitive used for the Accusative. This is a case of शेषे षष्ठी (vicarious use of the Genitive) according to Panini. Cf Subhāṣita : भो दारिद्र्य नमस्तुभ्यं सिद्धोऽहं त्वत्प्रसादतः । पश्याम्यहं जगत्सर्वं न मां पश्यति कश्चन ॥ मह लोया न पेच्छंति—People do not see me because I am inconspicious or below anybody's notice or attention because of my poverty.

140) = Hāla 671, where we have the readings चाइणो for माणिणो and विअड्ढविण्णाणा for वियड्ढसंमाणा. वियड्ढसंमाणा = विदग्धसंमानाः those who are honoured amongst the learned (विदग्धेषु संमानो येषां ते), वियड्ढ can also be understood as standing for विवृद्ध, in which case the meaning would be : those who have risen to high esteem. The readings in Hāla would yield the senses : चाइणो (त्यागिनः) generous, liberal; विअड्ढविण्णाणा whose knowledge is perfectly baked, mature. वियक्खण-विचक्षण clever, fastidious, discreet.

141) जोयसिद्धा = योगसिद्धाः, योगेन प्राप्तसिद्धयः । दारिद्दजोय = दारिद्र्ययोग association with poverty, the state of being cursed with or of being a victim of poverty. Or योग may be taken to mean discipline. दारिद्दजोय the discipline of poverty.

142) समीरण = वात or वायु. The windy humour in the body, which controls the nervous system. समीरणेन भग्नः means one who is struck or afflicted by the upsetting of the windy humour i. e. attacked by a stroke of paralysis. पयमग्गं ठवंति is to be understood to mean मग्गम्मि पयं ठवंति. पंजलिज्जंति = प्राञ्जलीक्रियन्ते are straightened out, cured, or set right. जइ if at all.

144) पायड = प्रकट evident, manifest. For the elongation of the first अ, see HS VIII. 1.44 (अतः समृद्ध्यादौ वा ।). Cf. धनैर्निष्कुलीनाः कुलीना भवन्ति...धनान्यर्जयध्वं धनान्यर्जयध्वम् । and सर्वे गुणाः काञ्चनमाश्रयन्ते ।

145) वोलीण HS VIII. 4.268 records वोलीण in the sense of अतिक्रान्त. HS VIII.4.162 gives वोल as धात्वादेश for √गम्. For the use of वोल see stanzas 70, 145.425, 726, etc. We also get the form वोलिस्स. Weber connects वोलीण with व्यपलीन. न हु एरिसं जुत्तं that is not pro-

per, just or fair. Fate must not count in the life-duration or life-quantum of poor people those days which they pass divorced from *dharma*, *artha* and *kāma*, the three goals of human life. For during those days the poor cannot be said to be living at all. They are as good as dead. It is a living death and not life which they live during those days. Cf. मृच्छकटिक I.10: सुखात्तु यो याति नरो दरिद्रतां धृत: शरीरेण मृत: स जीवति। The commentator notes the variant सुंदरं एयं for एरिसं जुत्तं।

146) The day-lotus blooms or expands when the sun rises and shrinks, fades and closes its petals when the sun sets. The poor also stretch out their limbs when the sun rises and collect them together when the sun sets in the cold season, as they have no means such as warm clothing or fire or food or massage with oil to keep themselves warm in winter. संकुयंत shrinking, contracting, sinking. वियसंत expanding, blooming, rising. रोर = दरिद्र, DNM VII. 11. See stanzas 461, 560 and 761 (अरोर).

147) = Hāla 243. ललियं = ललितम् sportiveness, gaiety, affected grace (क्रीडितम्). खमा समत्थस्स may also stand for (खमाऽसमत्थस्स (W.1870, p. 157) forbearance behoves (comes in handy for) one who is a weakling. भणियं discourse, talk, eloquence. For the last quarter cf. विशेषत: सर्वविदां समाजे विभूषणं मौनमपण्डितानाम्। भर्तृहरि, नीतिशतक 7. For √छ्व्ज see note on stanza 75.

148) पडिहाइ = प्रतिभाति appeals to or pleases (the mind) (रोचते). अजत्तस्स vicarious use of the Genitive for the Ablative (शेषे षष्ठी). रमणिज्जं blissful, blessed, happy.

149) जै = जइ (यदि) if. नीयरया = नीचरता: = नीचत्वरता: devoted or addicted to meaness, baseness. The commentator's explanation of खीरमाहप्पं by स्तन्यकारणम् is not correct. It should be स्तन्यकार्यम् or स्तन्यप्रभाव:.

150) हिट्ठंं = हिट्ठं हिट्ठं = अधोऽध: or अधस्तात् अधस्तात्. The *Saṃdhi* of हिट्ठ + हिट्ठ as हिट्ठ्ठ is noteworthy. The initial ह of the second हिट्ठ becomes vocalised into इ (a kind of *Samprasāraṇa*), which is then changed into अ and becomes merged into the final अ of the first हिट्ठ. The declensional termination of the Locative singular added to the indeclinable form हिट्ठ्ठ is also remarkable. Cf. वणेत्थम्मि

(st. 221) and परत्तेण (st. 671). According to Sanskrit grammarians declensional terminations are added even to indeclinables (अव्ययs) in order to confer on them the status of a पद (पदसंज्ञा) and are later on dropped. (Cf. Pāṇini II. 4.82 : अव्ययादाप्सुपः ।) जडणिवह (1) mass of roots, (2) ignorant or foolish persons. जड (root) is to be traced to the Sanskrit word जटा (matted hair), which by *Lakṣaṇā* means the tangled mass of the roots of a tree. जटानिवह >जडाणिवह>जडणिवह, the final आ of जडा being shortened metri causa according to HS VIII.1.4 दीर्घह्रस्वौ मिथो वृत्तौ । The word जड is used in Hindi in the sense of the root of a tree. सुपत्ताइ = (1) सुपत्राणि beautiful leaves, (2) सुपात्राणि worthy persons. तां किं न पज्जत्तं, cf. st. 116. Literally : what is there (in this world) that is not obtained ? What more is there to be obtained in this world ? i. e. everything is obtained, nothing more remains to be obtained, that is the highest consummation to be wished for.

151) For the second half, compare st. 722, where, however the word नरणाह does not appear in the first half. This stanza appears to have been derived from some context where several stanzas were addressed to some king. Cf. stanzas 154, 155,161. Cf. also stanzas like no. 143 addressed to a सुंदरि (fair woman).

152) भूमीसयणं the elongation of the final vowel of भूमि may be due to metre, or the original Sanskrit word may be taken to be भूमी (with long ई). बंभचेरं enforced celibacy because, they cannot afford the luxury of marriage.

153) Laber reads कह व. It is obvious that the correct reading is कह वि (कथमपि), which is also borne out by the commentary. तुलग्गेण is explained by काकतालीयन्यायेन in the commentary. DNM V.15 records तुलग्ग in the sense of काकतालीय. विग्गोवय, DNM VII.64 assigns the sense of आकुलता, difficulty or confusion, to this word. It seems to be connected with the Sanskrit root गुप् IV. P. to be confused or perplexed. खवणयसग्गारोहणं, the commentator paraphrases खवणय (= क्षपणक) by संन्यासिन्. It is not likely that the reference here is to a Jaina monk in particular, but to any monk in general. Nowhere in the whole of the Vajjālagga does the author, although a Jaina, make any reference to Jainism or Jaina ascetics or to the Tīrthaṃkaras, except of course in the opening

stanza, which refers to सव्वन्नु (i.e. जिन) and to श्रुतदेवी. The explanation given in the commentary is obscure : यथा संन्यासिनो मृतस्य श्राद्धैश्च (by credulous people) तन्माहात्म्यात्नरविमानमारोहितस्य (placed upon a bier carried by people on their shoulders) ददद्यानं वाद्यमानमर्दलं नीयमानस्य संस्काराय सुखं (V. L. संस्कार्यसुखं) भवति, तथा सेवकजनस्याहर्निशं सेवां कुर्वाणस्य। Does the author mean that just as in the case of a monk, who has renounced the world and is leading the life of a recluse, the attainment of heaven (or liberation) is very difficult, so in the case of a servant the attainment of happiness is extremly difficult ?

154) सि होज्ज = त्वं भवेः or भूयाः or even भवसि (Cf. HŚ VIII.3.177). The verbal form सि is used here in the sense of त्वम्. In Sanskrit *अस्मि is sometimes used in the sense of अहम्. Cf. stanza 734, last* quarter. For आलिहियकुंजर cf. आलिहियभित्तिवाउल्लय in st. 68 and 582. तुह पहु दाणं चिय न दिट्ठं, no generosity (liberality) has been observed by anybody in you, any more than the oozing of the ichor-fluid (दान) is observed in the case of an elephant painted in a picture. Hence, though you may be a person devoted to religion accorcing to your own ideas, we shall go away and have nothing to do with you, as we do not see any prospect of receiving any gifts or charities from you.—दाणं (1) generosity or liberality, (2) exudation of the ichor-fluid.

155) The jack-fruit tree (फणस = पनस) bears fruit right on its stem or trunk, so that they are easily accessible to every body. The palm tree (ताल), however, bears fruits on its top beyond the easy reach of all. Cf. st. 737 where the tāla tree is described as दूरदावियफल.

156) It is difficult to see how this stanza glorifying the फणस tree can find a place in the सेवयवज्जा. It is a mis-fit here. The same holds good in the case of the next stanza. Cf. stanzas 546–551 and 645, which too are mis-fits in their respective sections. सच्छह = सच्छाह = सच्छाय = सदृश. See HŚ VIII. 1.249 (छायायां होऽकान्तौ वा।). The shortening of च्छा into च्छ is *metri causa.* मग्गण = मार्गण = याचक -a seeker.

157) सुसिय = सोसिय = शोषित, सो being shortened into सु *metri causa*, or सुसिय may be taken as a past participle from √सुस = √शुष्

to dry, सुसिय = शुष्क. वप्पीहय = चातक. DNM. VII 33 records वप्पीअ and बप्पीह in the sense of चातक. Cf. Hindi पपींहा, पपीहरा (= चातक). मुय = मृत.

158) सुपुरिसववहारवाहिरं—Cf. st. 276, सब्भाववाहिरेहिं. सुपुरिस self-respecting person. The idea in the second half is as follows : A servant need not make an humble request to his master for rewarding his services. His silent, devoted service itself is a request that he makes to his master and that is easily understood by a sympathetic and appreciative master.

159) This gāthā expresses the belief that the internal teeth of an elephant are dark in colour. It may be only a poetical convention (कविसंकेत). विहुरसहाया = सहायविहुरा by transposition of the two words in the compound. सहाय is used here in the sense of साहाय्य (a case of भावप्रधान निर्देश). साहाय्यविधुराः unhelpful in chewing or mastication. Those servants, who are really helpful and hard-working are admitted to the interior of the house by the master, though they may be unattractive in their appearance. But those servants who are not helpful are kept outside, though they may be gaudy and attractive. The figure of speech is अप्रस्तुतप्रशंसा.

160) Cf. W (1881) 812 : गाइंउ पंच खारिभरीउ चत्तारि पक्कलवइल्ला । संपण्णं वालावल्लरं सेवा सिंवं कुणउ ॥ पक्कल HŚ VIII. 2. 174 records पक्कल in the sense of समर्थ, strong, mighty. PLM 52 also records this word in the sense of समर्थ or प्रौढ. The word is to be traced to पक्क> पक्क, with the स्वार्थिक तद्धित suffix ल–ripe, matured, full-grown, fully developed. तंबा is recorded in PLM 69 and and DNM V.1 in the sense of a cow. It is to be derived from ताम्रा reddish or tawny—a colour frequently met with in the case of cows. निप्पन्न = निष्पन्न. According to HŚ VII. 2.53 निष्पन्न would give rise to निप्फन्न. The form णिप्पन्न is used in Hāla 691. सेवा सुहं कुणउ we should read सेवं in place of सेवा, as object of कुणउ, the subject being सेवओ (understood). सुहं = सुखम् unhesitatingly. There is no objection or harm in serving under a master, although service is humiliating in itself, provided one gets these three compensating advantages in return. The commentator, however, explains सेवा सुहं कुणउ by सेवया पर्याप्तम् ।...अयं भावः । धेनुवृषभशाल्कधान्येषु विद्यमानेषु सेवया अलम् ।He seems to understand the situation as follows : These three things are extremely desirable and sum up or constitute wordly well-being. What more can one

expect to get as a reward from service under a master? If these three things are there, then enough of service. Perhaps he understands सेवा सुखं करोतु in the sense of सेवा सुखं गच्छतु, i. e. सेवया कृतम्। सेवा करोतु is active voice, while सेवया कृतम् is passive voice (imperional construction). Weber (1881), p. 448 renders the last quarter as follows : Well may service bring happiness (but that does not fascinate us). The commentator साधारणदेव says : सेवा शिवं करोतु सेवकानां; न मादृशानां निरीहाणाम्। रालय—a kind of edible food-grain, Marathi राळा.

161) छुहिओ (1) white-washed with lime (सुधितः = सुधया धवलीकृतः) (2) hungry (क्षुधितः). छुहछुहियं (1) white-washed with lime (सुधासुधितम्) i. e. सुधाधवलितम्) (2) oppressed by hunger (क्षुधाक्षुधितम् or क्षुधाक्षुब्धम्. The sense of चच्चरं (a public square or road-crossing) does not fit in with the idea of whitewashing. Was it the practice to whitewash public squares or road-crossings or to mark in white their borders?

162) The translation of the second half is only conjectural, as the idea is obscure. The commentator equates पयस्स with पयसः (water) and remarks : न जानीमः किमत्यधिकं स्नेहपानीययोर्मध्ये। नेहरस पयस्स = नेहपयाणं = स्नेहपदयोः।

163) बल fighting strength, resistance; offensive and defensive might. वलिअ = वलित retreated. थक्कंति = तिष्ठन्ति, stand firmly.

164) माणं neuter gender for masculine, according to HS. VIII.1.34 (गुणाद्याः क्लीबे वा।) फुरणं = स्फुरणम् enthusiasm, vibrant spirit, spirit vibrating with hopefulness.

165) संमाणिओ व्व as if he has been honoured. He regards the opportunity to fight and strike at the enemy as a great honour done to him. नवसेवओ व्व as if he is a newly employed servant, who is only too eager to give striking evidence of his loyalty to his master by doing daring deeds on the battle-field.

166) कप्परिअ = दारित pierced or gored. PLM 573 and DNM II. 20 record this word in the sense of दारित or दलित.

167) एक्कमेक्कस्स जाइ—एकैकस्य याति charges at one enemy after another. Or we may understand एक्कमेक्कस्स in the sense 'at one another'. In that case जाइ भडो should be taken as standing for जंति भडा (plural), the hostile warriors charge at one another.

168) विहुरो = विधुरः beset with difficulties. मज्झत्था hanging in the balance, uncertain, undecided. This is the utterance of a hero who is on the point of death on the battle-field.

169) पेल्लिय = प्रेरित, पीडित or क्षिप्त, overpowered, hard-pressed. See note on st. 97.

170) धरउ = क्रियताम्–active voice used for the passive in the sense of धरिज्जउ, with जणणीए as subject understood. It is possible to understand धरउ as a verb in the active voice, in the sense of धारयतु, as done by the commentator, provided that we emend the text as follows : एक्कं पि कं पि नियगोत्तभूसणं धरउ जणणि उयरम्मि । Cf. st. 133. It is also possible to understand धरउ in the active sense if it is equated with ध्रियताम् (Imperative active third person singular from √धृ VI. A to be, to exist). In that case धरउ would mean तिष्ठतु.

171) √परिसक्क = √परिष्वष्क् to stalk about proudly, pompously, triumphantly.

172) In the Vāmana (dwarf) incarnation, the supreme Lord Viṣṇu, assuming the form of a dwarfish boy planted one foot-step on the earth, the second in the heaven and was at a loss to know where to place the third foot-step. The commentator quotes a Prākrit gāthā, describing the three foot-steps of Viṣṇu. बलिबंधे विलसियं वलिवंधविलम्भियं ।

173) णिब्भरो = निर्भरः = निर्गतचिन्ताभरः = निश्चिन्तः, disburdened of all worry, or anxiety, fully satisfied at having achieved the object of his master. कण्णचालिर = चालिरकण्ण with transposition of the two words (i. e. पूर्वनिपात of कण्ण and परनिपात of चालिर). चलचामर and चालिरकण्ण may be taken as forming a Dvandva compound or the whole compound may be dissolved as follows: चलचामराविव चञ्चलौ यौ कर्णौ, ताभ्यां वीज्यमानः; i. e. चलचामरचञ्चलकर्ण may be taken to be an उपमित समास with the common property चञ्चलत्व. The commentator takes चलचामर as a बहुव्रीहि compound qualifying कर्ण. Thus according to him both चलचमर and चालिर are to be understood as adjectives qualifying कण्ण.

174) We must supply the word सुहडस्स after कस्स वि in order to make the sense complete. पिट्ठी = पृष्ठ. See HS VIII.1.129 (पृष्ठे वानुत्तरपदे)

175) पहुहियए is awkward. It stands for पहुम्मि.

176) The commentator's rendering of °पडिच्छिरे by °प्रतीक्षणशीले is not correct. √पडिच्छ does not here stand for √प्रतीक्ष् to wait for, but √प्रतीच्छ् to accept or receive. On st. 192, the commentator correctly explains the verbal form पडिच्छंति by प्रतीच्छन्ति. पडिच्छिर is formed by adding the Kṛt suffix इर in the sense of ताच्छील्य (HS VIII. 2. 145) उत्तिण्ण = उत्तारिअ or अवतारिअ (उत्तारित or अवतारित).

177) साहिज्जइ = सहिज्जइ, स being lengthened into सा metri causa according to HS VIII. 4.238. गिद्धंतकड्ढणं = गिद्धेहिं अंताणं कड्ढणं ।

178) रुहिरकुंकुम-(1) रुहिरं कुंकुमं व रुहिरकुंकुमं saffron-like blood in the case of the female jackal and the warrior, and (2) रुहिरसरिसं कुंकुमं रुहिरकुंकुमं blood-like saffron, in the case of the वरकामिणी and the नायक with whom the warrior is compared by implication.

179) The proper order of the words in the long compound forming the first half of the gāthā is as follows : थोरजुयप्पहारसंचुण्णियगरुयकिगसंजणियसोहो. Thus we have here पूर्वनिपात of संचुण्णिय and संजणिय. कंध = स्कन्ध. According to HS VIII.2.4, we should have खंध instead of कंध. See st. 218.

180) विहुरे = विधुरे = वैधुर्ये = सङ्कटे, a case of भावप्रधान निर्देश, concrete used for the abstract. (Cf. अइविहुरे in st. 185 and विहुरे in st. 674). Even when standing in a difficult situation, where he finds it almost impossible to pull the cart. पामर a rustic cartman, a ploughman, a farmer. आरापरिघट्टणं prodding done with the goad or with the wooden handle of the whip. It seems to have been the practice in ancient times to prick, prod or goad a bull with a sharp, metallic point, just as, in the case of elephants, the अङ्कुश or hook is used. आरा means the shoe-maker's awl and hence a goad or prodding hook.

181) गुरुभरम्मि is obviously wrong. We must read गुरुभरं पि (गुरुभरमपि). हक्कं = आह्वानम्, आक्रोशम्. Cf. Marathi हाक, from Sanskrit √आकारय् to call or challenge, with aspiration of the first vowel.

182) भरम्मि the burden of the cart i. e. the loaded cart. थक्क = थक्किय = स्थित, past participle active from √थक्क which is a धात्वादेश for √स्था (HS VIII. 4. 16).

183) अउव्ववग्गं गओ = अपूर्ववल्गां गतः who is making his first run (वल्गा leap, gallop) when harnessed to the yoke of the cart for the first time in his life. As the bull was never before harnessed to the cart (because of the circumstances stated in the first half of the stanza) that was the first time in his life that he was yoked by his master. And when the loaded cart came to a standstill because of some trouble on the road, the excellent (noble) bull felt very sad that he should not have been given any gradual training in pulling loaded carts before, and should have been yoked to a loaded cart for the first time ever in his life. The commentator, however, explains अपूर्ववल्गां गतः differently. अपूर्वेन सह योजितः, yoked to the cart along with a new, unbroken, untrained bull. √झिर = √खिद् to feel sorry(HS VIII.4.132.)

184) हलिओ = हालिकः ploughman, farmer, agriculturist, from हल (a plough) plus इक (Taddhita suffix in the sense of using that as a means for achieving his object, or as a means of earning his livelihood). Cf. Subhāṣita : गुणानामेव दौरात्म्याद् धुरि धुर्यो नियुज्यते। असंजातकिणस्कन्धः सुखं स्वपिति गौर्गलिः॥

185) धवलाइं–neuter gender used for the masculine according to HS VIII.1.34. अइविहुरे, see note on st. 180

186) तडवियडमोडण = वियडयडमोडण (by पूर्वनिपात of तड and परनिपात of वियड). This is otherwise known as वप्रक्रीडा, butting or ramming against the mighty sides or slopes of a mountain with the head, butting sport. Cf. मेघदूत 2, वप्रक्रीडापरिणतगजप्रेक्षणीयं (मेघं) ददर्श।

187) The metre in the first quarter is faulty. If we shorten ता and पा into त and प it will be quite regular. (सा रेवा तइ पणियाइ ते चेव करिणिसंवाया।).सलइ = शल्की or सल्लकी a kind of tree of which elephants are very fond. सलइ = शल्यायते, rankles. Cf. Marathi सलणें.

188) गयहि वहुयाहिं वि गयहिं. This is Instrumental Absolute Construction, having the same sense as the Locative Absolute Contruction. See Speijer, Sanskrit syntax p. 290.

189) Cf. Weber (1881), 820 : सव्वत्थ होइ ठाणं रासहमहिसाण मेसवुसहाणं मदगइंदाणमहो महावणं अहव महाराओ॥ जुज्जए ठाणं = यत् किंचिदपि स्थानं युक्तम् उचितं भवति। Any place will do or serve for their residence. लब्भए would have been better than जुज्जए.

190) हल्लंत = चलत् । √हल्ल to shake. Cf. Marathi हलणे, ढळणे, हळहळ. Cf. हल्लोहल, HŚ VIII. 4.396. See note on the word ढलहलया in st. 559. पइं = त्वया. This is an Apabhraṃśa trait. See HŚ VIII. 4.370 (टाइयमा पइं तइं ।)

192) दसा = दशा changes or vicissitudes of fate. The Mss. read जं जह or जं जं. We must read जा जह... तं तह or जा जा... तं तह or जा जा ... तं तं.

193) मा झिज्जसु = मा क्षीयस्व do not waste away or be emaciated. The commentator paraphrases झिज्जसु by खिद्यस्व. Did he read खिज्जसु?

194) विसंठुल = विसंष्ठुल unsteady, agitated, unhinged, unnerved, one who has lost the balance of his mind.

195) We should expect वि in place of य in the first quarter, as the commentator seems to have read (गरुयच्छुहाउलियस्स वि). विलीणो = विलीनः = अवस्थितः remained uneaten. विलसियं—courtship, dalliance.

196) तिणकवलं झत्ति पज्जलियं–Cf. st. 248.

198) सिहराहिंतो Ablative singular, HŚ VIII. 3.8. निएइ = पश्यति । निअ is recorded by Hemacandra as a धात्वादेश for √दृश् (HŚ. VIII. 4.181.)

200) माण = मान self-respect, fiery spirit. गयघडदारणेण = गजघटा-दारकेण or गजघटादारणेन. सुवइ = स्वपिति. Cf. HŚ VIII. 1.64 (स्वपावुच्च). We also get the form सोवइ.

202) Laber reads जइ following the Mss, and paraphrases by यदि in the chāyā. It is obvious that we must emend the text into जह (= यथा). सोंडीर – शौण्डीर्य eminence, greatness, might, strength. मडह small. PLM 472, DNM VI. 117 record मडह in the sense of लघु. The commentator refers to *gāthā* 230,where the word मडह is used.

203) For वेण्णि Nominative plural, see stanzas 96 and 131. गंजणं is used here in the sense of humiliation, while in st. 90 it is used in the sense of moral taint or stigma. The commentator renders गंजणं by विगोपकम् which perhaps stands for विगोपनम् and means humiliation or confusion (व्याकुलता). Cf. विग्गोवय in *gāthā* 153. For the idea in the stanza compare stanzas 131 and 260.

204) °जुज्झमामिडिए = जुज्झे आमिडिए. The Locative termination of जुज्झे has been dropped here and a euphonic म् inserted between the two words (we may call it मश्रुति on the analogy of the यश्रुति in Prākrit). HS. VIII. 4.164 mentions the धात्वादेश अब्भिड for √संगम्. Cf. Marathi भिडणे. पहर = पहार = प्रहार; माइंद = मइंद = मृगेन्द्र, the former according to HS VIII. 1.67 and the latter according to HS VIII. 1.44. Gore suggests the emendation °माइंदगइंदजुग्गमावडिए = °मृगेन्द्रगजेन्द्र-युग्मे आपतिते, when both the lion and the mighty elephant fell down dead as the result of one single arrow shot by the hunter. The lion and elephant were engaged in a deadly fight, when the hunter shot a single arrow at them and killed both of them. This clearly reveals the terrific punch which the hunter could put into his arrow. For the idea, see the commentator's remarks on the present stanza and also stanzas 206, 207, 209, 210.

205) गयकुंभवियारियमोत्तिएहि = वियारियगयकुंभमोत्तिएहि, with पूर्वनिपात of गयकुंभ and परनिपात of वियारिय. The तृतीया in °मोत्तिएहि is करणे तृतीया and not उपलक्षणे तृतीया as supposed by the commentator. जंगलं from Sanskrit जांगलं flesh. किणइ = किणिज्जइ, active voice form used for passive voice form. Cf. st. 241 where वीसरइ is used in the sense of वीसरिज्जइ.

206) = Hāla 119, where the reading is कइमो वि for कयत्थो and °जोव्वणुम्मत्ता or जोव्वणुम्मइया. Cf. stanzas 207, 209, 210 and 211. उम्मइया = उन्मत्ता or उन्मादिता. रंप = उल्लिखन, त्वक् or त्वगुत्कर or तक्षण shavings, parings, carvings, thin slices or shreds (of the bow). HS VIII. 4.194 gives रंप- as a धात्वादेश for √तक्ष्. रंप appears to be connected with रंप. The more and more the hunter becomes attached to his wife and dotes on her, he grows physically weaker and weaker and unable to wield his heavy bow. He has therefore to remove thin slices from his bow with some paring or planing tool so as to make the bow lighter. The hunter's wife is extremely delighted as she throws on the street the slices removed from the bow, because she knows that they are an indication of his growing fondness for her.

207) = Hāla 120, where we have the following readings: उक्खिप्पइ for ओक्खिप्पइ; गेहंगणाहि for गेहंगणाउ; उवह धणुरंपरिंछोली for धणुरओरंप-रिंछोली. ओ = अहो interjection of surprise. See st. 324. सोहग्गधयवडाइं व्व may stand for सौभाग्यध्वजपटानि इव, or for सौभाग्यध्वजपताका इव. °पडाया इव<

°पडाय व्व > °पडाइ व्व, य being changed into इ. धणुरओरंपरिंछोली is to be explained as follows: धनुषः रजःसदृशानि यानि उल्लिखनानि (strips, chips, slices, shavings) तेषां पंक्तिः समूहः—a mass of the tiny (thin, fine) shavings or slices of the bow (सूक्ष्मकणपंक्तिः).

208) पइ = पई = पतिः, shortening of ई *metri causa.* जुवाणा-युवन् in Sanskrit becomes जुवाण according to HS. VIII.3.56 (पुंस्यन आणो राजवच्च ।). Did the commentator read खिज्जंति instead of झिज्जंति in the second quarter? झिज्जंति stands for क्षीयन्ते. क्षीयन्ते can assume the form खिज्जंति in Prākrit according to HS-VIII.2.3 (क्षः खः क्वचित्तु छझौ). But झिज्जंति can be rendered only by क्षीयन्ते and not by खिद्यन्ते. Even if the reading before the commentator were खिज्जंति, in the present context खिज्जंति must stand for क्षीयन्ते and not खिद्यन्ते.

202) वाहजुवाणो Nominative Singular from वाहजुवाण (व्याधयुवा). धणुल्लिहइ = धणु + उल्लिहइ, the उ of धणु being dropped according to HS. VIII.1.6 (लुक् । स्वरस्य स्वरे परे बहुलं लुग् भवति ।) चड is mentioned as a धात्वादेश for √आरुह् at HS.VIII.4.206. Cf. Marathi चढणे. मेल्ल (मिल्ल) is a धात्वादेश for √मुन्च् according to HS.VIII.4.91. उम्मिल्ल = उन्मुञ्च् to drop down, to let fall, here used intransitively in the sense 'to slip or fall down'.

210) करह = करात्, an Apabhramśa trait. Cf. st. 131 where हरह is used as Genitive Singular form (= हरस्य). According to HS. VIII.4.336 (ङसेर्हे-हू), the Ablative Singular form ought to be करहे or करहु, but we have here the form करह according to HS. VIII.4.329 (स्वराणां स्वराः प्रायोऽपभ्रंशे ।). विप्फुल्लगंडविवरुम्मुही = विफुल्ल (उत्फुल्ल) गण्डविवरा च उन्मुखी च the hollow or cavity of whose cheeks is blooming and whose mouth is upraised. The cheeks which till now were hollow (concave), become full and bulging with a sense of triumph and achievement. Till now she was अधोमुखी, now she becomes उन्मुखी. Laber following the commentator paraphrases विस्फुल्लगण्डविपराङ्मुखी, which does not make good sense. The word विस्फुल्ल does not occur in Sanskrit and appears to be a pseudo equivalent of विफुल्ल (= विस्फुटित or विकसित).

211) तुह पसाएण thanks to you, because of you, i.e., because of the powerful fascination that you exercised upon your hus-

band—the hunter of wild game—he became enamoured of you and began to dote on you so much, that he lost his physical stamina and could not use his bow to kill wild elephants.

212) = Hāla 173. पेहुण is recorded in PLM 294 and DNM VI.58 in the sense पिच्छ a plume or feather. गव्विरी from गव्व + इर (Taddhita possessive suffix, according to HŚ. VIII.2.159.) गहिय = गृहीत = कृत taken, derived (obtained) from i.e. made out of. The commentator explains the reason of the proud bearing of the व्याधवधू as follows: During the time that the hunter stays with the व्याधवधू, he is excessively attached to her, with the result that he has no stamina left in him to kill elephants and so he kills only peacocks, whose plumes the व्याधवधू wears on her head as a trophy and an ornament. But during the time that the hunter stays with her senior cowives he is not very deeply attached to them, with the result that he has sufficient stamina in him to kill even elephants, the pearls obtained from whose heads are worn by the senior cowives as ornaments on their bodies. So the wearing of peacock plumes by the व्याधवधू is an indication of the hunter's deeper attachment to her, while the wearing of pearls by the senior cowives is an indication of his feeble and luke-warm attachment to them.

213. Cf. Weber (1881) 951. सालसा – सालस्या moving with heavy, dull steps (= अलसगमना). अलस is used here in the sense of आलस्य—a case of भावप्रधान निर्देश. This stanza is quoted by Mammaṭa in Kāvyaprakāśa X as an example of उत्तरालंकार. The reading adopted there in the second half is: लुलियालअमुही घरम्मि परिसक्कए सोण्हा (or सुण्हा)।

214) Supply वि after मयचम्मपरिग्गहो. परिग्गह = परिग्रह a collection or stock—परिगृह्यत इति परिग्रहः।

215) The deer's fascination for music is proverbial in Indian literature. Cf. रघुवंश XVIII.13. : सकृद्विविग्नानपि हि प्रयुक्तं माधुर्यमीष्टे हरिणान् ग्रहीतुम्।; मालविकाग्निमित्र III मया व्याधगीतरक्तया हरिण्येवाशङ्कितयैतत्र विज्ञातम्। ताणं चिय नत्थि धणं = ताणं धणं नत्थि चिय i.e., चिय is used in the wrong place (भग्नक्रम).

216) This is the utterance of a deer.

217) एक्केण वि सरेण सरउ = एकेनापि शरेण पूर्यतां, समाप्यतां, कृतम्, अलं, पर्याप्तम्। √सर to be enough, to be over, to come to an end, is to be traced

to the Sanskrit root सृ (सर्) to go, to move. The sense of the Prākrit root सर appears to be only a metaphorical extension of the sense of the Sanskrit root सृ (सर्). Cf. Marathi सरणें, संपणें, to come to an end, to be finished, to be over. एकेन शरेण सरतु = एकेन शरेण गच्छतु (व्याध:) = एकेन शरेण कृतम् (or अलं, पर्याप्तम्). जीयं = जीव:, the neuter gender being frequently used in Prākrit for the masculine. Or जीयं may be equated with जीवियं (जीवितम्). Cf. HS. VIII.1.271. This is the utterance of either the male deer or the female deer. Supply अम्हाणं after दोण्हं.

218) सल्लिअ = शल्यित pierced or wounded.

219) Here we are told how a number of deaths took place by a sort of chain-reaction. It must be supposed that the hunter's wife had gone to the forest to witness the game-shooting (मृगया). धणुहं = धनु:. See HS. VIII.1.22 (धनुषो वा ।). मुक्किया = मुक्किता:, past participle from मुक्कइ (= मुक्तयति) which is a denominative verb from the past participle मुक्क (= मुक्त).

220) कंकेल्लिपल्लवोव्वेल्लमणहरम्मि is equal to उव्वेल्लकंकेल्लिपल्लवमणहरम्मि, with परनिपात of उव्वेल्ल. उव्वेल्ल = उद्वेष्टित = उद्भिन्न, blooming, expanded. According to HS. VIII 4.223, √उव्वेल्ल is a substitute for √उद्वेष्ट्. Or उव्वेल्ल may be equated with उद्वेल (उद्वेलम्) excessively, extremely, (that which has crossed the beach or coast, hence excessive). उव्वेल्लमणहर = excessively charming. विलसियाइं = विलसितानि pleasures, merriments enjoyments, luxuries. खुडुक्कंति, खुडुक्क is mentioned as a धात्वादेश at HS. VIII.4.395 (तड्यादीनां छोल्लादय:) without indicating the original Sanskrit. The PSM gives the sense शल्य की तरह चुभना, to rankle in the mind like a barb. The commentator paraphrases खुडुक्कंति by आविर्भवन्ति. The word खुडुक्किआ occurs in Hāla 216. Weber (1881), p. 84, discusses the word खुडुक्किआ, which is explained as रोषमूका by the commentators on Hāla. Weber seems to suggest the sense "stiffened" (exhausted, tired out) for the word.

221) पीलु a certain kind of tree or shrub growing in desert-regions. करीर a thorny plant growing in deserts. The leaves of both the पीलु and करीर plants, products of desert-regions, are relished by camels. The camel's fondness for thorny plants and trees is proverbial in Indian literature. Cf. विक्रमाङ्कदेवचरित, I.28: निरीक्षते केलिवनं प्रविश्य क्रमेलक: कण्टकजालमेव । कसरक्क = कुड्मल a bud. कसरक्क also means चर्वणाशब्द, sound produced while eating or chewing some-

thing. See HS. VIII. 4·423. वणेत्थम्मि = वणे + एत्थम्मि। एत्थ (= अत्र) is an indeclinable. But here the Locative singular ending म्मि is added to it. एत्थम्मि is as good as अत्रे (Locative singular form from the indeclinable अत्र). See note on the indeclinable form हिट्ठे in stanza 150. Cf. the form परत्तेण in stanza 671.

222) पुणरुत्त = पुनरुक्तम् repeatedly, again and again. Or पुणरुत्त may be taken to mean सातिशयम् excessively. For पराहुत्ते, see note on stanza 122.

223) We must obviously read °सिहरो in place of °सिहरे in Laber's text. The first half of the stanza is a long compound being an adjective qualifying तुमं understood.—The difficulty about this stanza is as follows : The camel is really feeling home-sick, as it is no longer in the midst of its familiar surroundings, namely the desert-regions with their hill-tops, Pīlu leaves and Karīra buds. (Cf. stanza 221 above). It is experiencing a nostalgic feeling. If now it is really far away from the मरुस्थली—the desert-region-(see stanza 222), how is it that it is described as drying up with its sighs the tips of Pīlu-shrubs? Are we to suppose that there are Pīlu-shrubs even in places away from desert-regions and that the camel dries up their tips as it stands near them with its neck reaching down to them, but recollecting all along its former associations with the desert-regions? कवलं पि—even a bunch or cluster of ordinary grass or of the Pīlu leaves. As the camel refrains from tasting even a bunch of grass or of Pilu leaves, the author says चविक्खियमपुव्वं. चक्खियमपुव्वं is equal to अचक्खियपुव्वं (= अनास्वादितपूर्वम्) without even so much as tasting it. HS. VIII. 4·258 mentions चक्खिय in the sense of आस्वादित. चक्ख is a धात्वादेश for √स्वद् or √स्वादय् to taste. According to Weber चक्ख is connected with the Sanskrit root जक्ष् II.P. to eat. cf. Marathi चाखणे.

224) ता = तावत् to be understood in the sense of अपि तु but. मा जूर = मा खिद्यस्व. See HS. VIII.4.132. धरसु = ध्रियस्व manage to live, continue to live, keep yourself alive. The MSS read अक्कमरुत्थलीड (= अर्कमरुस्थल्यः) (Nominative plural). The commentator too follows the same reading. But it does not make any sense. We must obviously emend अक्कमरुत्थलीइ (अर्कमरुस्थल्याम्) (Locative singular), or अक्कमरुत्थलीसु (= अर्कमरुस्थलीषु) (Locative plural). अक्कमरुत्थली = अर्कप्रधाना मरुस्थली. अर्क—thorny cactus. The मरुत्थली referred to here is only the ordi-

-nary desert, which grows अर्क (sun-plants or cactus) and not the native desert of the camel, which abounds in पीलु and करीर trees. चरिउण from √चर to move about grazing and hence to graze, to feed on grass, leaves etc.

225) मामि = सखि, 'O friend', said by some one to his or her female friend. किं चि वरं तस्स जं दिट्ठं—तस्स is to be equated with तेण i.e. करहेण, whatever is seen or found or thought by the camel to be somewhat good at first sight. We should expect जं in the place of त. √थुक्क from Sanskrit थूत्कृ (= निष्ठीव्) to spit out. Cf. Marathi थुंकणें. चक्खिउं = चक्खिऊण = आस्वाद्य. For √चक्ख see note on st. 223. वण-सयाइ चक्खिउं tasting or trying hundreds of trees in this manner. The commentator wrongly renders चक्खिउं by आस्वादयितुम्. It ought to be आस्वाद्य.See HS. VIII. 2·146 (क्त्वस्तुमत्तूणतुआणाः), which prescribes तुं (or उं) as one of the suffixes for making gerundial (absolutive) forms in Prākrit. Cf मोत्तुं = मोत्तूण in st. 251. वण = वन = वृक्ष tree. The camel appears to be a very fastidious animal. The commentator's remark, उक्तोऽयमर्थो. अथवा यद् विरुद्धमपि यस्य जिह्वायां लग्नम् । कोऽर्थः । यस्मै यद् रोचते तदेव वरम् इति भावः ।, purporting to hit upon the exact idea suggested by the stanza, is obscure. According to the commentator the stanza contains the figure अप्रस्तुतप्रशंसा, in which the camel stands for a fastidious lover.

226) पत्तल = कृश, lean, emaciated. DNM VI.14 records पत्तल in the sense तीक्ष्ण—sharp In the commentary, Hemacandra says : पत्तलं कृशम् इत्यन्ये । The word is used in the sense of तीक्ष्ण in stanza 291. In the present stanza it has the sense of कृश. In stanza 537 it is used in the sense of पत्त (पत्र) with the Taddhita suffix ल added स्वार्थे, without any change in the meaning. For पत्तल in the sense of कृश, cf. Marathi पातळ thin. It appears from this stanza that the camel is also a native of the Vindhya mountain, although in the विंझवज्जा (stanzas 186-190) there is reference only to elephants and not to camels. It is not clear from this stanza by what name that particular creeper is called (सा वेल्ली). It is obvious that though the emaciated camel was standing in front of a certain creeper, which was beyond the reach of other similarly emaciated camels, he did not pay any attention to it, being absorbed in thoughts about the Vindhya mountain. On stanza 226 the commentator says that नायकनायिकावृत्तान्त is suggested by it. So it is clear that he regards it as an example of समासोक्ति with a subtle suggested import.

227) The commentator rightly points out the hidden import (नायकनायिकावृत्तान्त) in the case of stanzas Nos. 227, 228 229, 230, 231 and 234. He introduces the hidden import with the words अयं भावः, भावार्थः पुनरेषः, अयमभिप्रायः etc. Even stanza 235 has a hidden import in the context of amorous dalliance, though the commentator is silent on it. Stanzas 232 and 233 also do not have any suggested import according to the commentator. But even in their case a suggested sense can be pointed out. परिझीण = परिक्षीण, क्ष being changed to झ according to HŚ. VIII.2.3 (क्षः खः क्वचित्तु छझौ).

228) निब्भर = निर्भर excessive, abundant, teeming. In st. 173 the word निब्भर has been used in the sense of निश्चिन्त. मुंचंतु °किलेसस्स = मुंचंतु °किलेसं, the Genitive being used vicariously for the Accusative (शेषे षष्ठी). Laber's rendering मुञ्चन्तु °क्लेशात् in the *chāyā* is not correct as it does not fit in with the active voice construction छप्पया मुंचंतु. If the Genitive °किलेसस्स is to be regarded as used vicariously for the Ablative, we must read मुच्चंतु (= मुच्यन्ताम्).

229) गंधुद्धुर possessed of strong, oppressive, aggressive, overpowering fragrance. उद्धुर (उद्धृता धूः यस्मात्) unrestrained, unchecked, strong, powerful.

230) पराहुत्त rather stands for पराग्भूत, than for पराङ्मुख. See note on st. 122. मडह = लघु, अल्पप्रमाण, tiny, small, raw, undeveloped, jejune. See note on st. 202.

231) मडहुल्लियाइ = लघुतया. मडह + उल्ल (Taddhita suffix added स्वार्थे i.e., redundantly or pleonastically) + या (Abstract noun suffix). The form should strictly be मडहुल्लयाइ (Instrumental singular). तलिण = तलिन thin, tenuous, meagre, spare.

232) निब्भरं excessively. See note on st. 228. सरए = शरदि. The word शरद् which is feminine in Sanskrit undergoes gender-transformation in Prākrit. See HŚ. VIII.1.31. इत्थ, तत्थ, कत्थ, वि भमरा, all the bees in the world were attracted to that particular forest, to that nowhere else apart from that forest could any bees be seen or found, or they could be found only with great difficulty. लक्खंते = लक्ष्यन्ते by direct phonetic reduction from the Sanskrit original. The normal form in Prākrit would be लक्खिज्जंति.

233) For समसीसी see note on st. 112. जस्स वि We should expect जीए (= यस्याः) in place of जस्स वि. Or we may take जस्स वि as

standing for मालईकुसुमस्स वि. अपि is in any case भसक्रमे and must be connected with गंधविलित्ता. भसल = भ्रमर. See HŚ. VIII.1.244, 254.

234) उब्भेवि = ऊर्ध्वीकृत्य or ऊर्ध्वयित्वा. This is an Apabhraṁśa form. Cf. similar Apabhraṁśa Absolutive forms : समप्पिवि (343), पसारेवि, (373), लवखेवि (410), चुंबेवि (475), सुमरि (487). See HŚ. VIII.4.439, 440: क्त्व इइउइविअवयः । एप्पिएप्पिणुएविएविणवः ।For उब्भेवि अंगुलि cf. st. 463 उब्भेउ अंगुलि. Cf. the form उब्भविया in st. 67. √उब्भ (उब्भेइ) is a denominative from उब्भ (= ऊर्ध्व), raised up, erect. See HŚ.VIII. 2·59. मालइ महमहियं the Mālatī proclaimed or gave a challenge with her language of fragrance (प्रसरता गन्धेन घोषितम्). महमह is mentioned at HŚ VIII. 4·78 as a धात्वादेश for √प्रसर्, if the subject is गन्ध (smell). Laber reads थरहु. We must emend this into थरउ(= थरतु). From the explanation of the second half of this *gāthā* as given by the commentator, he appears to have read as follows : थरउ जु थरणसमत्थो मं एंतो महुयरजुवाणो । But from the concluding remarks, which give the covert sense (भाव) of the *gāthā*, the reading followed by the commentator would appear to be थरउ जु थरणसमत्थो मं एंतं महुयरजुवाणं. Laber has given the text according to the former and the *chāyā* according to the latter reading. मह एंतो = माम् आयन्, मह being used in the sense of माम्. Cf. st. 191 मह एसि कीस पंथिय. We could read मं in place of मह without disturbing the metre. जु = जो, the shortening being due to the requirements of the metre. Cf. Additional gāthās Nos. 496*14 and 641*1. For the idea cf. शिशुपालवध XIV.52 यूपरूपकमनीनमद्भुजे भूभ्रपालतुलिताङ्घ्रुगीयकम् ।

235) उव (or उअ) = पश्य. See HŚ. VIII. 2·211. थरहरंती = कम्पमाना, cf. st. 109 and 136. नहसूइखंडणं, नहसूइ, either 'nails and proboscis' (द्वन्द्व compound) or needle-like sharp-pointed nails (claws) (नहं सूइ व्व, कर्मधारय compound). This stanza, like most others in the मालईवज्जा, has a subtle suggested import in the manner of समासोक्ति, some kind of नायकनायिकावृत्तान्त being suggested by the भ्रमरमालतीवृत्तान्त.

236) किं न ता भणसि—Why then do you not say so ? मालइसरिसं, the shortening of ई is due to metre (HŚ.VIII.1.4). For the idea in the stanza cf. ढुंढुणंतो (or ढुंढुल्लंतो) मरिहिसि कंटअकलिआइ केअइवणाइं । मालइकुसुमसरिच्छं भमर भमंतो न पाविहिसि ॥ काव्यप्रकाश X.

237) गंधं, neuter gender used for the masculine according to HŚ.VIII.1.34 (गुणाद्याः क्लीबे वा). तिण्णि, this is really a neuter form (cf.

Sanskrit त्रीणि). But it is used in Prākrit in connection with masculine words and feminine words also, just like the form वेण्णि (st. 131, 203). See HS.VIII. 3·121. For the idea in the stanza compare कुमारसंभव III.28 : वर्णप्रकर्षे सति कर्णिकारं दुनोति निर्गन्धतया स्म चेतः। प्रायेण सामग्र्यविधौ गुणानां पराङ्मुखी विश्वसृजः प्रवृत्तिः ॥

238) फुल्लंतु = पुष्पन्तु। √फुल्ल really represents √फुट्ट from √स्फुट् to bloom, to expand, to burst open, see HS. VIII·4·231 (स्फुटिचलेः). The word फुल्ल (or उत्फुल्ल, प्रफुल्ल) is used in Sanskrit also, in the sense of पुष्पित. HS. VIII.4.177 gives फुट्ट as a धात्वादेश for √भ्रंश् also.

240) रुणरुणइ, cf. रणझणइ in st. 633 and झणझणइ in st. 327. √रुणरुण to drone, to make a droning sound. खिवइ अंगाइं droops or tosses its limbs (wings). पंचावत्थं गओ = पञ्चत्वं गतः। पंचावत्था means death. Here पंचावत्थं गओ means मुमूर्षुः—standing on the threshold of death.

241) निब्भरुक्कंठं = निर्भरोत्कण्ठम्—निर्भरा उत्कण्ठा यथा स्यात् तथा with excessive yearning. मा रुवसु = मा रोदीः or मा रुदिहि. √रुव = √रुद् according to HS.VIII 4.226 : रुदनमोर्वः। वीसरइ = वीसरिज्जइ, active voice form used for the passive, cf. st.205 where the active voice form किणइ is used instead of the passive किणिज्जइ. Or we may take को वि as subject (understood) for the active verb वीसरइ. The statement made in the second half of the stanza is not quite correct. For the pangs of separation from one's beloved consort are forgotten not only when one dies, but also when one is reunited with the beloved consort. Cf. Hāla 349 : अण्णह न तीरइ च्चिअ परिवड्ढंतगरुअं पिअअमस्स। मरणविणोएण विणा विरमाविउं विरहदुक्खं ॥

242) जाव न वियसइ—while she had not yet bloomed, i.e. before she had bloomed. ईसं पि न वरइ—this is really equal to ईशमपि न वृणोति and not ईषदपि न वृणोति as understood by the commentator and by Laber in the *Chāyā*. ईस = ईश, हृदयेश, प्राणेश्वर—her lord or consort. It is possible to get the following sense even if ईस is equated with ईषत् : even before the Mālatī had shown the slightest inclination to choose or woo her lover or consort. अविणीय = अविनीत rough, rude, unmannerly. Here too the commentator explains the covert sense which is suggested by समासोक्तिः काचन नायिका अनवतीर्णतारुण्यापि प्रियैः पातुमारब्धा। Cf. Hāla 444 : जाव ण कोसविकासं पावइ ईसीसि मालईकलिआ। मअरंदपाणलोहिल्ल भमर ताव च्चिअ मलेसि ॥

243) वियसंतसरसतामरसमसल = वियसंतसरसतामरसट्ठियमसल, a मध्यमपदलोपी or शाकपार्थिवादि (elliptical) compound. Cf. पंकयदलणिलय st. 245. गमिज्जंति is really equal to गम्यन्ते. We should have either दियहा गमिज्जंतु (= दिवसा गम्यन्ताम्); (Imperative mood, passive voice) or दियहा गम्मेज्जासु (= दिवसान् गमये: Potential mood, active voice). The commentator seems to have read गमिज्जंतु, since he explains : दिवसा यथा तथा नीयन्ताम्। Cf. st. 244 : छप्पय गमेसु कालं।

244) Cf. Weber (1881) 819. वासवकुसुम is explained by the commentator as आटरूपकपुष्प. The word वासवकुसुम or वासवपुष्प is not found recorded in the Dictionaries. We, however, get the word इन्द्रवारुणी, इन्द्रवारुणिका or इन्द्रवल्ली (इन्द्रवल्ली). It is explained as *colocynth, cucumis colocynthis*, a wild bitter gourd, in Monier Williams Sanskrit Dictionary. In Marathi is is called कवंडळ. Cf. रसगंगाधर II : रूपवत्यपि च क्रूरा कामिनी दुःखदायिनी। अन्तःकाटवसंपूर्णासुप क्वेवेन्द्रवारुणी॥ It is not certain whether in our *gāthā*, the इन्द्रवारुणी plant is meant by the word वासव. The Sanskrit equivalent आटरूपक is found recorded in Monier Williams Dictionary in the forms अटरूप, अटरूष, अटरूपक and आटरूप and is explained as "the shrub Justicia Adhatoda"; Apte: Name of a very useful medicinal plant, the shrub वासक (Justicia Adhatoda or Justicia Vasaka—अडुळसा in Marathi). मन्न = मन्ये. मन्ये > मन्ने > मन्नि > मन्न, shortening of the final ए, *metri causa.* For the second half, compare : जीवन् हि नरो भद्राणि पश्यति। The idea seems to be that during the months prior to the spring, i.e. during the autumn and the winter-months, the bee should somehow manage to keep itself alive by feeding on the inferior juice in the वासव or वासक flowers. If it luckily survives the rigours of the cold season in this manner, it will be able to enjoy the beautiful luxuriance of the spring. The commentator seems to have read पउरं रिद्धिं instead of पउरा रिद्धी (plural).

245) मा तुंगसु is explained by the commentator as मा भ्राम्य—do not roam or wander. Is this connected with the Hindi तंग (distressed)? If that is the case, मा तुंगसु can be explained as मा ताम्य or मा उत्ताम्य, do not be uneasy or distressed. पंकयदलणिलय–पंकयदलम्मि निलओ जस्स सो पंकयदलणिलओ, perched on the lotus-petal. The commentator explains पंकयदलणिलय as पङ्कजदले लग. He takes पंकयदल as a de-inflected locative singular standing for पंकयदले and णिलय as a verbal form (Imperative second person singular), from √नि + ली (निलयति) to

perch on. संपडइ = संपतति. √संपड—to accrue, to fall to one's lot (cf Marathi सांपडणें).

246) दे = हे, HS.VIII.2.196: दे संमुखीकरणे च, which means प्रार्थनायाम् आमन्त्रणे च। This stanza says that the Mālatī flower does not bloom in the autumn season. But stanza 232 (मालइवज्जा) does associate the Mālatī bloom with the autumn.

247) भ्रमर is derived from the root भ्रम् (भ्राम्यति) to roam or wander. भ्राम्यतीति भ्रमरः—the wanderer, vagrant, or भ्राम्यति च रौति च इति भ्रमरः, the wandering, unsteady hummer (buzzer). लाइओ = लागितः or लगितः = आरोपितः, अर्पितः, or लापितः from causal of the root लीं or ला to take, receive, obtain, take up. Cf. Hāla 458 मअणवडलाअण, where लाअण means application or laying on. See Weber, 1881, p. 195. DNM VII.27 records लाइअ in the sense of गृहीत (or स्वीकृत). Cf. Marathi दोष लावणें. सो निउणो भमउ जइ भमइ—We bet, it will not be able to extricate itself from the Mālatī flower and wander away from it. Cf. रघुवंश VI.41 : येन श्रियः संश्रयदोषरूढं स्वभावलोलेत्ययशः प्रमृष्टम्। The commentator explains the covert meaning suggested by समासोक्ति.

248) भरिऊण = स्मृत्वा. √भर is mentioned as a धात्वादेश for √स्मृ at HS. VIII.4.74. जह सा (कुंदलया) वि पज्जलिया—cf. st. 196 (गयवज्जा). कुंदलयामउलपरिट्ठिएण = कुन्दलतामुकुलपरिस्थितेन। The commentator seems to have read कुंदलयामउलोवरिठिएण (कुन्दलतामुकुलोपरिस्थितेन).

249) If this stanza has anything at all to do with the bee and if the adjective केअइ...वासियंगस्स qualifies भमरस्स (understood), it is not clear what is meant by हियइच्छियपियलंभा—the realisation or attainment of the heart's desire (on the part of the bee). (इच्छिय = इष्ट or ईप्सित). What is the heart's desire on the part of the bee, and how is it fulfilled immediately (चिरात् सदा कस्य जायन्ते means अचिरादेव जायन्ते)? The attainment of the heart's desire on the part of the bee cannot ever be delayed i.e. can never be delayed—is bound to be instantaneous. If, however, this stanza has nothing to do with the bee, but rather with any person in general, then it would be out of place—a misfit—in the section on the bee (इंदिंदिरवज्जा). In that case the meaning would be as follows :—When the body of a man is perfumed with the juice (honey) of the Ketakī flower, whose abundant, intense fragrance is spreading all round, the acquisition (realisation) of his hearts' desire, that is the conquest of his

beloved cannot ever be delayed i.e. can never be delayed, but is bound to be immediate. For the appeal of the fragrance of the juice (honey) of the Ketakī flower is irresistible. It is possible to understand °प्पियलंभा as standing for °पियालंभा with shortening of the आ in पिया. The plural °लंभा is puzzling. If we read °लंभो (singular), the verbal form जायंति would have to be changed into जाएइ. We find the reading °वेलंभा for °पियलंभा in the MSS G and I. वेलंभ = विलंभ or विप्रलंभ or विडम्बन disappointment or frustration. In the case of a person whose body is perfumed with the juice (honey) of the Ketakī flower, disappointment or frustration cannot take place even after a long time or the frustration (non-realisation) of his heart's desire cannot last long, because the appeal of the fragrance of the Ketakī flower is irresistible. It is also possible to understand वेलंभ in the sense of विलंब delay in, or postponement of, the realisation of the heart's desire. Thus understood the stanza contains a glowing compliment to the fragrance of the Ketakī flower and has nothing to do with the bee. On the whole the sense of the stanza is obscure.

250) मालईविडवं the Mālatī branch i.e. the Mālatī creeper. Gore understands विडव in the sense of cluster, clump or thicket. In the next *gāthā* the word मालईविडव is used in the masculine gender. The commentator explains the covert sense of the stanza as follows : यथा कश्चन युवा अतिक्रान्ततारुण्यामपि गुणगणयुक्तां नारीं प्रथमोपभुक्तां न त्यजति ।

251) = Weber (1881) 755, with the variants महुअरेण for महुयरेहिं and संभरंतेण for संभरंतेहिं. ढंखरसेसो is explained by the commentator as पत्रपुष्पादिरहित, shorn of flowers and leaves. Cf. Maathi ढांक, ढांके a leafless branch. वहलिमं, Accusative singular of वहलिमा (feminine), abstract noun formed by adding the Taddhita suffix इमा to वहल (abundant), according to HS. VIII. 2.154 (त्वस्य डिमात्तणौ वा). The word वहलिमा is both masculine and feminine according to HS. VIII. 1.35 (वेमाञ्जल्याद्याः स्त्रियाम्).

252) निविडदलसंठिया = निविडदलसंस्थिता = निविडैः दलैः संस्थिता standing with tightly closed petals (उपलक्षणे तृतीया). सविसेसं = सविशेषम् = साकल्येन *fully*. The commentator explains the suggested sense as follows : इदमैदंपर्यम् । यथा कश्चन कामुकः कांचन अनवतीर्णतारुण्यां कयाचन युक्त्या सुरतक्षमां विधाय तामुपभुंक्ते, स निपुणो भवेदिति ।

253) इयर = इतर other i.e. inferior. The commentator explains the suggested sense as follows : अयं भावः। प्रधानस्थानस्थितां निबिडकुचयुगभरनम्यमानमध्यां मध्यवयसं नारीं रमित्वा इदानीम् इतरनारीः कामयमानो न लज्जसे हे युवन् इति उपालम्भोक्तिः।

254) The commentator explains the subtle suggestion in the stanza as follows : सर्वगुणपरिपूर्णायाः कर्णान्तविश्रान्तलोचनायाः सुरते सुखीभूतहृदयस्य यूनो हृदयं सामान्यनारीरतं यथा नानन्दयति तथा केनचिद् उच्यते।

255) गहण = गहन a thicket (of trees). There is repetition between वण and काणण. It is possible to understand वण in the sense of वृक्ष, so that वणगहण would mean a thicket of trees. Or वण may be taken to mean उववण (उपवन) a garden and काणण a forest. The compound सरिसतरू is faulty. We should have सरिसो तरू. We can of course look upon सरिस as a de-inflected Nominative singular form (= सरिसो) (a लुप्तविभक्तिकनिर्देश), qualifying तरू as an adjective.

256) जं यत् = यदा. तलद्धरसेण–तीसे अमरतरुकुसुममंजरीए लद्धो रसो तेण, सो तलद्धरसो, तेण। संकप्पो कओ = संकल्पः कृतः। संकल्प–resolve, restrictive, privative resolve. The bee imposed upon itself a restriction regarding the enjoyment or tasting of other flowers i.e. dismissed from its mind the thought of ever tasting any other flowers. In अमरतरुकुसुममंजरि, the final short इ has been substituted for long ई *metri causa*.

257) धवल (addressed to the swan) oh pure, white one ! किं तुज्झ, supply जायं, what has happened to you ? Or धवल may be taken as a भावप्रधाननिर्देश, standing for धवलता, and further as a de-inflected form (लुप्तविभक्तिकनिर्देश), so that किं तुज्झ धवल = किं तुज्झ धवलयाए—what is the use of your spotless purity ? The commentator explains : (हे) धवल किं तव कथ्यते—what shall we say to you, oh pure, white one ? ता = तत् then. कत्थ = कुत्र, used in the sense of कुतः (why) or कथम् (how).

259) वाहलिया a small river, rivulet. Cf. Marathi ओहळ. See stanzas 105 and 261. उच्छलिया = उच्छलिता (from उत् + √शल् I. P. to go, to move. उच्छल to rise up, to swell, cf. Marathi उसळणें)—bursting, swollen, being in a spate, flooded. सवित्थरा grown in its breadth or expanse. The commentator reads पउत्तरा (= पयउत्तरा = प्रचुरजला) which he explains as चलद्बहुजला.

260) Cf. stanzas 131 and 203. The commentator's remark: व्याकारदुरन्तत्वेन is obscure.

261) नवणलिण—नवनलिनमृणालोल्लोलमालितम्। नवनलिनमृणालानाम् उल्लोला (चञ्चला, अस्थिरा tremulous, unsteady, moving up and down) माला नवनलिनमृणालोल्लोलमाला। सा संजाता यस्य यस्मिन् वा तत्। The commentator takes the word उल्लोल to be a noun (wave ?). मूअ = मुअ = मृत, with lengthening of उ into ऊ *metri-causa*. See stanza 764 where the form मुओ is used. It is also possible to equate मूओ with मूकः dumb, speechless. The commentator understands this stanza as indirectly addressed to a नायक, who after enjoying the company of a beautiful and cultured lady, subsequently transfers his love to an inferior woman.

262) ढिंक (or ढेंक) really stands for ध्वांक्ष, a crow or crane. It is rendered as frog by Dr. J. C. Jain on p. 582 of his History of Prākrit literature (Hindi) (1961). FSM gives the sense as पक्षिविशेष. Better to read एक्केण वि than एक्केण य. एक्क—The duplication of क् in क is according to HS. VIII.2.98-99.

263) तीरुच्छंगा = तीरोत्संगाः = तटप्रदेशाः।

264) सव्वायरेण = सर्वादरेण = सर्वप्रयत्नेन with heart and soul, without sparing any pains or efforts. अत्थमिय stands for अत्थमिए, with ए first shortened into इ and then changed into य. Cf. पुत्तिय (st. 474) standing for पुत्तिए (Vocative). Or अत्थमिय (= अस्तमित) may be regarded as a deinflected form (लुप्तविभक्तिक निर्देश). Cf. दीयदियह in stanza 325 and अंचल in stanza 369. Or अत्थमियचंदबिंबे may be taken as an irregularly formed compound.

265) मएण = (1) मृगेण, (2) मदेन. घेप्पइ = गृह्यते, see HS. VIII-4-256. (गृहेर्घेप्पः). वयणिज्जवज्जियाओ free from the reproach (censure or blame) of vanity or overbearing pride. वयणिज्ज = वचनीय, Potential participle used as a noun in the sense of निन्दा.

266) When the moon is there, what is the use of numerous stars ? They are redundant. When the moon is not there, what is the use of numerous stars ? They are too faint or feeble to illumine the world. The commentator appears to have read महामहीवलयं.

267) The commentator appears to have read निच्चपडिय व्व (= नित्यपतिता एव). पडणपडणं, a समाहारद्वन्द्व compound.

268) हरसिरतिलओ the distinguishing mark or ornament of Śiva's head. The commentator seems to have read तिहुयणतिलओ (=

= त्रिभुवनतिलकः) the ornament of the three worlds. दसिया = दसियं = (दशिकाम् = दशान् i.e. दुर्दशां or दुरवस्थाम्—a deinflected form (लुप्तविभक्तिक निर्देश). समीहए = समीहते = कांक्षति, प्राप्नोति, भजति, कलयति. वि is भग्नक्रम and should be connected with चंदो (चंदो वि). The commentator explains this lean, reduced or denuded state of the moon as the one on the second day of the bright half of the month (द्वैतीयिकः = द्वितीयासंबद्धः). दसिया वि समीहए also suggests according to the commentator the sense: just as a star-crossed person has to entreat others even for a cluster of the fringes of a garment i.e. even for tattered bits of cloth or rags for covering his body (वस्त्राञ्चलस्थितं तन्तुपुंजमपि समीहते वाञ्छति, लोकेभ्यः इति शेषः ।).

269) लुक्कंतो, √लुक्क has been recordad at HS VIII.4.55 as a धात्वादेश for the root निली I, IV, and IX conjugations, which means to hide or to be concealed. लुक्क perhaps stands for लुप्प (लुप्यते) which means to disappear, vanish and then to hide.

270) The word छइल्ल means छेक or विदग्ध. The PLNM 193 and DNM VII.24 record छइल्ल in the sense of छप्पण्णय and छलिय (= छलिक). छेक—छेय—छेयल्ल (with स्वार्थिक suffix अल्ल)—छयल्ल—छइल्ल. According to Weber (1881), p. 384, छइल्ल is not to be phonetically connected with छेक, but with छदिल्ल (√छद्). Cf. Marathi छछी sly, wily artful, sarcastic, satirical. छइल्ल is found used under HS.VIII. 4. 412 (सव्वंगछइल्ल) in the sense of छायावान् (रूपवान्, कान्तिमान्) (छाया + इल्ल, possessive suffix). Pischel compares Marathi छबिला handsome, graceful, which however seems to be connected with छवि (+ इल्ल). In the present section छइल्ल has two senses, one good and the other bad. The good sense of the word is: cultured, learned, educated, wise, intelligent, prudent, far-seeing. The bad sense is: shrewd, clever, cunning, full of duplicity, wiles and tricks, a rascal or scoundrel. Some of the stanzas in the present section, for example Nos. 270, 271, 272, 273, 278, 282, 283, 284 are in praise of cultured, good, straightforward, prudent, learned, intelligent people. But others like Nos. 274, 275, 276, 277, 279, 280, 281 are in praise of shrewd, cunning, rougish people, who are called छप्पन्नय in st. 281. For the sense of छप्पण्णय in general see Dr. A. N. Upadhaye's monograph—Chappaṇṇaya-gāhāo or the *gāthā-kośa*, Journal of the Oriental Institute, Vol. IX, No. 4, June 1962 pp. 387–388.

271) वंकभणियं = वक्रभणितम् = वक्रोक्तिम् crooked, clever, ingenious remarks, which have a subtle, suggested sense. concealed behind the apparent sense. वक्रोक्ति is explained as वैदग्ध्यभङ्गीभणिति by कुन्तक, author of वक्रोक्तिजीवित. The commentator renders वंकभणियं by अन्योक्ति, which means the same as वक्रोक्ति.

272) जंपिऊण = जंपिउं = जल्पितुम्; suffix of the Gerund added in the sense of the Infinitive. Cf. पढिऊण (= पढिउं) (st. 31), दाऊण (= दाउं), हरिऊण (= हरिउं) (st. 677). जंपिउं जाणइ—knows how to make clever, witty, suggestive, crooked remarks and also understands the hidden sense of such remarks made by others (जंपियमत्थं च जाणए अत्थं)

273) °लंघिया = °लङ्घिताः = °अभिभूताः, assailed or overpowered by i.e. in possession of or endowed with. Gore: passed over, disregarded, not favoured by, great forture. आवइ पत्ता = आपदं प्राप्ताः। आपदम्>आवयं>आवइं (change of य into इ)>आवइ (with elision of the final nasal). आउरमणा mentally unwell, restless.

274) Cf. मनस्यन्यद् वचस्यन्यत् कार्यमन्यद् दुरात्मनाम्। मनस्येकं वचस्येकं कार्यमेकं महात्मनाम्॥ Here the word छेय is obviously used in a bad sense, namely, cunning, tricky, wily people, full of deceit and double-dealing.

275) होइइ Apabhraṁśa form. Cf. st. 54 and 278. सरिसंसरिस च्चिय = सरिससरिसा च्चिय, with anअनुस्वार after the first सरिस according to HS.VIII.3.1. The stanza means that shrewd people behave with equal cunning with all without any distinction, those who are likely to be useful to them and those with whom they are not likely to have anything to do at all.

276) कहवि in a wonderful manner. सब्भावबाहिर foreign to, divorced from, lacking in sincerity. For a similar use of बाहिर. see st. 158. सीसेहि वुब्भंति are honoured and chaired. वुब्भ is the धात्वादेश for √वह् in the passive voice according to HŚ. VIII. 4.245. वह्> उह्यते>उब्भइ>वुब्भइ. ह्य is ordinarily changed to ज्झ in Prākrit (HŚ VIII. 2.26), but here it is changed to ब्भ as if the original form was उभ्यते.

277) खंडणं कुण to deceive, outwit, defeat. चेलअ = तुलापात्र according to the commentator. For दिट्ठीतुला cf. हियमतुला, Additional gāthā, 551*1, p. 262.

278) We must obviously read तं च तिहुयणे for जं च तिहुयणे.

279) Here the word महाणुभावा—magnanimous—is used as a qualification of the छेकs.

280) For वहुकूडकवडभरियाण cf. st 61. पिंडे पडइ—comes or falls under the influence of, तद्वशीभवति according to the commentator. पिंड stands for पिण्ड according to Laber. पिण्ड means food given by a superior person to some one who depends upon him and is at his mercy for his subsistence. The PSM equates पिंड with पिट (box or basket) and explains it as कब्जा, अधीनता. The PSM quotes the following line from सुपासणाहचरिय (176) : जा ताव तेण भणियं रे रे रे बाल मह पिंडे पडिओ. Cf. नोयरे पडसि in st. 281.

281) छप्पन्नयाण = षट्प्रज्ञकानाम्—shrewd, clever ones. See Dr. Upadhye's article on Chappaṇṇaya- gāhāo, mentioned in the notes on st. 270. The exact sense of थोरवसहदाहेक्कमंडिया is obscure. This is rendered as उत्कृष्टवृषभदाहैकमण्डिता by Laber. The Ms. C reads थोरवसणदाहेक्कमंडिया, which yields some sense at least: adorned i.e., branded exclusively with the burns (दाह, cf. Marathi चटका) of great calamities. The commentator paraphrases: उत्सृष्टवृषभदाहैकमण्डिता, where उत्सृष्ट appears, to be a corruption for उत्कृष्ट, which renders थोर (= महत्). दुक्करं = दुष्करम् with very great difficulty. Cf. st. 437.

282) Cf. Weber (1881) 883 : मा बुत्ति वंकभणिअं जंपसु पुरओ तुमं छइल्लाणं। हिअएण जं च भणिअं तं पि हआसा विआणंति ॥. We must obviously read बुद्धीए for सबुद्धीए (Laber's reading), which offends against the metre.

283) लीलावलोयणेण even by a passing, cursory, casual glance. कारिमउवयार artificial, empty formalities or courtesies. कारिम = कृत्रिम. For the kṛt suffix इम, cf. Pischel, Grammatik d. Prākrit Sprachen, p. 407, § 60 .

284) Cf. Weber (1881) 720 where the reading is दिट्टाइ जं न दिट्ठो सरलसहावाइ जं न आलत्तो।

285) पंचम is the fifth note of the Indian musical scale, the others being षड्ज, ऋषभ, गान्धार, मध्यम, धैवत and निषाद. It is supposed to be produced by the cuckoo. (Cf. Nārada : षड्जं रौति मयूरस्तु कोकिलो रौति पञ्चमम् ।). This पञ्चम note when produced by the cuckoo and heard by persons in separation from their beloved consorts, makes them restless, fills their minds with deep longing and even kills them. पंचम also means पंचमराग, a particular kind of musical melody sung in the fifth note or based on the fifth note as its dominant note.

Cf. गीतगोविन्द I : उदञ्चितपञ्चमरागम् and X : व्यथयति वृथा मौनं तन्वि प्रपञ्चय पञ्चमम्। For the disquieting effect of the पञ्चम note of the cuckoo on lovers cf. Kumārasambhava III.32, Raghuvaṁśa IX.47, Śiśupālavadha VI.8, Pārvatīpariṇaya III.3. Cf. also Vikramorvaśīya IV. 11 : त्वां कामिनो मदनदूतिमुदाहरन्ति, मानावभङ्गनिपुणं त्वममोघमस्त्रम्।

In the present section, we have reference to the पंचमसर (पंचमस्वर) produced by the cuckoo, though the word कोकिल is not used. In stanza 286 we have the mention of पंचमराग, in st. 289 there is the mention of तीए पंचमतरंगा (तस्याः पंचमतरंगाः), while in st. 290 पंचमगेय i.e. song in पंचमराग is mentioned. It is not, however, certain whether the पंचमसरपसर in st. 288 refers to the पञ्चम note of the cuckoo or to the पंचमराग sung by a human being.

In stanza 285, the adjective घुरघुरंत "gurgling" implies friction and hoarseness. The पंचम note uttered by the cuckoo is extremely smooth and anything but hoarse. So घुरघुरंत hardly fits in with the पंचम note of the cuckoo.

286) तारकगुज्जल (1) beautiful with high-pitched sounds, 2) sparkling with the jet-black colour of the pupils. कण्णलग्ग (1) reaching or falling on the ears, (2) reaching as far as i.e. touching the region of the ears. Cf. कर्णान्तविश्रान्तलोचन (रघुवंश IV.13). वरतरुणिकण्णलग्गेण, तरुणि includes तरुण also, a case of एकशेषवृत्ति, with retention of the feminine form instead of the masculine.

287) गामराग musical melodies based on combinations of different musical notes. गाम (ग्राम) means a particular combination of notes forming the essential skeleton or framework of a particular melody. In this stanza the word पंचम is used as the name of a particular melody (राग) in music and it is contrasted with other ग्रामरागs i.e. melodies based on different combinations or groupings of musical notes. But what exact melody it is and with what melody in modern Indian music it is to be identified is not clear. Or does the पंचम mentioned in the present stanza mean the peculiar sequence of rising and falling notes coming out of the throat of the cuckoo?

288) The exact sense of this stanza is not clear. Does it mean that the large-eyed lady, while engaged in the ordinary routine duties of the household (अप्पणकज्जेण), was giving out sighs

which were the result of very acute and prolonged mental agony (थोरयरदीहरणरणया), or which sighs were giving rise to very acute and prolonged mental agony in persons standing nearby and which sighs were further pregnant with the emanations of the पंचमराग (पंचमसरपसर = पंचमनामकस्वरप्रसर) ? In other words was the lady in question humming to herself the musical notes of the पंचमराग and at the same time giving out sighs caused by deep anguish in herself, or causing deep anguish in others ? Or does it mean that while the lady was attending to her household duties, she was giving out sighs caused by deep anguish in herself or causing deep anguish in others and that these sighs were impregnated with the emanations of the पंचम note of some cuckoo perching on some nearby tree ?

289) तं may stand for त्वम् or तद्. In the latter case, we must supply जं (= यद्) before न सुया. जं (तए) न सुया तीए पंचमतरंगा, तं वंचिओ सि । संवल्लिज्जंता संवल्यमानाः = मिश्रिताः । Here पंचमतरंगा refers to the पंचमराग which was being beautifully rendered by the lady in question.

290) Here पंचमगेय means the song in the पंचमराग. पंचमरागे निबद्धं गेयं पंचमगेयं । Cf. माहिषं दधि सशर्करं पयः कालिदासकविता नवं वयः । पूर्णचन्द्रवदना च कामिनी स्वर्गसौख्यमुपभुञ्जते नराः ॥ सुम्मइ—For the passive base सुम्म from √श्रु, cf. HS.VIII.4·243–244. See st. 321, 352. See note on st. 352.

291) समाणियपत्तलाइ–समाणियं (= समाणीयं) पत्तलं (= पत्तलत्तणं) जेसु ताणि समाणियपत्तलाणि. पत्तल is a भावप्रधान निर्देश standing for पत्तलत्तण. पत्तल means thin, sharp, incisive, trenchant (तीक्ष्ण). समाणियपत्तलाइ–endowed with a sharp, piercing quality (power.) The commentator's dissolution of समाणियपत्तलाइ as a कर्मधारय compound is not satisfactory, since the sense of समानीत as qualifying नयन is not clear. Does it mean 'turned or focussed on a particular object' ? It is not clear how असियसियाइ, black and white, holds good in the case of swords. Swords are usually described as blue or dark because they are made of highly tempered steel. Are we to equate असियसियाइ with असित-शितानि, where असित means dark and शित means sharp ?

292) चलचलय = चलचलक (चञ्चल or चलाचल in Sanskrit) tremulous. मोडण = मोटण twisting or twitching (literally, breaking). Cf. Marathi मोडणें to break.

293) रहसवसविसट्टंत blooming or dilating forcibly (रहसवसेण). रहस (= रभस) means force, vehemence, haste, violence. For विसट्ट see

note on st. 678. लक्खमज्झम्मि लक्खिज्जइ = लक्षजनमध्ये लक्ष्यते, are detected or discovered unerringly even in the midst of a hundred thousand persons.

294) आयण्णपूरियसरो—आकर्णम् (आकृष्टं) पूरितशरं धनुःयेन, whose bow furnished or loaded with arrows has been stretched in such a way that the bow-string and the base of the arrow fixed on it reach the ear. पूरियसरं = सरपूरियं धणुं. Cf. नमयन्तु शिरांसि धनूंषि वा, कर्णपूरीक्रियन्ताम् आज्ञा मौर्व्यो वा। (हर्षचरित). Cf. यत्र पतत्यबलानां दृष्टिर्निशिताः पतन्ति तत्र शराः। तच्चापरोपितशरो धावत्यासां पुरः स्मरो मन्ये ॥ (काव्यप्रकाश X).

295) वलियलोयणा य फुरंती य मयणालसा य वलियलोयणफुरंतमयणालसा। वलियाइं लोयणाइं जीए सा वलियलोयणा दिट्ठी—the glance in which the eyes are slanting i.e. the glance shot or darted from or accompanied by slanting eyes. धोरणि—धोरणी volley, series, succession (राजि or पङ्क्ति).

296) एमइ is an Apabhraṃśa form for एवमेव. See HŚ.VIII.4. 420, where एम्वइ is recorded as a substitute for एवमेव in Apabhraṁśa. एम्वइ has been here further weakened or simplified into एमइ. एमइ—even as they are i.e. even in their natural state, unadorned with collyrium. We must obviously read देसि in place of देहि which is found in the MSS and in Laber. Cf. the reading पियहि for पियसि in st. 545. Or देहि here and पियहि in st. 545 may be regarded as Apabhraṁśa forms. See HŚ.VIII.4.383.

297) सच्छह = सच्छाह = सच्छाय = सदृश. उत्तट्ठा = उत्त्रस्ता. The proper form in Prākrit should have been उत्तत्था. The cerebralisation of त्थ into ट्ठ is puzzling. cf. HŚ VIII.2.45.

298) सरल candid, inspiring confidence. उज्जुअ = ऋजुक straight. This word appears to have been used here in the sense of indifferent, neutral, as is clear from the vicinity of the word मज्झत्थ. We must supply the verbal form नज्जइ (= ज्ञायते) after पिओ, सज्जणो and मज्झत्थो and नज्जंति (= ज्ञायन्ते) after रिउणो. चउव्विहा = चउव्विहाइं. The Nominative plural form चउव्विहा is reminiscent of Vedic forms like वना (= वनानि) etc.

299) वड्डिल (वड्ढिल in Laber) is a Deśī word in the sense of अधिक, more serious, dangerous, destructive, fatal, pernicious. DNM VII.29 records वड्ड in the sense of गुरुक. वड्डिल is a Taddhita form with the addition of the मवार्थ suffix इल (इल्ल), added here pleonastically (स्वार्थे) to वड्ड. Cf. HŚ.VIII. 2.163 डिल्लडुल्लौ भवे and VIII. 2. 164 स्वार्थे कश्च

जा। वड्ड is to be traced to वड्ढ (=वृद्ध). Cf. Marathi वडिल senior, elderly, advanced in age, a father.

300) धावंति the present tense is used here for the past tense (=धाविंसु). धारिया = धारियाणि. Cf. note on चउव्विहा in st. 298. अम्ह = मम. HS VIII. 3.113 lays down अम्ह as the Genitive singular form of the first person pronoun.

301) ठड्ढ = स्तब्ध (1) firm, hard (2) obstinate, hard-hearted, stubborn, stern. संगय = संगत (1) joined together,touching each other (2) standing by one's friend under any circumstances. मंडलिय = मण्डलित (1) circular, round, spherical in shape (2) surrounded by the circle of neighbouring princes (राजमण्डल). हियए न मायंति (1) are not contained in the area of the bosom (surface or expanse of the bosom) (2) are infinite and too many to be contained in the mind.

302) अमुहा = अमुखो (1) whose nipples are not yet developed. (Cf. तन्वङ्ग्याः स्तनयुग्मेन मुखं न प्रकटीकृतम्। साहित्यदर्पण X). (2) having an abominable look (the privative particle अ being prefixed in the sense of अप्राशस्त्य). कुडिल = कुटिल (1) curvaceous (2) crooked. मज्झंसे = मध्यांशे in the middle or central part or portion. Laber renders this by मध्येऽस्याः। Cf. Additional stanza No. 312*8, p. 240, and the explanation in the commentary on that stanza. किविणदाणसारिच्छा, they are like the gifts made by a stingy person. The exact point of the simile, the common property, is not clear. In the case of a miserly person, दान or charity is invisible, as he is never in the habit of giving anything by way of charity. But in what sense could it be said that the breasts are invisible in the middle or central portion? The middle or central portion of the breasts is usually described as of a dark-brown colour (cf. Meghadūta 18 : मध्ये श्यामः स्तन इव भुवः शेषविस्तारपाण्डुः।) But it is difficult to see how the dark-brown central portions of the breasts could be described as invisible. थणया हियए न मायंति, cf. stanza 301. सप्पुरिसमणोरह व्व, the desires of a good person are not contained in the heart, because they are far-reaching and wide-sweeping, i.e. ambitious, in a good sense of course.

303) तुलअ the horizontal bar or beam of a weighing balance. समा level, symmetrical. उन्नओ = उन्नतः an exalted person. The commentator's explanation of उन्नओ as उच्चप्रदेश is not satisfactory. संगय, see st. 301, (1) contiguous (2) joined in friendship or amity,

loyal. अक्खलिय (1) free from drooping, not hanging loosely (2) free from blunders or moral lapses. सत्थहाव (1) स्वस्थभाव compact or firm (2) self-possessed. समुद्दिया (1) protuberent (2) ready for fighting.

304) उम्मंथिय is paraphrased as दग्ध by the commentator. The धात्वादेश उम्मंथ is not found recorded by Hemacandra.

305) घण (1) firm, solid, dense (2) cloud. माउलिंग = मातुलिंग citron fruit (citrus). Cf. Marathi महाळुंग. वास = वर्ष rainy season. विज्जुज्जल (1) bright like lightning (2) bright with lightning flashes. The sight of the sky overcast with clouds at the beginning of the rainy season has an agitating and disquieting effect on the minds of lovers.

306) उव्विव, this word is recorded in PLNM 567 in the sense of उद्भटवेष and in DNM I.127 in the senses खिन्न, शून्य, भीत, उद्भट and प्रकटवेष. In the present stanza it means उद्भट-prominent, swelling, while in stanza 307 it means उद्विग्न or भीत perplexed, nervous, dismayed. घोलिर—[घोल (धात्वादेश for √घूर्ण् to roll or dangle) + इर, कृत् suffix in the sense of ताच्छील्य] = घूर्णनशील. खलिओ = स्खलितः tumbling down (खलंतो).

307) Cf. Hāla 671, where the reading is उव्विग्गो for उव्विवो. Cf. कुमारसंभव I.40: स्तनद्वयं चारु तथा प्रवृद्धम्। मध्ये यथा श्याममुखस्य तस्य मृणालसूत्रान्तरमप्यलभ्यम् ॥

308) = Hāla 395, where the reading in the last quarter is °दुरुग्गअं चंदबिंबं व. अज्झा,-the commentator paraphrases this word by प्रौढयुवतिः an adult, grown-up lady. Cf. st. 313, 439, 679 etc. The Gāthāsaptaśatī reads अज्जा = आर्या. DNM I.50 records the word अज्झा in five senses :(1) असती an unchaste woman,(2) शुभा a beautiful woman, (3) नववधू a newly married woman, (4) तरुणी a young woman (5) एषा this woman. The commentator on Hāla as quoted by Weber (p. 100 of the 1870 Edn. says : अज्जाशब्दश्च देशी ईश्वरसुतायां वर्तते। The word अज्जा occurs also at Hāla 79, 150, 170, 128, 249 etc. and is explained in the same manner by the commentator in all these places. In the light of the commentator's explanation Weber renders the word as "the daughter of an eminent (notable), aristocratic, wealthy master", "a lady or mistress". According to Weber अज्जा is derived from आर्या. It is likely that the word अज्झा used in the Vajjālagga and recorded in DNM really stands for अज्जा and represents the Sanskrit word आर्या. It can be rendered as a beauti-

ful, young lady, a grown-up, adult woman. Weber (1881, p. 28) says that अज्झा is rather to be connected with आढ्य than with आर्य. उव्वरिय = उर्वरित, उद्धृत, अवशिष्ट, residuary. DNM I.132 records उव्वरिय in five senses : (1) अधिक, (2) अवांछित, (3) निश्चित, (4) ताप, and (5) अगणित. In st. 316, the word उद्धरियं and in st. 388, उच्चरियं are used in the same sense as उव्वरियं. For उच्चरिय—being surplus, over-flowing, super-numerary, extra, cf. Hāla 377.

309) पसयच्छि = प्रसृत्यक्षि । प्रसृती इव अक्षिणी यस्याः सा । Whose eyes are large like the palms of the hands. प्रसृति f. means the palm of the hand stretched out and hollowed. See Nītiśataka 45 : परिक्षीणः कश्चित् स्पृहयति यवानां प्रसृतये । पसयच्छि may also be equated with प्रसृताक्षि—one whose eyes are large or big, as understood by the PSM. Or we can take पसयच्छि to mean मृगाक्षि, पसअ (पसय) being recorded in DNM VI.4 in the sense of मृगविशेष. Cf. st. 548 and 701, where the commentator paraphrases the word by प्रसृताक्षि in both the places. अमया = अमृतौ i.e. अमृततुल्यौ by लक्षणा. The commentator explains : तव स्तनौ शीतलत्वादमृतमयाविव । Did he read अमयामय व्व (= अमृतमयाविव), अमय being read as अमया *metri causa ?* Laber's *chāyā* अमृतौ (अमदौ) मृग इव does not make any sense. The commentator's reading अमयामय व्व (= अमृतमयाविव) is to be understood as an उत्प्रेक्षा and not as an उपमा, and appears to be better than अमया मओ व्व । समया (1) समदौ possessed of an intoxicating beauty or quality, (2) समृगौ accompanied or characterised by the deer. चक्कलया = चक्राकारौ, चक्र > चक्क > चक्कल, with the Taddhita suffix ल added in the sense of सादृश्य. किविणब्भत्थणविमुहा = कृपणाभ्यर्थनविमुखौ averse to entreating miserly people. The exact sense of this is not clear. Cf. st. 302, where the breasts are described as किविणदाणसारिच्छा. Perhaps किविणब्भत्थणविमुह means "averse to making a miserly, modest, limited request re.their growth", i.e., aspiring to become very big and prominent in due course of time.

310) सवत्तिणा = सपत्नाः । सपत्न becomes सवत्त, to which इण seems to have been added as a pleonastic (स्वार्थिक) suffix. Or सवत्तिणा may be a corruption from सवत्तिया (= सपत्नीकौ). Better to read दूरे व्व instead of दूरे वि. Cf. st. 619, for a similar idea. Cf. कवीन्द्रवचनसमुच्चय, 308 : आस्तां दूरेण विश्लेषः प्रियामालिंगतो मम । स्वेदः किं न सरित्राथो रोमाञ्चः किं न पर्वतः ॥

311) तारिसं = तादृशम् of that kind, i.e. once so gorgeous and prominent (ostentatious).

312) =Hāla 268, where the reading in the last quarter is : क्को वि ण हिययम्मि संठाइ. Supply जं (यत्) after तं— जं तह सहावगरुओ वि थणहरो पडिओ, तं तीए कह नाम। हियए = हृदये (1) on the bosom (2) in the heart or mind.

313) मिव = इव. See HS. VIII.2.182.

314) चेंप is mentioned as a धात्वादेश by HS VIII.4.395 : तक्ष्यादीनां छोल्लादयः। √ चंप means to exert pressure, to squeeze, to compress (= √निपीडय्). Cf. Marathi चेपणें, चापणें, चापून चोपून भरणें. Laber reads : अंगुलिमग्गो व्व; but we must read अंगुलिमग्ग व्व (अंगुलिमार्गा इव) as is clear from the explanation given in the commentary. अंगुलिमग्गा marks or impressions of the fingers. चिहुर = चिकुर, क् being changed to ह् according to HS VIII.1.186.

315) This stanza is found quoted in the Kāvyaprakāśa X as an example of the figure अतिशयोक्ति (प्रस्तुतस्य अन्यत्वेन वर्णनम्), with the reading वत्तगच्छाया (= शरीरच्छाया) for बाहुलयच्छाया. रेहा = रेखा line, creation, handiwork. श्यामा is explained by the commentator as अप्रसूता स्त्री—a young lady who has not borne any progeny so far.

316) For उव्वरिय cf. the note on उव्वरिय in st. 308. अमायंतं—not being contained. Cf. Marathi मावणें to be contained. रंखोलइ = चलति. HS VIII.4.48 gives रंखोल as a धात्वादेश for √दोल् to wobble, to oscillate, to sway from side to side, to be unsteady. The commentator appears to have read रिंखोलइ, which is also found in MSS G and I. The idea is that the vibrant loveliness of the woman appears to be wobbling as it were.

317) थणजहणुव्वहणमंदसंचारा, cf. मेघदूत 82, श्रोणीभारादलसगमना स्तोकनम्रा स्तनाभ्याम्। कुडि व्व = कुटीव. कुटी a cottage, residence, mansion. संचारिणि = संचारिणी, the final long ई being shortened *metri-causa*. The Marathi word कुडी in the sense of the human body appears to be a case of metaphorical extension of the primary sense of the word कुटी (a cottage), the body being regarded as the cottage inhabited by the soul.

318) =Hāla 278. Cf. अश्रुच्छलेन सुदृशो हुतपावकधूमकलुषाक्ष्याः। अप्राप्य मानमङ्गे विगलति लावण्यवारिपूर इव॥ (साहित्यदर्पण X). For the comparison of the three folds of skin on the abdomen with a flight of steps, cf. कुमारसंभव I.39: मध्येन सा वेदिविलग्नमध्या वलित्रयं चारु बभार बाला। आरोहणार्थं नवयौवनेन कामस्य सोपानमिव प्रयुक्तम्॥

319) = Hāla 547. सोहिल्ल = शोभायुक्त. सोहा + इल्ल possessive suffix. HS VIII. 2.159. तरुणसुरयं = तरुणस्य तरुण्याश्च इति तरुणयोः सुरतम्। (एकशेषवृत्ति). The sūtra quoted by the commentator viz सरूपाणामेकशेष एकविभक्तौ (पाणिनि I.2.64) is not quite correct. The correct sūtra is पुमान् स्त्रिया (पाणिनि I.2.67). करण pose, position, mode or posture, physical attitude in sexual intercourse. पल्लोट्टंत = प्रवर्तमान. See note on stanza 24.

320) मरुमरुमार appear to be the exclamations uttered by the young damsel instigating her partner in coitus to press the sexual on-slaught more and more vigorously. Does it stand for मारय मारय मारय (= प्रहर प्रहर प्रहर)? भणंतियाइ = भणन्त्याः or भणन्त्याम्—भावलक्षणा षष्ठी or सप्तमी (Genitive or Locative Absolute construction). हल्लप्फल is explained as कंपनशील by the commentator—thrown into tremor or flutter, trepidation. Hemacandra mentions this word in his वृत्ति on HS. VIII 2.174 (गोणादयः) without explaining its meaning हल्लप्फल occurs in Hāla 79. See Weber's note on the word on p. 28 (1881 Edn.). It is explained as उत्साहतारल्य or उत्साहरभस by the commentators on Hāla—the unsteadiness or impatience—haste–due to over-enthusiasm or eagerness for doing anything. The sense चंचल or कंपनशील—trembling with fear–suits our stanza very well. Cf. the root हल्ल to move or to be shaky, in st. 190. Cf. also note on ढलहलया st 559.

321) For the idea compare कवीन्द्रवचनसमुच्चय 316 : विश्रान्ति नूपुरे याते श्रूयते रसनाध्वनिः । प्रायः कान्ते रतिश्रान्ते कामिनी पुरुषायते ॥ निब्भर = निर्भर–intense violent, vehement.

322) विंभिओ = विस्मितः । विस्मितः would become विम्हिओ and then विंभिओ. We must therefore read विंभिओ in place of विंभओ (Laber's reading). In st. 423, however, विंभिअ stands for विजृंभित and not for विस्मित.

323) दंतणहक्खयमहियं — महियं = महितम् laudable, praiseworthy, great, admirable. निग्घायपडंतवलयणिग्घोसं— (1) निर्घातैः or निर्घातेषु (or निर्घाते निर्घाते, प्रतिनिर्घातं) पतन् उद्भवन् वलयानां निर्घोषो यस्मिन् (2) निर्घातेषु पतन् प्रादुर्भवन् वलवान् (वलय = वलय = वलव = वलवत्) निर्घोषो यस्मिन्. There is obviously a pun (ślesa) in the case of both the adjectives दंतणहक्खयमहियं and निग्घायपडंतवलयणिग्घोसं. The pun in the case of the former adjective is simple enough. But the pun in the case of the second adjective is not so simple. We have to understand the word वलय as standing for वलय or वलव—वलवंत—वलवत्. Or we may take व as a possessive

suffix, which is met with in Sanskrit in the case of words like केशव, मणिव, अर्णव, अह्निव etc. वलव could become वलय (वलय) by the elision of the intervocalic व् and by यश्रुति.

324) वासहर = वासगृह bed-chamber (शयनमन्दिर). चलवलयकरप्फालण = करप्फालणचलवलये (by परनिपात of करप्फालण and पूर्वनिपात of चलवलय); (the sound of) the bangles moving up and down and clashing against one another in the act of giving blows with the hands. कणंतमणिमेहला (the sound of) the jingling jewelled girdle because of the diverse movements of the hips or buttocks.

325) = Hāla 209. वीयदियह must be taken to be a deinflected form (a लुप्तविभक्तिकनिर्देश) standing for वीयदियहे. सविलक्ख = सवैलक्ष्य, विलक्ख being a case of the concrete used for the abstract. सविलक्खं (सवैलक्ष्यं) लक्खियं सविलक्खलक्खियं.

326) सरहस = सरभस hasty, unrestrained, unreserved, uninhibited, all-out. कलयलिर = कलयल (कलकल) + इर (possessive suffix). The noun qualified by कलयलिर is not mentioned. We must supply कंकणाइभूसण. The same is the case with कणंत, where we must supply the substantive मेहला. सिक्कार = सीत्कार oral and nasal sounds, murmuring sounds—produced while inhaling and exhaling through the mouth and the nose, as a reaction to physical pain, mental joy etc. थवक्कअ = स्तवक or समूह bunch, cluster, fund (of joy). We must understand the compound सरहसरमण...सिक्कारं as equivalent to सरहसरमण...सिक्कारेहिं (हेतौ तृतीया).

327) डोर = सूत्र, दवरक, काञ्ची girdle. Cf. Marathi दोर, दोरा, दोरी, a string or rope. झणझणइ, cf. रुणरुण in st. 240 and रणझण in st. 633 पंडवभडसंगामो = पंडवकउरवभडसंगामसरिसो संगामो a battle fierce like that of the Pāṇḍavas with the Kauravas.

328) Laber reads समुज्झिया and renders by समुज्झिता. In the light of the commentator's explanation ऊर्ध्वीकृता, we must read समुब्भिया (समूर्ध्विता) or समुच्छिया (समुच्छ्रिता). धयवडाइ व्व, cf. note on st. 207. The sense of the simile is not clear. Who has vanquished Kāmadeva here ? Neither the women nor the man. On the contrary it is Kāmadeva who has vanquished them in compelling them to seek pleasure in each other's intimate company. It would be desirable to read कामदेवें (कामदेवेण) (Instrumental singular as in Apabhraṁśa). कामदेवेन जित्वा ध्वजपताका ऊर्ध्वीकृता इव. The commentator is silent on the point.

329) अणाइपरमत्थ, the beginningless, highest truth in the world. बहुभेयं (1) assuming diverse forms, (2) assuming different incarnations or manifestations (अवतार). मोहाणुराय (1) infatuation and attachment (2) attachment due to infatuation. अव्वो किं वंदिमो निच्चं- shall we then always pay homage to it? We should rather read न खलु (or न वड्ढ) after किं, so that the last quarter will contain 18 मात्राs instead of the usual 15 and will become more pointed in its sense.

330) पियगुणेहिं by means of or through these amiable virtues, stages or phases. Since the four गुणs are called सोवाणपद्य (steps of a staircase) there must be progressiveness or sequentiality in them. आलावण casual talk; उल्लावण sustained conversation; संग continuous association; कोउहल्ल curiosity about each other.

331) आसन्न = आसन्नजण. आसन्नाणं आसन्नजणाणं आससेहिं (= ऊससेहिं = उच्छ्वासैः) सोसियाणि सरीराणि जम्मि सो आसन्नासाससोसियसरीरो आरंभो। It would be better to read आसन्नूसाससोसियसरीरो. होसइ cf. st. 54, 275, 278 and 339.

332) Cf. उत्तररामचरित II. 19, VI. 5 : न किंचिदपि कुर्वाणः सौख्यैर्दुःखान्यपोहति। तत्तस्य किमपि द्रव्यं यो हि यस्य प्रियो जनः। दंसणमेत्त mere sight or presence.

333) = Weber (1881) 829. उज्जग्गरओ = उज्जागरकः, cf. st. 374. विसूरणं = खेदः. See HS. VIII. 4.132. खिदेर्जूरविसूरौ। माण = मान, anger born of jealousy, स्त्रीणामीर्ष्याकृतः कोपो मानोऽन्यासंगिनि प्रिये (साहित्यदर्पण). सब्भावचाडुयं— सब्भावेण चाडुयं coaxing utterances due to genuine affection.

334) The sense is obscure. There is obviously a pun on the word बीओ—(1) बीजः (बीजम्) the seed or grain (2) द्वितीयः the other party. So long as the other party is not inspired with attachment (न रज्यति) and the love is unilateral, it is astringent or unpleasant and void of sweetness. The pomegranate fruit too, so long as its seeds i.e. grains do not become red (न रज्यति), does not develop any sweetness, and is astringent in its taste. Construe : एक्के पक्खे (वट्टमाणं) पेम्मं दाडिमफलं व सकसायं (होइ) जाव बीओ न रज्जइ ता किं महुरत्तणं कुणइ।

335) पल is a weight equal to 4 कर्षs and कर्ष is a weight equal to 16 माषs, one माष being equal to 10 गुंजाs. पलसयं therefore means a sizeable amount of poison. चक्खुराग = चक्षूराग love conveyed by a glance or by an exchange of glances. Cf. दृष्टिराग in Sākuntala II :

विदूषक :—अध भवंतं अंतरेण कीदिसो से दिट्ठिरागो । The word चक्षूराग is used in Bāṇas Kādambarī p. 41 (Peterson) and Mālatīmādhava VI. 15. चक्खुरागरत्तं—tinged with eye-love i.e. चक्षूरागव्यक्तम् conveyed by an exchange of glances. न तहा मारेइ is not as fatal as. विब्भम = विभ्रम mental flurry.

336) दुक्खुव्वहणाइ पेम्माइं This should be taken as an independent sentence. Let not any one form any attachement (for any body), (for) love is hard to bear or sustain to a happy end. If we accept the reading रच्चउ (= रचयतु) (form, build up), then दुक्खुव्वहणाइ पेम्माइं would be the object of रच्चउ.

337) For the duplication of द् in अद्दिट्ठे in this and the next stanza, cf. अद्दंसणेण (st. 346, 347) and HŚ. VIII. 2.97. उज्जु = उज्जुं, चंचु = चंचू, both *metri causa*. The commentator's paraphrase वक्रं प्रेम न ऋजु भवति loses sight of व (= इव) coming after उज्जु.

338) It is not clear why there should be anger if the dear one is सुहट्ठिअ (सुखस्थित), living happily. Should we read मुहट्ठिए (= मुखस्थिते = संमुखस्थिते standing in front)? This would offer a good contrast to दूरट्ठिए.

340) √नियत्त = √निवृत् to turn back, to recede, to recoil, to be estranged.

341) वाए is either Locative singular of वाअ (= वाक) or Instrumental singular of वाआ (= वाच्)>वाआए>वाए. सो सुहाण सयखाणी= सो सुहसयाणं खाणी, (cf. st. 782), abode of hundreds of happiness i.e. endless happiness. खाणी = खनिः in Sanskrit, with elongation of ख into खा. See HŚ. VIII. 1.44.

342) संणडिओ = संनटितः or संनाटितः. The root नट् (नटति, नाटयति) means to injure or distress. HŚ. VIII. 4.150 records नड as a धात्वादेश for the root गुप् (IV. P.) to be confused or disturbed. See note on st. 351. चाडु flattery, wooing, flirtation. खरपवणस्स चाडुणा चालिरो जो दवग्गी तेण सरिसं जं पेम्मं तेण। चालिर = चलिर (= चलनशील or चंचल), च being lengthened *metri causa*. Or चाडुचालिर may be taken to mean द्रुतचलनशील (briskly moving), चटु or चाडु meaning brisk or agile, cf. चटल. खरपवणेण चाडुचालिरो जो दवग्गी, तस्स सरिसेण पेम्मेण। Cf. st. 444.

343) दड्ढहयलोए = दड्ढहय involves tautology. समप्पिवि—This is an Apabhraṁśa form of the gerund of the root समप्प. See note on st. 234.

344) =Weber (1881) 746. बोहित्थवायस a crow on a sea-faring vessel or ship. This is the same as दिसाकाक in Pāli literature. Rhys Davids (Pāli Dictionary, published by the Pali Text Society, p.158) explains दिसाकाक as "a compass crow, a crow kept on board a ship in order to search for land." The word occurs in Jātaka, Fausböll, Vol. III, p. 126 and 267. The word तीरदस्सि सकुण is found in दीघनिकाय, पठमभाग, केवट्टसुत्त, § 31, p. 255 (Bhagwat's edition). भूतपुब्बं भिक्खु, सामुद्दिका वाणिजा तीरदस्सिं सकुणं गहेत्वा नावाय समुद्दं अज्झोगाहंति । ते अतीरदक्खिणिया तीरदस्सिं सकुणं मुंचंति । सो गच्छतेव पुरत्थिमं दिसं, गच्छति दक्खिणं दिसं, गच्छति पच्छिमं दिसं, गच्छति उद्धं, गच्छति अनुदिसं । स चे समंता तीरं पासति, तथा गतको व होति । स चे पन सो समंता तीरं न पस्सति, तमेव नावं पच्चागच्छति । The तीरदस्सि सकुण in this passage is the same as the दिसाकाक of the Jātaka and the बोहित्थवायस of the Vajjālagga. The passage quoted above from the दीघनिकाय clearly explains the function of the तीरदस्सि सकुण. The Commentator Ratnadeva merely says : यथा यानपात्रे स्थितो वायसो गगनम् आकाशं भ्रान्त्वा तत्रैव स्तम्भादौ विश्राम्यन् जनं हासयति, but he does not explain the exact role played by the बोहित्थवायस. The point of the simile is to be explained as follows:—The crow placed on a sea-faring vessel first wanders about here and there all around in the sky and not being able to find out any sign of land nearby, comes back to vessel dis-appointed. In the same way our love first wandered out from our heart all around here and there, in search of a suitable object and not being able to find out any, came back disappointed and defeated. Cf. Syādvādamañjarī, 19, F. W. Thomas, p. 125, foot-note 9. The word बोहित्थिय secures later on in st. 764 in the sense of प्रवहणस्थित (प्रवहणीय or यानपात्रीय). Weber (1881). p. 402, equates the word बोहित्थ with Sanskrit वहित्र, the अ in व being changed to ओ as in the case of पद्म (पोम्म), वक्तुम (वोत्तुं) वक्ष्यामि (वोच्छं) etc. See HS VIII. 1.61–64. The DNM VI. 96 records the word बोहित्थ in the sense of प्रवहण.

345) जाए should better be equated with याते, than with जाते as done by the commentator. याते मानप्रसरे—when pride (haughtiness, jealous anger) has gone away i.e., disappeared. मान arises only when there is love between two persons. When love comes to an end (फिट्टे नेहे) there is no question at all of the emergence of मान. On the contrary, the मान ought to subside. Even जाते can be justified as follows :—"when मान or jealous anger has asserted itself (जाते); when real affection and good disposition have disappeared and their place has been taken by jealous anger, what kind

of love can that be, which is practised by request ?" Cf. st. 346, माणेण पवत्तणेण य...झिज्जए पेम्मं । √फिट्ट is recorded at HS.VIII.4.177 as a धात्वादेश for √भ्रंश्. फिट्ट is used in the sense of फिट्टिअ (past participle active) (= विनष्ट) in Hāla 93. Weber says that फिट्ट is past participle from √फिड which too is recorded at HS.VIII.4.177 as a धात्वादेश for √भ्रंश्. Cf. Marathi फिटणें.

346) दिट्ठे अणालवंतेण = दृष्टे अनालपतेन. The present participle active (आलवंत) with the privative particle अण prefixed, is used here in the sense of *nomen actionis*, liks the past passive and active participle in Sanskrit and Prākrit. (See Pāṇini III.3.114 : नपुंसके भावे क्तः).

347) = Hāla 236, with the readings पुत्तअ for बालअ and णेहाणुबंधवड्ढिआइ for नेहाणुबद्धमणसाणं. In °मणसाणं, मणस stands for माणस with shortening of आ into अ.

348) = Hāla 53. On पच्चक्खदिट्ठविलियस्स, the commentator on Hāla says : श्रुते अनुमिते च विप्रिये प्रतिकारः स्यात् , दृष्टे तु नास्ति । विरोहियत्तवियस्स, this is what the commentator designates as पश्चात् कर्मधारय compound, Sequential Karmadhāraya, expressive of sequence between two actions. विलिय = व्यलीक, य being changed into इ by संप्रसारण (Vocalisation of semi-vowels) and ली being shortened *metri causa*. We have here a reference to the belief that water when heated and cooled loses its original flavour.

349) The commentator appears to have read छेयत्तणस्स मूलाइ उक्खणिज्जंति, with 18 मात्राs in the last quarter, instead of the usual 15. मूला = मूलाइ, cf. the Vedic forms like कृता (= कृतानि), वना (= वनानि) etc.

350) अतुणि = अनाश्रवे, अनाकर्णनशीले । एक्कग्गाहिणि, one who obstinately clings or sticks to a particular frame or mood of mind and is impervious to advice tendered by others. Cf. रघुवंश IX.47 : त्यजत मानमलं बत विग्रहैर्न पुनरेति गतं चतुरं वयः । सोक्खेक्कबंधवं = सौख्यैकबान्धवः, the one and only friend of happiness. Or if बंधवं is taken to be a corruption for बंधणं (बन्धनं)—the one and only cause of happiness (बन्धनं = निबन्धनं = हेतुः).

351) दे—according to the commentator दे is प्रार्थनायां निपातः. HS.VIII.2.196 records दे in the sense of संमुखीकरण and आमन्त्रण. मा नडिज्जसु do not be deceived or misled (by haughtiness). The DNM

IV.18 records णड्डिअ in the sense of वञ्चित, and says that according to some णड्डिअ also means खेदित, distressed. See note on stanza 342. The commentator explains the contextual background, according to which the stanza ia addressed by a faithless gallant to his offended sweet-heart.

352) दइइ = दइए, Vocative singular of दइआ (दइया). The final ए has been shortened *metri causa.* पसिज्जसु = प्रसीद. The Prākrit substitute पसिज्ज for √प्रसीद् is to be traced to a conjectural root प्रसिद्य (4th conjugation). परिओसं कुणसु give me the pleasure or gratification of your company (मम परितोषं कुरु) or enjoy yourself (स्वपरितोषं कुरु). कयसेहर = कृतशेखर one who is furnished with a crest or tuft i.e. a comb, hence a cock. सुम्मइ = श्रूयते। Cf. st. 290, 321. HŚ.VIII.4.242 enjoins सुव्व as the passive base of √सु (= श्रु), along with सुणिज्ज, but not सुम्म. सुम्म is due to false analogy with चिम्म (√चि), हम्म (√हन्); खम्म (√खन्) etc. See HŚ VIII.4.243, 244. गोस is recorded at DNM II.96 in the sense of प्रभात, along with गोसग्ग. According to Weber (1881), p. 11, गोस properly means the release of cows or cattle from the pen where they are confined at night (गो + स from √सा, सन् to let loose). The word गोसग्ग is clearly derived from गो + सृज् to release. गोसग्ग (like गोस) means the time when the cattle are released, hence morning.

353) = Hāla 374. The commentator on Vajjālagga says that this stanza is सखीशिक्षोक्तिः नायिकां प्रति. The commentator on Hāla, however, puts it more correctly : मानं धत्स्वेति शिक्षयन्तीं सखीं काचिदाह (Weber, 1881, p. 142). The stanza is नायिकोक्तिः सखीं प्रति.

354) = Hāla 45. सच्छह = सच्छाह = सच्छाय, य् being changed to ह् according to HŚ.VIII.1.249 and आ being shortened *metri causa.* अणियत्त = अनिवृत्त, used here in the sense of अनिवर्तमान. पहिअ = पथिक traveller, one who is (always) moving onwards, one who is (always) on the move.

355) तुला—The commentator explains this word by जलोद्वहन-घटीकाष्ठदवरकं i.e., a rope attached to a wooden pole for lifting up water from a well. The word तुला also means a wooden beam in the roof of a house. Since in the present stanza तुला is mentioned in connection with कूप (well), the reference must be to the horizontal wooden pole forming part of a water-lifting mechanism.

This horizontal pole is supported in its middle on a vertical prop and its end to which the water-bucket is attached bends down into the well to collect water and is then raised up from the well, by pulling down the other end The word ढेंकुली in the commentary (यस्याग्रे ढेंकुली इति कथ्यते। We should read यस्याग्रं in place of यस्याग्रे), stands for ढिंगला in the Punjabi langurge. Cf. the expression वरण्डलम्बुक used in मृच्छकटिक I, प्रस्तावना.

358) डसत्ति = झटिति according to the commentator. Cf. Marathi धसकन्, तटकन्, तडदिशि—with a snapping sound.

359) दलसुयंध—petal-fragrance = दलोद्भवसुगन्ध fragrance emanating from the petals. Cf. Additional stanza 349*5 (p. 245). The remark in the commentary : स्नेहप्रेम्णोः ऐकयार्थत्वात् (? एकार्थत्वात्) चिन्त्यम् is not quite clear. The commentator's difficulty is about the two words नेह and पेम. They are synonymous and yet स्नेह is here said to be the firm stalk on which the lotus of love grows. The commentator tries to explain the distinction between स्नेह and प्रेम. He says that प्रेम is मरणावसानः परस्परानुरागः—a permanent, life-long, abiding mood of mental attachment, while स्नेह is the reinforcement of प्रेम by means of presents, respect, honour etc. (स्नेहश्च दानमानाद्यादिना भवति।). स्नेह is thus the indicator of प्रेम. (See note on st. 391).

360) √माण to respect, to show regard for, to welcome. पियसरयं सरयं the autumn season (सरय = शरद्) in which wine(सरय = सरक) is so dear (to all). It is also possible to take पिय सरयं as equal to पिव सरकम्. जाव वच्चए सरयं so long as the autumn season is going on i.e. is continuing. It would be better to read जा न (for जाव) वच्चए सरयं, so long as the autumn does not go away or depart. The use of सरय (शरद्) in the neuter gender is rather unusual. According to HS. VIII.13.1, the word शरद् (f.) assumes the masculine gender in Prākrit (सरओ).

361) Weber (1881) 935. रइओ = रचितः built up, piled up, raised. Weber reads जो सहि मे माणपव्वओ रइओ in the second quarter and °सणीइ धाए वि ण पहुंतो (= प्रभवन् or पर्याप्तः). वज्जासणि involves repetition, वज्ज and असणि meaning one and the same thing.

362) = Hāla 432. भण कस्स कए कओ माणो—कस्य कृते—for what did you indulge in haughtiness i.e. what did you gain by indulging in haughtiness? मान is to be resorted to only for attracting the other

party and not repelling or alienating it altogether. Haughtiness is to be assumed only in order to attract the consort towards one's self. But you behaved in a most indifferent and harsh manner towards your consort. What did you gain thereby ? What was the result of your haughtiness, except the complete estrangement of your consort from you ?

363) One would rather expect : पत्थरणिव्विसेसे अणरसिए किं कीरए माणो। अणरसिअ = अरसिअ devoid of feeling. See HS VIII.2.190 (अण णाइं नञर्थे।)

364) उरं दाऊण = उरो दत्त्वा offering your breast (chest) to i.e. being prepared to face or endure. Cf. उरो दत्त्वामरारीणां येन युद्धेष्वगृह्यत। हिरण्याक्षवधाग्रेपु यशः कुमुदपाण्डुरम्॥ (उद्भट's काव्यालंकारसारसंग्रह, V.16). उज्जग्गिरस्स stands for उज्जागरस्स. उज्जागर > उज्जग्गर > उज्जग्गिर. For उज्जग्गरअ see st. 374. DNM.I 117 records उज्जग्गिर in the sense of औन्निद्र्य (sleeplessness, insomnia).

365) = Hāla 46. Weber (1870), p. 89, compares the following *gāthā* (No. 191) from Govardhana's Saptaśatī : उपनीय प्रियमसमयविदं च मे दग्धमानपनीय। नर्मोपक्रम एव क्षणदे दूतीव चलितासि।

366) को वारइ तुज्झ जंतस्स—vicarious use of the Genitive for the Accusative (शेषे षष्ठी). Cf. HS.VIII.3.134. सुहव is really सूहव with ऊ shortened into उ. See HS.VIII.1.192 : ऊत्वे दुर्भगसुभगे वः। Better to read सुहय with MS.G. Cf. st. 372. लिहिय stands for लिहिया with आ shortened *metri causa*. It looks almost like an Apabhraṃśa trait. Cf. H.S.VIII.4.330. पसत्थी = प्रशस्तिः unalterrble mandate or rule(inscribed by Providence on the ललाटपट्ट—the forehead). प्रशस्ति is used here in the sense of प्रशासन i.e. आज्ञा—order, command, mandate, inexorable destiny.

367) अवऊहणेण = अवगूहनेन used in the sense of उपगूहनेन–embrace. पावासिय stands for पवासिय with elongation of the first अ into आ; according to HS.VIII.1.44. छिविऊण = स्पृष्ट्वा. छिव is recorded as a धात्वादेश for √स्पृश्, at HS.VIII.4.182. Cf. Marathi शिवणें.

368) √विडंब means to play false to, to practise treachery on, to plunge into distress and ruin. सहवासहर = निवासगृह place of residence. गंगम्मि, masculine gender form used for the feminine (गंगाए).

369) अंचल गहिओ is equal to अंचले गहिओ. अंचल appears to be a deinflected form (लुप्तविभक्तिक निर्देश). Cf. note on अत्थमिय चंदविंबे), st. 264.

It is also possible to regard अचलगहिओ as a सप्तमीतत्पुरुष compound (अंचले गहिओ अंचलगहिओ). Cf. वीयदियह in st. 325. The exact sense of the second half of the stanza is obscure. Cf. Hāla 142 : समसोक्खदुक्ख-परिवड्ढिआण कालेण रूढपेम्माण। मिहुणाण मरइ जं तं खु जिअइ इअरं मुअं होइ ॥

370) कडुयाइयाइ = कटुकीकृतानि irritated, distressed. कटु or कटुक means pungent, sharp, acrid. Cf. st. 426

371) This and the next stanza are of the nature of प्रहेलिकाs (enigmas or conundrums), in which the intended sense is conveyed in a round-about, indirect manner. Thus ससिवाहणवाहण---the vehicle (or carrier animal) of him who wears the moon (as a crest on his head), means a bull. सेलसुयसुयवाहण—the vehicle of the son of the mountain's daughter, means a peacock. In stanza 372 लच्छिवासवास-the abode of the abode of Lakṣmī-means water, लच्छिवास = कमल, the abode of Lakṣmī. The commentator however understands the second वास in the sense of वासः (वस्त्र) clothing, apparel—that which forms the clothing or apparel of a lotus i.e. water in which a lotus is born and grows and by which it is surrounded on all sides.

372) न ठासि, if you do not stop or stay at home i.e., if you persist in going away in spite of my prayer. Cf. गच्छ गच्छसि चेत् कान्त पन्थानः सन्तु ते शिवाः। ममापि जन्म तत्रैव भूयाद्यत्र गतो भवान् ॥

373) गयवइ stands for गयवइयाए, a case of लुप्तविभक्तिकनिर्देश (De-inflection). We cannot think of a compound (तृतीयातत्पुरुष) of गयवइ, the subject, with the past participle passive form भणियं (according to Pānini's sūtra कर्तृकरणे कृता बहुलम्। II.1.32), as the subject would in that case be completely subordinated in the compound and would be overshadowed by the predicate भणियं. पसारेवि = प्रसार्य, is an Apabhraṃśa trait. See note on st 234. मइलिज्जइ = मलीनीक्रियते, is being soiled or spoiled, erased or rubbed away. HŚ.VIII 2.138 records मइल as a substitute for मलिन in Prākrit.

374) = Hāla 58. Weber gives the following caption to this *gāthā*: "When the cat is away the mice dance freely" (p. 21, 1881 Edn.). According to Weber, as soon as the consort of the lady in question had departed, his numerous other wives had a free time and began to behave licentiously, and to indulge in जलक्रीडा, in the water of the Godā, with their illicit lovers. As a result of the जलक्रीडा, in the course of which the turmeric powder

applied to their bodies was washed away, the waters of the Godā became yellowish. For the idea cf. रघुवंश VI.48: यस्यावरोधस्तनचन्दनानां प्रक्षालनाद् वारिविहारकाले। कालिन्दकन्या मथुरां गतापि गङ्गोर्मिसंसक्तजलेव भाति॥ The commentator Gaṃgādhara on Hāla says : गोदावरीकूलान्यद्यैव हरिद्रापिंजराणि हरिद्रोद्वर्तिताङ्गप्रक्षालनेन असतीनामंगरागग्रहणात् इति भावः। The unchaste women took a bath in the river Godā (together with their lovers ?), after applying turmeric powder to their bodies and then after the bath they applied other cosmetics to their bodies. As a result of the turmeric powder rubbed and washed away from their bodies, the water of the Godā became yellowish. The vigil of the people mentioned in the second quarter of the *gāthā* is explained by Gaṃgādhara as due either to चोरादिभय and अभिसरणाभियोग i.e.preoccupation of the unchaste wives with their visits to their illicit lovers. Weber does not accept चोरादिभय, but appears to be in favour of अभिसरणाभियोग as the cause of the उज्जागर. According to रत्नदेव's commentary on the Vajjālagga, the उज्जागर is due to चौरभय and to worry about the safety and protection of the village in the absence of the valiant consort of the lady in question. The change of the colour of the waters of the Godā to yellow is due to the washing away of the turmeric powder applied by the ladies in the village as decoration to their bodies. The ladies in the village, who have fallen in love with the person in question, do not any longer find any use for decoration of their bodies with turmeric powder, when he is no longer in the village. For the idea that the person in question was the object of the love of the ladies in the village, see the next stanza and the commentator's remark : पूर्वं नगरनार्यः तद्रूपदिदृक्षया लालसाः etc. (p. 101). Gaṃgādhara's explanation and Weber's understanding of the spirit of the *gāthā* is not at all complimentary to the person in question. Ratnadeva's explanation is decidedly better. अज्जेय = अद्यैव. Better to read अज्जेव. तूहाइं = तटानि. According to HS. VIII.2.72 and VIII.1.104, the Sanskrit word तीर्थं becomes तूह in Prākrit. तीर्थ—bathing place on a river-bank. Ratnadeva paraphrases तूह by तट (bank). On DNM V.16, Hemacandra explains तूह by सरिदवतार (a river-ford).

375) = Hāla 190. रच्छामुह = रथ्यामुख. Weber (1870), p. 138 renders this by "surface of the streets". It is better to understand it to mean the point of junction where lanes open into streets. See st. 625. According to Weber, though the street surfaces are

astir with life and activity, they appear desolate to the lady in question, as she is not able to see her consort anywhere.

376) घोलंति = घूर्णत: are rolling in the quarters i.e. are scanning the quarters. जच्चंधमोत्तिअ = जात्यन्धमौक्तिक, a pearl which is blind by i.e.. from birth i.e. which is born blind. This is an obscure expression. The commentator renders it by कूटमौक्तिक false or counterfeit pearl,which is आताम्र, धवल and कृष्ण i.e. a strange mixture of these three shades, constituting a serious blemish. A counterfeit pearl is called जात्यन्ध, perhaps because it is not able to see or meet any one who would like to pick it up. Just as counterfeit pearls move about or wander from place to place without meeting anyone who would care to pick them up, so her eyes are scanning the quarters, without meeting the object of their longing.

377) = Hāla 208, where we have the reading गणिरीए for लिहिरीए. अज्जं गओ = अद्य गतः = अद्य इत्यनेनोपलक्षितो दिवसो गतः । अज्ज, though an indeclinable, is here inflected, as if it were a noun. See the remarks on हिट्ठ्ठे in St. 150 and एत्थम्मि in st. 221. अज्जं is the subject and गओ is the predicate. "Today i.e. one day has gone away, another day is over, a third day has come to an end". Even in the first half-day of her consort's departure, the Nāyikā inscribed quite a large number of lines on the wall of her house, each line standing for one day. She felt every moment of her separation from her consort as one tediously long day, so that even during the first half-day, she had passed through the torturing experience of having lived through a large number of days away from her consort. One half-day was packed as it were with the tortures and sufferings of a large number of days. पढम च्चिय = पढमे च्चिय, ए being shortened into इ under the pressure of the following conjunct and then changed into अ. Cf. the shortening of ओ(in the case of the Nominative singular form of masculine nouns ending in अ) into उ and then the transformation into अ of which we have numerous examples in Prākrit. Cf. अंग च्चिय = अंगे च्चिय, st. 393.

378) = Hāla 206, where the reading is सहिआहि कुड्डलिहिआयो in the second quarter and दो तिण्णि तहिँ चिअ in the third quarter. The background of the stanza appears to be as follows:—A certain lady used to inscribe on the wall of her apartment one line every day to represent each day of her consort's absence from home. Her

consort had assured her at the time of his departure that he would be returning after a certain fixed number of days. In order to keep a count of the days of his absence already expired and of those yet to expire, the lady used to draw a line for each day passed by her in his absence. (Cf. the similar device used by Robinson Crusoe to keep count of the days of his stay on the desolate island where he was stranded for 36 years). Her friends feared that the lady's consort may not be able to return exactly on the day stipulated by him. If it happened like that and if he did not turn up on the scheduled day, that might come as a shock to the lady. In order to spare her this shock, her friends stealthily removed or erased two or three lines on the wall. As two or three lines were erased, the count was less by two or three days than the actual number of days that had elapsed and even if the consort were to be late by two or three days, the lady would not notice it. If, however, he were to return on the promised day, the lady would think that he had returned two or three days earlier than what he had promised and in that case she would be extremely delighted. For a similar device to keep count of the period of separation, see Meghadūta st. 9 : तां चावश्यं दिवसगणनातत्परामेकपत्नीम्...द्रक्ष्यसि भ्रातृजायाम् । and st. 84 : शेषान् मासान् गमनदिवसस्थापितस्यावधेर्वा विन्यस्यन्ती भुवि गणनया देहलीदत्तपुष्पैः ।. फुस is mentioned along with पुस, पुंछ etc. as a धात्वादेश for √मृज् to wipe off or erase, at HS.VIII.4,105. It really represents the Sanskrit root √प्रोञ्छ् to erase or rub away. The readings कुड्डलिहिआओ (already inscribed on the wall) and ताहिँ च्चिय (= तस्मिन् एव कुड्ये) in Hāla appear to be preferable to तीइ लिहिरीए (while she was inscribing)and तह च्चिय in the Vajjālagga, It would not be possible for the friends to earse 2 or 3 lines, while the Nāyikā is actually engaged in drawing the line for a particular day; they could, however, do so only when she has already finished the work of drawing the line and gone away. Further the use of the word चोरियाए (secretly) shows clearly that the friends must have erased a couple of lines, not while the Nāyikā was engaged in inscribing the line for a particular day, but only after she had finished that and gone away.

379) अज्जेव कइ दिणा होंति । Mss G and I read अज्जेण for अज्जेव.

अज्जेण = अद्येन i.e. अद्य इत्यनेन कति दिनानि भवन्ति—when you say that he departed today, how many days since his departure does that

signify ? The reading अज्जेण furnishes one more example of the declension of an indeclinable. See notes on stanza 150, 221 and 377. एद्दहमेत्तो is to be uttered with काकु i.e. interrogative modulation of the voice.

380) कुम्मुहुत्त = कुमुहूर्त. The duplication of म् is in accordance with HS.VIII.2.97 (समासे वा). जियंताणं refers to women who have been separated from their consorts and who have somehow managed to remain alive during their absence. The use of the masculine from जियंताणं is strange. It should be जियंतीणं (= जीवन्तीनाम्) or better जियंतीए (= जीवन्त्याः). वल्लहो singular, stands for वल्लहा plural. नियट्टई = निवर्तते = निवर्तन्ते। The idea seems to be as follows : Women in separation somehow manage to keep themselves alive during the absence of their consorts on the strength of the hope that they would come back sooner or later. But then a time comes at last when they fall into utter despair about their return and their hearts break. Ironically enough the consorts return at a time when their beloveds have already died of heart-break. The time of the return of the consorts is therefore described as कुम्मुहुत्त (= कुमुहूर्त)—inauspicions. It is now too late. The hearts once broken cannot be repaired any more than the two parts of a shell (oyster) that has once burst open can be joined together. वीयं = द्वितीयम् a second time, once again. The wording of the stanza is faulty, as the subject of संवडइ is not mentioned. It must be हियंय. Is वीयं to be taken as a corruption for हीयं (हियंय = हृदयम्) ?

381) = Hāla 475. Gaṅgādhara on Hāla 475 explains the idea underlying the stanza as follows .—प्रवासादागतं कान्तं प्रति विरहदुःखं निवेदयितुं कापि संवेदग्ध्यमाह। अव्वो इति कष्टसूचकमव्ययम्। अतः परं मां विहाय न गन्तव्यम्।

382) अवही = अवधिः duration of the period of separation. अवधि is a masculine word in Sanskrit, but it is used here in the feminine gender as the commentator remarks (प्राकृते कापि पुंलिङ्गे स्त्रीलिङ्गम्। (Cf. HS VIII.1.35 : वेमाञ्जल्याद्याः स्त्रियाम्). The commentator's remark leaves no doubt that the reading which he had before him was अज्जं पुण्णा अवही (instead of Laber's अज्जं पुण्णो अवही). The commentator points out that this is the desperate utterance of a lady whose consort had failed to return on the promised day. इंते = आयति। अइंते = अनायति. Cf. the form अइंतीहिं in st. 10. If the consort returns as promised by him, the separation will of course come to an

end. If he fails to return, the lady would breathe her last and that would be the end of the separation i.e. of the pangs of separation.

383) संणिवाओ = संनिपातः a dangerous fever due to the derangement of the humours of the body. विकृताः (last word in the commentary on the present stanza) (Ms. I: वैकृताः) pathological.

384) रणरणया is used here in the sense of रणरणककराः or रणरणकदायिनः. It is to be explained on the strength of Pāṇini's Sūtra (V. 2. 127) अर्शआदिभ्योऽच्। दुप्पेच्छा and दुरालोआ involve tautology. We should understand दुरालोय in the sense "marked by gloomy or depressing light". दुप्पेच्छा painful to look at, whose sight is agonising.

385) संधुक्खिय = संधुक्षित inflamed, kindled, fanned. See st. 634 for the root √संधुक्क (= संधुक्ष्). दुसह = दूसह = दुःसह, the ऊ being shortened *metri causa*. दूरपज्जलिओ = दूरप्रज्वलितः। दूर is used here in the sense of अत्यर्थम्, excessively. Cf. दूरमणिज्ज st. 407.

386) पियविओयम्मि = प्रियवियोगे = प्रियप्रवासे when the dear one has departed, on the departure of the dear consort. दीर्घाक्षिजलसिक्तः in the commentary paraphrases थोरंसुसलिलसित्तो, थोर (स्थूल) being rendered by दीर्घ and अंसुसलिल (अश्रुसलिल) by अक्षिजल.

387) महचोज्जं = महाश्चर्यम् a great wonder, cf. महच्छरियं st. 7. Or मह may be taken to be equal to मम. मह चोज्जं = ममाश्चर्यम्। Or मह (मम) may be connected with डहइ as its object in the Genitive case (मह डहइ = मां दहति). चोज्ज is recorded in DNM III.14 in the sense of आश्चर्य. It is to be traced to the Sanskrit word चोद्य (from the root √चोदय्), a question, objection, wonder. Cf. st. 219, 475, 589.

388) उव्वरियं = उच्चरितम् = उद्धृतम् left over or remaining behind intact or uninjured. Cf. note on the word उव्वरिय (St. 308) and उद्धरिय (St. 316).

389) रुवंतु = रुदन्तु. √रुद् becomes √रुव according to HS.VIII.4. 226.

390) = Hāla 430. The commentator seems to have read अन्नो (for अन्नो) as is clear from his use of the word अहो. नीरस (1) devoid of moisture (2) devoid of emotion, feeling, passion. सरस (1) full of moisture (2) full of emotion, feeling, passion. विज्झाइ according to HS.VIII.2. 28 (इन्धो झा); √विज्झा represents वि + √इन्ध्,

to be extinguished. Hemacandra gives the verbal forms समिज्झाइ (= समिध्यते) and विज्झाइ (वीध्यते). The PSM connects the Prākrit root विज्झा with Sanskrit √विध्यै (विध्या). The commentator on Vajjālagga equates विज्झाइ with विध्याति as if ध्या were a root belonging to the second conjugation. See, st. 563 for the form विज्झाइ used in a causal sense (= निर्वापयति). In Pāli the root विज्झाय is used in the sense "to go out, to burn out, to be extinguished". Childers (Pāli Dictionary) connects it with the Sanskrit root वि + क्षै (विक्षायति > विज्झायति). द्वे आग्गिखनी दीपसिखा विय विज्झायिंसु । The Pāli root झाय means "to be burning, to burn, to consume, to waste away, to perish". Cf. the Sanskrit root क्षि (क्षीयते). सामवतीगेहं झायति "the house of Sāmavati is (or was) on fire". जिण्णकोंचा व झायंति खीणमच्छे व पल्ले "they perish like herons in a lake in which the fishes have perished." The causal of झायति in Pāli is झापेति to set on fire, to burn, to cook (cf. Sanskrit क्षायति, क्षपयति). झायति also means to meditate (= ध्यायति). गेहे झायमाणे झायिंसु "while the house was on fire, they practised penance". Cf. Marathi विझणें to be extinguished.

391) दिट्ठिप्पसरो = दृष्टिप्रसरः = कटाक्षपरंपरा, a series or succession of (sidelong) glances. Here रति (affection), सद्भाव (kind disposition) and स्नेह (love) are distinguished from one another, रति being the cause of सद्भाव and सद्भाव that of स्नेह. It is however difficult to render these three words precisely, so as to bring out the distinction between the ideas conveyed by them. The poet undoubtedly wants to represent the three as a series of deepening intensity. It is however difficult to understand how रति, सद्भाव and स्नेह can be regarded as arrows of Cupid.

393) Cf. जीर्णमङ्गे सुभाषितम् (नीतिशतक 2). झिज्जइ = क्षीयते । Cf. Marathi झिजणें. It is possible that झिज्जइ is connected with the Sanskrit root √जृ जीर्यते). (जीर्यते > जिज्जइ > झिज्जइ.

394) Cf. st. 388. The sense of the words मा सुभण मयण न हु भणियं is obscure. The commentator does not throw any light on their meaning. The words have been omitted while translating the stanza into English.

395) पंचमसरस्स गेयो, this is rendered in the commentary by पंचमस्वरस्य गीतम्—song in the fifth note i.e. the cuckoo's song. Cf. कालिदास, कुमारसंभव III.32 : चूताङ्कुरास्वादकषायकण्ठः पुंस्कोकिलो यन् मधुरं चुकूज ।

मनस्विनीमानविघातदक्षं तदेव जातं वचनं स्मरस्य ॥. We can also take the Potential Passive Participle गेय in an active sense. Cf. पाणिनि III.4.68 : भव्यगेयप्रवचनीयोपस्थानीयजन्याप्लाव्यापात्याः, and the example given in the Siddhānta Kaumudī : गेयो माणवकः साम्नाम् (= गाता माणवकः साम्नाम्). तलवग्गो is paraphrased in the commentary by सेवकवर्गः (i.e. सेवकलोकः). This word is not recorded either in the PLNM, or DNM, or the PSM. The word तलवर occurs in Ardhamāgadhī in the sense of नगररक्षक—an officer in charge of peace and order in a city. It is doubtful if तलवग्ग is in any way connected with तलवर.

396) God Śiva had first decided to lead a life of renunciation and asceticism, when his wife, Satī, put an end to her life because of the insulting treatment received by her from her father, Dakṣa (Kumārasambhava I.53). Later on Satī was born as Pārvatī, daughter of Mount Himālaya. Himālaya intended that Pārvatī should be married with God Śiva. So he sent her to the place where God Śiva was practising penance, in order to wait upon him and propitiate him. It was here that due to the intervention of Cupid, God Śiva conceived love for Pārvatī and eventually the two were married and Pārvatī became शरीरार्धहरा (Kumāra. I.50)of God Śiva.All praise and credit must therefore go to Cupid for having influenced God Śiva to marry Pārvatī and incorporate her in his own body.

397) कोयंडवावडो = कोदण्डव्यापृतः, one engaged in plying or operating the bow. वावड = व्यापृत, cf. the form वियावड in st. 119. सरपहुत्तलक्खो, the commentator renders this by शरप्राप्तलक्ष्यः, one whose arrows hit the mark or target. पहुत्त represents प्रभूत, which means sufficient or adequate for, being a match for. The word पहुत्त is recorded in PLNM 526, in the sense of पर्याप्त. प्रभूत and पर्याप्त mean the same thing. पहुत्त (= प्रभूत) means mastered, dominated, reached, hit, i.e. प्राप्त or पर्याप्त. सरेहिं पहुत्तं (प्राप्तं) लक्खं जस्स सो सरपहुत्तलक्खो |. According to the commentator the stanza contains a challenge to Cupid to shoot his arrows at his victims in the presence of the tremulous glances of young ladies. If he were to do so, he himself would be riddled with the arrows in the form of the side-long glances cast by the young ladies themselves and would be killed by his own arrows. But inspite of this explanation given by the commentator, the sense of the stanza remains obscure. Cupid dare not shoot his arrows at

men, in the presence of young women. The fact however is that Cupid shoots his arrows at both men and women and thereby entangles them in mutual love. What is then the point in saying that Cupid dare not shoot his arrows in the presence of young ladies? What does the commentator mean when he says that if Cupid were to do so, he himself would be shot at by the arrows in the form of the side-long glances of young ladies and would be killed by his own arrows? (पश्चात् सोऽपि तादृग्विधः i.e. कामिनीकटाक्षबाणपूगपूरिताङ्गः, स्वैरेव बाणैर्मार्यते प्रत्युतेति ।).

Section 41: पुरिसुल्लाववज्जा. We must obviously read thus the name of this Vajjā, instead of पुरिसुल्लासवज्जा of the Mss. पुरिसुल्लाव means पुरिसविलाव, wailings of men in separation. Cf. the title of section 94, पियोल्लाववज्जा (to be read thus, instead of पियोल्लासवज्जा).

398) संभलिज्जइ = संभरिज्जइ = संस्मर्यते. √भर is mentioned at HS. VIII.4.74 as a धात्वादेश for √स्मृ. Here the र् in भर has been changed to ल. आलावणी a particular kind of lute. The commentator equates this with आलापिनी. The correct form of the word is अलाविणी, being connected with अलाबु (अलावु), a gourd. But even a वीणा is furnished with one or two gourds for resonance. Cf. चम्पूभारत : विपंचिका मौनमवाप्य तस्थौ पांचालिकावन्दनवादशैलीमाधुर्यमाकर्ण्य विलज्जितेव । The commentator renders पारावअ (पारावत) by कलरव.

399) अतत्त is paraphrased by the commentator by अदग्ध. He takes it as standing for अतप्त, the first त् being duplicated according to HS.VIII.2.97 (समासे वा ।). अतत्तकनकतणुसोभा means one whose body has the complexion of unheated gold (i.e. a yellowish complexion). Could उत्तत have been the original reading? उत्तत्त = उत्तप्त = heated. Heated gold has a reddish appearance, while unheated gold has a yellowish appearance. It is usual to compare a fair complexion with heated gold. Cf. रसगङ्गाधर, किं जल्पसि मुग्धतया हन्त ममाङ्गं सुवर्णवर्णमिति । तद्यदि पतति हुताशे तदा हताशे तवाङ्गवर्णं स्यात् ॥ वरमइंद—the best of sages. वरमइ (= वरमति) is paraphrased by the commentator by मुनि (a self-controlled, continent, righteous person).

400) कररुह तणु छिप्पंती is paraphrased by the commentator as कररुहैः तनुं स्पृशन्ती touching her body with her finger-nails. The sense is obscure. कररुह stands for कररुहेहिं, तणु for तणुं and अकाल for अकाले, all three being deinflected forms (लुप्तविभक्तिक निर्देशः). घणभद्दवं = घनभाद्रपदम्. भाद्रपद > भद्दवअ > भद्दव, with elision of the final अ. Cf. Marathi

भादवा. घनभाद्दपद perhaps means घनप्रधान or घनप्रचुर भाद्रपद the month of Bhādrapada abounding in clouds.

401) तोरण, this word occurs in Meghadūta II.15 : दूराल्लक्ष्यं सुरपति-धनुश्चारुणा तोरणेन, and is explained by Mallinātha as बहिर्द्वार;outside gate or arched gate or ornamental arch outside the main building. स्थिरदेव on Meghadūta loc.cit., explains तोरण by वन्दनमाला i.e.a garland or festoon suspended across a gate-way or the entrance of a house, decorative garland of flowers and leaves hung on the top of the door-frame of a house.

402) आसासिज्जइ सासा is obscure. Is सासा to be taken as a लुप्त-विभक्तिक निर्देश standing for सासाए (Instrumental singular of सासा = श्वश्रू ? The word सासा in the sense of श्वश्रू is not recorded in the PSM, the regular form in use being सासू or सासुआ.It is possible to understand सासा as standing for श्वासा = श्वासवती, the possessive Taddhita suffix अ being added to श्वास according to Pāṇini V.2.127 : अर्शआदिभ्योऽच् । In the latter case, however, there is no grammatical subject directly mentioned for the verb आसासिज्जइ, and we shall have to understand सहीहिं (= सखीभिः) as the subject. जाव न सासा समप्पंति—so long as the breaths do not come to an end i.e. so long as she does not die or so long as she continues to live in that condition.

403) The idea is that when a woman blushes in the presence of a man, that blushing itself proclaims that she loves him and no verbal assertion to that effect is called for.

404) समूससंति = समुच्छ्वसन्ति—breathe heavily, give out sighs. It is possible to equate समूससंति with समुच्छुष्यन्ति—they are dried up: समुच्छुष्यन्ति>समुस्सुस्संति>समूसुसंति>समूससंति । √सिमिसिमाय to produce the sound *sim-sim*, to boil with a bubbling, humming sound, to simmer, to seethe, to sizzle, to produce a sizzling sound. सिमिसिमाय or सिमसिमाय is a word of imitative origin, like the English simmer or sizzle. जीवंति जीवसेसा, they live only with their lives remaining behind i.e. they are dead for all practical purposes, they live a wretched, miserable life. Cf. मृच्छकटिक I.10 : सुखात्तु यो याति नरो दरिद्रतां धृतः शरीरेण मृतः स जीवति ।

405) Here in अंगाइं समूससंति, we must equate समूससंति with समुच्छुष्यन्ति—"my limbs become dried up". We cannot speak of the limbs of the body as breathing hard or heavily.

406) = Hāla 361, where the reading in the second half is: अम्हारिसीहि दिट्ठे पिअम्मि अप्पा वि वीसरिओ। अम्हारिसीण अप्पा वि वीसरइ—here we must either supply अप्पाणं as the object of वीसरइ, or understand the active form वीसरइ as used for the passive वीसरिज्जइ, as the commentator seems to do, and further understand अप्पणा as the grammatical subject of वीसरइ (= वीसरिज्जइ). Cf. st. 205 (किणइ = किणिज्जइ) and 241 (वीसरइ = वीसरिज्जइ). For the idea. cf. अमरुशतक: धन्यासि या कथयसि प्रियसंगमेऽपि विस्रब्धचाटुकशतानि रतान्तरेषु। नीवीं प्रति प्रणिहिते तु करे प्रियेण सख्यः शपामि यदि किंचिदपि स्मरामि ॥

407) दूररमणिज्जं = अहियरमणिज्जं. Cf. दूरपज्जलिओ, st. 385. दंसणमेत्तेण किं न पज्जत्तं = दंसणमेत्तं किं न पज्जत्तं. Or we can supply सुहं after किं: दंसणमेत्तेण वि पिययमस्स, भण किं (सुहं) न पज्जत्तं (= पर्याप्तम्).

408) सोक्खसंपत्ती is equal to सौख्यसंपत्तिः or सौख्यसंप्राप्तिः.

410) लक्खेवि = लक्षयित्वा, an Apabhraṁśa trait. Cf. note on st. 234. The commentator, however, understands लक्खे वि as equal to लक्ष्येऽपि, which he paraphrases by दृष्टिगोचरेऽपि (supply वर्तमानान्) लक्षं जनान् नैव लक्षयति।

411) सोहग्गभारभमिरस्स—we must understand भमिर as standing for भामिर i.e. भ्रामणशील, one who causes (women) to turn round and round him. दूइसंघेहि should be changed to दूअसंघेहिं by लिंगविपरिणाम, so as to make it fit in with रायंगणं.

412) = Hāla 627, with the reading तीअ वि तह, for तीए तह, in the third quarter, and णिव्वुत्तरआइ for निव्वत्तरयाइ in the fourth quarter. दोण्ह वि निव्वत्तरयाइ जायाइं, there was complete or perfect love-gratification or sexual gratification in the case of both of them. निव्वत्त = निर्वृत्त, perfect or complete. रय = रत gratification of love or passion, the plural being used to convey the abundance of the gratification. It would be decidedly better to read जह दोण्णि वि समयं च्चिय निव्वत्तरयाइ जायाइं, where निव्वत्तरयाइ is to be taken as a Bahuvrīhi compound, qualifying दोण्णि. The reading दोण्णि is actually found in one of the MSS consulted by Weber (see p. 306 of the 1881 Edn.) and has been followed in the Sanskrit *chāyā* in the Kāvyamālā Edition of गाथासप्तशती, 1933, p. 316. The commentator says there: सममेव एककालमेव निर्वृत्तरतौ पूरितरतसुखौ जातौ।

413) = Hāla 181, where the reading is कंडुइपंडुरं in the third and करेज्जासु in the fourth quarters. कक्खड = कर्कश. We also get the

form कक्खस in Prākrit. For the aspiration in the second syllable cf. the Marathi word खेकडा (crab), from the Sanskrit कर्कट>कक्खड> खक्कड (by metathesis)>खिक्कड>खेकडा. कंडुइयपंडुरं, it would be better to understand कंडुइय as a separate word standing for कंडुइयं with elision of the case-termination, than to take कंडुइयपंडुरं as a compound. कंडुइयं पंडुरं जहा न होइ तहा तं (=त्वं) कुर्याः। The commentator does not explain the sense of कंडुइयपंडुरं. कंडुइय (scratching of the skin) corresponds to कक्खड. When the skin is scratched in order to allay an itch, it becomes white (or reddish ?), if the scratching is done rather violently. The skin should be scratched in such a way, that the itching sensation is allayed, but without turning the skin white (or red). Similarly the Dūtī should use harsh and gentle words, in such a way that the dear consort should relent (or repent) as a result of the harshwords, but should also be drawn towards the Nāyikā because of the soft, coaxing words and should not be repelled from her altogether. According to the commentator, the Dūtī is here being asked to manage the thing in such a way that a re-approachment between the two parties is brought about, without compromising the self-respect of the Nāyikā. Cf. Mathurānātha Shastri on Hāla 181 : कण्डूयनेन कण्डूर्यथा शाम्यति चर्मवैरूप्यं च न भवति तथा किल तं नायकं करिष्यसि। कटुतर्जनैर्यथा नोद्विजते, मृदुभाषितैर्यथा मां भजते त्वमपि तथा वक्ष्यसीत्याकूतम्।

415) The sense of the *gāthā* is obscure. Only a conjectural rendering has been attempted in the English Translation.

416) विलयं, Laber renders this by विलयं गतं in the *Chāyā*. The commentator is silent. विलय is a noun meaning dissolution or destruction. It appears to have been used here in the sense of विलीन vanished, disappeared, rubbed away. विवरीय is equal to विवरीयं with elision of the case-termination, The same is the case with सेयमिन्न which stands for सेयमिन्नं. सेयमिन्न means स्वेदमिश्र i.e. स्वेदयुक्त. Cf. st. 418 : समागम-सेयउल्लियंगि. The commentator paraphrases by स्वेदस्विन्न, which would presuppose the reading सेयसिन्न. The first half of the stanza is to be taken as addressed by the Nāyikā to the Dūtī. दूई कलिऊण = दूइ त्ति कलिऊण, concluding that she was a real Dūtī. A दूती is often represented as betraying the cause of the Nāyikā and as herself seducing the Nāyaka or allowing herself to be seduced by him. Stanzas 414 to 418 presuppose a situation in which the

female messenger, sent by the Nāyikā to persuade and conciliate her consort, succumbs to the temptation of the flesh and has amorous dalliance with him. Cf. the stanza निःशेषच्युतचन्दनं स्तनतटं etc. and ओण्णिद्दं दोब्बल्लं etc. quoted in the Kāvyaprakāśa and other works on Sanskrit Poetics to throw a subtle light on this aspect of a Dūtī's character.

417) There is a pun on the words वयणं [(i) वचनं request (ii) वदनं mouth i.e. lip] and खंडइ [= खण्डयति (i) breaks, disregards, violates (ii) bites].

418) √ल्हस stands for √स्रंस्, (see HŚ.VIII.4.197) to slip down. Cf. st. 448.

419) The sense of the *gāthā* is obscure. The English translation is purely conjectural.

420) कुडिल = कुटिल physically crooked, ugly, mis-shapen. सुणहिल्लया from सुणअ (a dog) + इल्ल + या, both तद्धित suffixes added pleonastically (स्वार्थे) according to HŚ.VIII 2·164 : स्वार्थे कश्च वा। (चकारात् डिल्लडुल्लौ)- सुणइल्लया becomes सुणहिल्लया with aspiration of इ into हि. Cf. महुल्लया, st. 231. So सुणइ (हि)ल्लया means the same as शुनकी.

421) वेल्लहल, see note on st. 96. The commentator renders this by विकसित at st. 96 and by विकसत् at st. 421. If we accept the commentator's rendering of वेल्लहल, the word would mean: expanded, blooming, expansive, sprightly. अडयणा is recorded in PLNM 91 as a synonym of अभिसारिका (पुंश्चली, दुःशीला) and in DNM I. 18 in the sense of असती. साधारणदेव on Hāla 664, renders अडयणा by असती, a woman of easy virtue and loose morals. Weber (1881 Edn.) p. 108 compares the Marathi word अडाणा, headstrong, unruly, self-willed and says that the word अडयण is to be connected with the root अट् to wander, to stray. अडयण perhaps represents अटजन, a person straying from the path of virtue. Cf. the words पुंश्चली, कुलटा, उत्कुला, also the words व्यभिचार and व्यभिचारिन् (from वि + अभि + √चर् to stray away from the path of virtue). Cf. also the Marathi word आडवाट, आडमार्ग.

Section 44, ओलुग्गावियावज्जा = अवरुग्णाव्रज्या or पद्धतिः। ओलुग्गाविया = अवरुग्णा a love-sick woman. Laber (Introduction, p. 30 of the Bibliotheca Indica Edn. 1944) paraphrases ओलुग्गाविया by विरहपीडिता. अवरुग्णा can easily become ओलुग्गा (with contraction of अव into ओ and change of र् to ल्) and by adding the Tadchita suffix या (का)

(स्वार्थे), we can get ओलुग्गया and then ओलुग्गिया. The letter वि between ग्गा and या cannot, however, be accounted for.

422) गोत्तायण्णण should be taken as a locative singular form with elision of the case-termination. Cf. अत्थमिय (st. 264), वीयदियह (st. 325) and अंचल (st. 369). रमण vaginal passage. रइमंदिर pleasure-house, bed-chamber. अब्भुक्खंती sprinkling. The object is not mentioned. It must be understood as रइमंदिरभूमिं. Cf. st. 558.

423) विंभिय is a contracted form stnnding for वियंभिय (= विजृम्भित). नवसिय, this word is recorded in DNM IV.22, in the form णमसिय and in the sense ओआइअ i.e. उपयाचितक—a promise made to a god, re. worship, offerings, charities etc. on the fulfilment of a cherished desire. The commentator explains : यत् पूर्णे मनोरथे देवादिभ्यो दीयते तन्नवसितम्। Cf. Marathi नवस. See stanza 601. The word नवसिय is perhaps to be traced to the Sanskrit नमस्ति or नमस्यित reverence, respect, with change of म् to व्. The sense of the words देवा वि इ न पत्ता is obscure. The commentator paraphrases : सुभग देव्यपि न प्राप्ता, without any explanation. It is not clear whether सुहय is to be taken as a Vocative singular or as forming a compound with the word देवा.

424) मग्गमाणी, demanding, seeking, looking for. The commentator seems to have read सुहय सरहसवियसियकवोला, which reading is found in Mss. G and I also. सरहस = सरभस quickly, violently. The idea is that she was so beside herself with joy even while searching you out, that she began to look for things at places where they could not be expected to be found. She was thrown into a delirium of joy.

425) = Hāla 57. वोलीण = अतिक्रान्त. HS. VIII.4.258 records वोलीण as a past participle in the sense of अतिक्रान्त. वोलीण is connected with the root वोल mentioned by HS. VIII 4.162, as a धात्वादेश for √गम् to go, to pass away, to depart. Weber connects वोलीण with the Sanskrit व्यपलीन. लोयमज्जाया = लोकमर्यादा limits of propriety, etiquette or manners. The commentator on Hāla, as quoted by Weber (1870), p.93-94, says : व्यतिक्रान्ता लोकस्य मर्यादा स्थितिर्यथा। तदेवं समर्था कामावस्थाम् (उन्मादरूपाम्) आपन्नामनुकम्पस्व।

426) Cf. st. 370. घोलिर = घूर्णनशील. घोल is recorded at HS. VIII. 4.117 as a धात्वादेश for √घूर्ण् to roll about, to whirl, to reel, to well up, to gush up. The कृत् suffix इर is added in the sense of ताच्छील्य

according to HS. VIII.2.145 (शीलाद्यर्थस्येर:). विभोए may be taken either as Locative singular (= वियोगे) or as standing for विओएं = वियोगेन (Instrumental singular), an Apabhraṁśa trait.

427) We should expect तइ (= त्वयि) in place of तम्मि (तस्मिन्).As it is, the speaker of the stanza (a friend of the नायिका) must be supposed to be addressing some सुभग (handsome, lucky youth) and describing to him the sad plight of the नायिका on the departure of her beloved consort, who is different from the सुभग. It is better to understand the stanza as addressed to the सुभग, who is himself the beloved of the नायिका. The difficulty, however is, how to equate तम्मि with तइ (त्वयि). तम्मि in Prākrit always stands for तस्मिन् and never for त्वयि. We must understand त (= त्व) as the pronominal base of the second person pronoun, to which the Locative singular termination म्मि is added here. Cf. तइ वोलंते, st. 429.

428) फुक्कार a call, challenge. √फुक्कार (= फूत्कारय्) to call, to challenge. Cf. Marathi फुकारणें. Here फुक्कार is obviously used in the sense of sobbing, wailing, screaming.

429) एक्केक्कम = एकैक, to be connected with विवरंतर. The म is puzzling. It is perhaps a case of मश्रुति. Cf. °जुज्झमाभिडिए, st. 204. वइवेढियविवरंतर (= वृतिवेष्टितविवरान्तर), the openings surrounded by the hedge i.e. the openings formed by the surrounding parts of the hedge. Every opening (विवरंतर = छिद्र) in a hedge is surrounded on all sides by comparatively dense portions of the hedge. Or °वइवेढिय may be taken as standing for वेढियवइ (= वेष्टितवृति), by transposition of the two words, 'enclosing or surrounding heoge, hedge standing all round her resistence.'

430) = Hāla 371, where we have the reading बालअ किं जं ण भणिओ सि in the fourth quarter. ता = तद् = तदा, then, at that time. मंथर dull, heavy. Weber renders किं जं ण भणिओ सि as follows: Has she not said anything to you? and says that the upshot of the question is: What (has she then done) if she thereby did not say (anything to you)? But this is rather a laboured way of understanding the simple sense of the words. किं जं ण भणिओ सि means सर्वम् अभिप्रेतं (अभिमतं) भणितोऽसि।

431) चंपण = निर्पीडन or आक्रमण, pressure, being squeezed or pressed down. Cf. note on चंपिज्जण in st. 314. तुच्छतोय scanty water in a small pool or puddle.

432) = Hāla 194. ओमाल्यं = अवमाल्किां or अपमालिकां or अपमाल्यं i.e. निर्माल्यम्, (see HŚ VIII.1.31) crumpled garland or wreath which has become stale and withered, because of frequent handling; also the flowers offered to a deity (idol) in worship on the previous day and removed on the next day. °णयरघरदेवया—the word घर is redundant. °णयरदेवया means the guardian deity or presiding deity of a city. Cf. मृच्छकटिक I.27: त्रस्ताद्भुतं नगरदैवतवत् प्रयासि।

433) उब्भिय = ऊर्ध्वित or ऊर्ध्वीकृत. For the emaciation of the fore-arm in separation, cf. शाकुन्तल III.12: मुहुर्मणिबन्धनात् कनकवलयं स्रस्तं स्रस्तं मया प्रतिसार्यते।, मेघदूत I.2: अबलाविप्रयुक्त: स कामी नीत्वा मासान् कनकवलयभ्रंशरिक्तप्रकोष्ठ:।, and केयूरायितमङ्गदै: (साहित्यदर्पण X).

434) थणहरुच्छंगे = स्तनभरोत्सङ्गे On the region of the swelling bosom. दिज्जंती = दीयमाना = स्थाप्यमाना. छमच्छमइ. produces a cracking sound as when a moist thing is thrown into fire. Cf. Additional stanza No. 372*1 (p.247) and 496*10 (p. 260).

435) We have a pun here on the words गयमयविलेवणा, वणेक्कसाहारा and मासाहारा. गयमयविलेवणा (1) गयं मय—(= मद्र i.e. मद्य) विलेवणं जीसे सा who has given up wine and the use of cosmetics, (2) गयमएण विलेवणं जीसे who applies elephant-rut as cosmetic to her body. वणेक्कसाहारा (1) जलैकस्वाहारा whose whole and sole diet is water (2) वनैकसाधारा or वनैकस्वाधारा whose only abode is the forest. मासाहारा (1) मासेण आहारो जीसे सा who eats food only once a month (2) मासं (मांसं) आहारो जीसे सा who eats the meat of wild animals.

436) कावालिणी = कपालिनी (= कापालिकी) a female ascetic belonging to the Kāpālika sect. See Karpūramañjarī I. for the कापलिक sect, their beliefs and practices. खट्टंगं न मुयइ (1) She does not leave the bed-stead (खट्वाया अङ्गम् i.e. खट्वाम्), in the case of the नायिका, (2) she does not leave off her staff or club called खट्वाङ्ग, in the case of the कपालिनी. Apte in his dictionary explains खट्वाङ्ग as a club or staff with a skull at the top, considered as the weapon of Śiva and carried by ascetics or yogins. The commentator explains खट्वाङ्ग by आयुधविशेष. The commentator explains the sentence न मुयइ खणं वि खट्टंगं as खट्वायां क्षणमपि अङ्गं न मुञ्चति, रात्रावपि खट्वायां न शेते। But in that case the compounding of खट्वा wifh अङ्ग would not be permissible. The commentator further seems to have construed न मुयइ with both हत्थाट्ठियं कवालं and खणं पि खट्टंगं.

437) दुक्करं = दुष्करम् (महता प्रयासेन) with very great difficulty. Cf. दुक्करं जियसि in st. 281.

438) Hāla 178. Weber (1870 (p. 134) reads the stanza as follows: णाहं दूई ण तुमं पिओ त्ति को अम्ह अत्थ वावारो। सा मरइ तुज्झ विरहे, तेण अधम्मक्खरं भणिमो ॥ The last quarter means according to Weber: I am saying these words full of impropriety (that you should go to her even if you do not yield to her). In the 1881 edition (p. 64) Weber reads the stanza as follows: णाहं दूई ण तुमं पिओ त्ति, को अम्ह एत्थ वावारो। सा मरइ तुज्झ अअसो, एअं धम्मक्खरं भणिमो ॥ In the Sāhityadarpaṇa X, the stanza is read as follows: वालअ णाहं दूई तीइ पिओ सि त्ति ण मह वावारो। सा मरइ तुज्झ अअसो एअं धम्मक्खरं भणिमो ॥ "Oh young man (boy), I am not a messenger, nor am I undertaking this mission because you are dear to her (or because she loves you). She will die (or she is dying) and discredit will accrue to you. Hence I am saying this righteous (disinterested, self-less. well-intentioned) advice". णाहं दूई, I am not her messenger, I do not come here to plead on her behalf, i.e. she has not sent me and I am entirely indifferent and impartial. न तुमं पिओ, you are not dear to her (so far as I know) i.e. I do not know that you are dear to her. It would be better to read: न तुह पिअ त्ति, (I know) she is not dear to you i.e. you do not love her (though of course she loves you). को एत्थ मज्झ वावारो, such being the case, where is there any scope or occasion for intercession on my part? But I am prompted to utter these words (urging you to visit her) as righteous, disinterested and well-intentioned advice, only in order to save her life and to spare you the disgrace of being the cause of the death of a poor, innocent woman. The commentator Ratnadeva seems to have read तुज्झ अजसुत्ति (= तव अयशउक्तिः scandalous talk about you). According to Weber (1881), p. 184, we are concerned here with the tenth and last stage of love-sickness (दशमी कामावस्था) viz. मरण or impending death. The commentator on Hāla as quoted by Weber (1881), p. 184 says on the third and fourth quarters of the stanza as follows: सा पुनर्म्रियते ते विरहेण, तव च स्त्रीवधादपयशः इति। तेन धर्माक्षरम् उभयहितं धर्महेतुसंक्षिप्तं भणामः। तन्नायशस्तस्याश्च मरणं मा भूदिति भावः।

439) = Hāla 198. For अज्झा see note on st. 308. मज्झ हत्थसंदिट्ठं (your words) entrusted to me, sent as a message with me. न सुयं

(supply मए) "It was not heard by me; or I could not or did not hear it properly (clearly or distinctly)." पुणरुत्तसयं कुणइ = मए पुणरुत्तसयं कारेइ or करावेइ।

Section 45 : पंथियवज्जा (= पथिकव्रज्या or पथिकपद्धतिः). Laber styles both this section and section 38 as पवसियवज्जा (प्रवसितपद्धतिः It ought to be प्रोषितपद्धतिः). The same is done in MSS. G and H. Although पवसिय and पंथिय generally mean one and the same thing, it is better to style section 45 as पंथियवज्जा in view of the word पंथिय (or पहिय) used in each of the stanzas in it, and to style section 38 as पवसियवज्जा in view of the word पावासिय occurring in st. 367 and the verbal form पवसिहिइ occurring in st. 365. The subject-matter of the two sections is not quite identical. All the stanzas in section 38 (पवसियवज्जा) are addressed to or are concerned with some prospective traveller, who is shortly going to leave his beloved, and depart on a journey; while all the stanzas in section 45 (पंथियवज्जा) are addressed to or are concerned with some one who has already started on his journey, having left behind his beloved at home to languish in his absence.

430) = Hāla 399, where the reading in the fourth quarter is जलप्पवहो (= जलप्रवाहः) in place of जलुप्पीलो (= जलोत्पीडः). Laber reads संतावो in the second quarter, which must obviously be corrected into संतावं (object of हरइ).

441) The commentator seems to have understood °वहुयाउ to mean both वह्न्यः and वध्वः. मज्जविया is past passive participle from the causal base of √मज्ज. The sense is आत्मानं मज्जितवत्यः, have immersed themselves.

442) For the idea cf, शाकुन्तल I: अनसूया—कदमो वा विरहपज्जुस्सुअजणो किदो देसो (अज्जेण)। Also नैषधीयचरित VIII.25 : दमयन्ती to नल : अनायि देशः कतमस्त्वयाद्य वसन्तमुक्तस्य दशां वनस्य। पंथदीवय may stand for पथिदीपक light of the path (traversed by you), or पान्थदीपक light of the travellers i.e., serving as a guiding light to other travellers.

444) चाडु = चाटु or चटु brisk, swift. Cf. Sanskrit चटुल unsteady. Here चाडु is used adverbially to qualify चालिर. चालिर = चलिर = चलनशील with elongation of the first vowel. कप्पड = कर्पट a piece of cloth like a scarf worn round the neck as a protection against exposure to cold. अद्धुड्डीणो half flying, poised for flying.

445) तण्हालुय = तृष्णालुक thirsting for, extremely eager for. The word तृष्णालु is found in Sanskrit in the sense of 'very thirsty', cf. दयालु, कृपालु, श्रद्धालु, निद्रालु. HS.VIII.2.159 lays down आलु as a possessive तद्धित suffix in Prākrit. Cf. forms like नेहालु (from स्नेह); ईसालु (from ईर्ष्या), लज्जालु (from लज्जा). चिरणियत्तस्स = चिरणियट्टमाणस्स = दीर्घकालेन निवर्तमानस्य. नयरासन्ने = नगरसमीपे. धुक्कोडिया, Deśī word for शंका, संशय or संदेह (fear doubt, misgiving). The word is not found recorded in the PLNM or DNM. Cf. the Marathi word धाक, धाकधुक (fear, apprehension). In Hāla 584 we find the verbal form धुक्काधुक्कइ from the root धुक्काधुक्क which Weber (1881). p. 280, compares with Marathi धुकधुकणे, धुगधुगणे to palpitate and धुकमुक with palpitation or fluttering. न मायंति, so many fears about the safety and well-being of his beloved crowd his heart that they cannot be contained in the heart.

Section 46 : धाणवज्जा, Laber renders this wrongly as धानपद्धति on page 91 of the text, but correctly as धन्य (-पद्धति) on p. 30 of the Bibliotheca Indica Edition (1944). It is better to name the section as धन्नवज्जा rather than धानवज्जा. The गाहादार stanzas quoted in Ratnadeva's commentary on st. 8 (p. 5) also read धन्न and not धान.

446) दरगग्गर = ईषद्गद्गद slightly choked. The second द् in गद्गद becomes र् according to HS. VIII.2.219.

447) भारिय = भारित weighed down. सब्भावणेह genuine love or affection (सद्भावरूपः स्नेहः).

448) ईसिल्हसंत = ईषत्स्रंसमान. For √ल्हस see note on st. 418. °णीवीउल—उल is paraphrased by the Commentator by व्याकुल (or आकुल) "embarrased at the loosening and slipping down of the knots of their garments". णीवीवाउल or णीवीआउल must be supposed to have been changed into णीवीउल by the elision of वा or आ. But a better way would be to take उल as standing for कुल. णीवीउल = नीवीकुल = नीवीसमूह, the word कुल being used as a device to convey the idea of plurality.

449) °लीलायरीहिं = °लीलाचरीभिः = °लीलया चरन्तीभिः । समयगइंदलील्लीलायरीहिं means समयगइंदलीलासरिसलीलायरीहिं, the final vowel आ of the first word लीला being shortened according to HS. VIII.1.4 (दीर्घह्रस्वौ मिथो वृत्तौ). छणवासरससहर = क्षणवासरशशधर = पौर्णिमाचन्द्र, the full moon, the पौर्णिमा being regarded as a day of triumph, glory and festivity for the moon. क्षण becomes छण when it means a festival, according to

HS.VIII.2.20 (क्षण उत्सवे), but it becomes खण when it means a moment. Cf, Marathi सण.

Section 47 : हिययसंवरणवज्जा = हृदयसंवरणपद्धतिः ।—checking or curbing of the heart.

450) झिज्जउ, Laber following the commentator paraphrases this by खिद्यताम्. But obviously the Prākrit root झिज्ज represents the Sanskrit root क्षि (क्षीयते) and not the root खिद्. The Prākrit form corresponding to खिद्यते would be खिज्जइ or खिज्जए and not झिज्जइ or झिज्जए. See note on st. 208 and st. 546. लोयणा = लोयणाइं = लोचने, the Nominative and Accusative plural forms of neuter nouns ending in अ being sometimes made on the analogy of the Vedic forms like वना (= वनानि), अद्भुता (अद्भुतानि) etc. माण sense of wounded pride, sulking mood of mind. Cf. स्त्रीणामीर्ष्याकृतः कोपो मानो ऽन्यासङ्गिनि प्रिये ।

451) झीण = क्षीण subsided, lost. साहस should be understood here in the sense of fortitude or courage and not in the usual sense 'adventure or daring deed'. भज्जेसि = भज्यसे = भंक्ष्यसे you will burst or break or be shattered, i.e. you will be surely disappointed.

452) आसा = आशा hope, desire. गरुय = गुरुक much valued, prized or highly esteemed. अघडंतजुत्ति° = अघटमानयुक्ति impossible of achievement, defying all means (युक्ति) of realising it. अणुबंधकरण running after, pursuing, pursuit.

453) = Hāla 202, where the reading is दुल्लहलंभे for दुल्लहलाहे, and विम्मगंत (Vocative) for विमग्गंतो in the second quarter and आआसवहे भमंत हिअअ कइआ वि भज्जिहिसि, in the second half of the stanza. विमग्गंतो and भमंतो qualify तं (= त्वम्) referring to the heart (हियय) mentioned in the preceding stanza and used here in the masculine gender. खज्जिहिसि, you will be devoured or preyed upon by some one i.e. you will come to grief. We must supply सउणो (शकुनः) or विहगो (विहगः) as the substantive qualified by आयासं भमंतो. Or we may understand आयासं व भमंतो to be an उत्प्रेक्षा, "as if wandering in the sky". Ratnadeva understands अप्पच्छंद (स्वच्छंद, स्वतन्त्र) and पहाविर as two separate words in the Vocative case and qualifying (हियय (to be supplied from the preceding stanza).

454) = Hāla 401, where the reading in the second half is: जइ वि परिसेसिओ (left off, abandoned, given up) चिअ सो खु मए गलिअ.

सब्भावो। √कड्ढ = Sanskrit क्वथ् to boil, to seethe, cf. Marathi कढणें. डज्झसि डज्झसु etc., we should either take the particle जइ (= यदि) as understood before डज्झसि, कड्ढसि and फुडसि as has been done in the English translation or regard डज्झसि,कड्ढसि and फुडसि as accompanied by काकु (interrogative intonation of the voice) as Weber (1881), p. 159, has done. "Are you burning oh heart? Well, then burn; are you boiling? Well, then boil; are you bursting? Well, do then burst (by all means)".

Section 43: सुघरिणी = सुगृहिणी—Virtuous house-wife, cf. Marathi सुगरण.

455) तवणि, तवणी is recorded in DNM V.1 in the sense of भक्षणयोग्यकणादि, food-grains fit for being eaten. तुच्छं तवणिं पि even negligible food-grains, even negligible odds and ends of food-grains. The commentator's explanation of तवणि as व्ययम् is obscure. नेइ चिरथरं makes it go a long way, lengthens it out. बंधवा वि थाहं न याणंति even her relatives are not able to know the bottom (end) of her infinite resourcefulness. थाह is recorded in PSM in the sense of तल, bottom. The commentator equates थाह with स्ताघ, shallow. shallowness. Cf. the word अत्थाह (= अगाध) in st. 19, which is found recorded at DNM I.54 in the sense of अगाध. जलणिहि ब्व, we expect the Genitive singular जलणिहिणो, instead of the Nominative singular, 'as in the case of the ocean'. Perhaps जलणिहि ब्व stands for जलणिहे ब्व, ए being shortened into इ and जलणिहे being the direct phonetic reduction of जलनिधेः, with elision of the final visarga.

457) = Hāla 472, where the reading in the last quarter is पुणो वि उअअं च्चिअ कहेइ. √रक्ख = √रक्ष् to save, to spare, to avoid. For the phrase आउलत्तणं रक्ख cf. छाहिं रक्ख in st. 452. सद्धा = श्रद्धा = स्पृहा or इच्छा. Weber (1881), p. 206 points out that in Hemacandra's Abhidhānacintāmaṇi 541 and Halāyudha Kośa, 2 345, श्रद्धा is given as a synonym of दोहद and that hence दोहलसद्धा (दोहदश्रद्धा) is tautologous. 'Strong desire' is one of the senses of the word श्रद्धा recorded in Apte's Sanskrit-English Dictionary. दोहदश्रद्धा may be explained as दोहदरूपा श्रद्धा, strong desire in the form of pregnancy longing. श्रद्धा is a general term meaning any strong desire in general, while दोहद is a specific term meaning the longing or yearning of a pregnant woman. The tautology pointed out by Weber can be

got over in this way. Sādhāraṇadeva (on Hāla 472) remarks as follows on this stanza : इच्छाविषयं वस्तु साधयितुमशक्तोऽसौ पतिर्व्याकुलो भविष्यतीति। पत्युर्दरिद्रतया घृतमधुपिष्टकानां दुर्लभत्वात् जलानामनायासलभत्वात्।

458) पाहुणअ—see st. 138. This is obviously a *deśī* word. though it is not recorded either in the PLNM or the DNM, cf. Marathi पाहुणा- It means अतिथि or अभ्यागत a guest or casual visitor. It is rendered by प्रावृर्णक or प्राघुणक or प्राघुणिक or प्रावृर्णिक. It is used in the form प्राघुणिक in नैषधीयचरित II.56 and भामिनीविलास II 66. पियपाहुणअ is explained by Ratnadeva as प्रियश्चासौ प्रावूर्णकः (कर्मधारय compound), a dear, welcome guest. It is better to explain it as प्रियस्य प्रावृर्णकः (तत्पुरुष compound), her dear consort's friend (or relative) come as a guest. कुलवालिया stands for कुलपालिका (one who guards or preserves the noble name of her family) or for कुलबालिका (a noble-born lady). Cf, note on st. 467. रोवाविओ = रोदितः। The Sanskrit root रुद् becomes रुव in Prākrit. The casual form रोदय् becomes रोवाव. See HS.VIII. 4.236 and VIII. 3.149. Cf. the form रोवाविज्जइ in stanza 460.

459) विलक्ख = विलक्ष disappointed, dejected, distressed. बलि the usual daily offering of food to crows, known as काकबलि. वल्लहकाअ = वल्लभकाक pet or favourite crow. The commentator, however, understands the word to mean वल्लभागमनसूचककाक or वल्लभकुशलनिवेदककाक. In the Rāmāyaṇa, किष्किन्धाकाण्ड I.55-56 (Bombay Edition with the commentary Tilaka), there is a reference to the popular belief that the crow by its crowing-sounds portends separation if the husband and wife are together and reunion if they are already separated from each other. Cf. st. 460.

460) वायसमुड्डाविरीइ, scaring away the crow. The commentator quotes the words supposed to have been uttered by the lady while scaring away the crow : भोः काक उड्डयस्व, मम भर्ता आगमिष्यतीति। He further says : वायसमागतं वीक्ष्य प्रोषितपतिभ्रात्रादयः एवं कुर्वन्तीति तासां स्वभावः। "Women, whose husbands, brothers and other relatives have gone away on a journey, scare away a crow when they see it coming near". The exact significance of the presence of the crow and of scaring it away is not clear. The arrival of the crow perhaps suggests that the dear consort will not return and so the lady in question scares it away: "Begone, oh, crow! May my husband come back". G reads : मम भर्ता आगमिष्यतु (sic. आगच्छतु). Does the visit of the crow suggest the death of the dear consort, and does the

lady scare it away because she thinks its visit to be inauspicious? But in the previous stanza, the crow is according to the commentator वल्लभागमनसूचक or वल्लभकुशलनिवेदक and so the lady wants to welcome it and offer food to it. अणुदियहं वद्धवेणीए goes against the convention that women in separation from their consorts must not attend to their tresses during the period of separation, cf. Meghadūta 98 आद्ये बद्धा विरहदिवसे या शिखा दाम हित्वा शापस्यान्ते विगलितशुचा तां मयोद्वेष्टनीयाम्। Also क्रीडां शरीरसंस्कारं समाजोत्सवदर्शनम्। हास्यं परगृहे यानं त्यजेत् प्रोषितभर्तृका ॥

451) दुहियाणं = दुःखितेभ्यः to the poor, needy, famished people (beggars etc.). वरईउ = वराईउ = वराईओ = वराकयः, रा being shortened into र *metri causa*. रोर = निर्धन, दरिद्र. See st. 146, 360 and 746 (अरोर). The word is recorded at PLNM 49 in the sense of अकिंचन and at DNM VII.11, in the sense of रङ्क. झिज्जंति = क्षीयन्ते, waste away become emaciated. We should really expect खिज्जंति = खिद्यन्ते; are grieved or distressed i. e. suffer. गोरव = गौरव, good name, dignity, prestige.

462) = Hāla 33, where we have the reading एंताणं for पत्ताणं in the last quarter. अहियाइ = अभिजाति noble birth, nobility of birth, birth in a noble family. The commentator paraphrases this by आभिजात्य, which is an abstract noun from अभिजात. अहियाइ can phonetically stand for आभिजात्य if we suppose that the initial आ has been shortened into अ, the final य changed into इ by संप्रसारण and the penultimate consonant त् elided. It is also possible to have the word आभिजाती in Sanskrit as a feminine abstract noun from आभिजात, on the analogy of माधुरी (from मधुर), चातुरी (from चतुर), औचिती (from उचित) etc. आभिजाती would assume the form आहियाई in Prākrit and then अहियाइ with shortening of the initial and final vowels. अहियाइमाणी, one who considers himself to be noble born (of noble birth) and prides himself on that. दुग्गय poor, wretched, being in a wretched condition monetarily. छाहिं रक्खंती securing the prestige, face or contenance of her husband, saving him from shame, disgrace, humiliation or embarassment. Weber (1870 Edition, page 86, footnote 2) takes छाहिं रक्ख (to guard the shadow of some one) to be a phrase meaning "to follow a person closely or loyally". Bul it appears that the phrase is similar to आउलत्तणं रक्ख (to save a person from embarassment) appearing in St. 457. छाही is the Prākrit equivalent of छाया according to HS.VIII. 1.249 (छायायां होऽकान्तौ

वा). Here Hemacandra enjoins the form छाही in the sense of shadow or shade (आतपाभाव) and the form छाया in the sense of lustre or beauty (e.g. मुहछाया = मुखकान्ति). But in the present case it is clear that the form छाही has been used in the sense of lustre or beauty. जूरइ = जूर is recorded at HŚ. VIII 4.132 as a धात्वादेश for √खिद् (to be distressed or dejected) and at HS.VIII.4.135 in the sense of √क्रुध् to be angry, to be annoyed, to spite, to hate. Cf. st. 614 (तिन्नि वि जूरेइ वहू). The commentator renders जूरइ by ईर्ष्यति in the present stanza and by निन्दति in st. 614. विहवेण पत्ताणं—who have visited her house with great pomp and splendour or with costly presents in order to help her out of her difficulties.

463) This is a challenge given by a chaste, virtuous woman. उब्मेउ अंगुलिं = ऊर्ध्वयतु (ऊर्ध्वीकरोतु) अङ्गुलिम्। Cf. उब्मेवि अंगुलिं, st. 234 and उब्भविया, st. 62. ऊर्ध्व is represented in Prākrit by both उद्ध (उद्ध) (st. 10?) and उब्भ. Cf. Marathi उभा standing up, erect. See HŚ. VIII. 2.59 (वोर्ध्वे)। दिट्ठी glance, amorous look.

464) = Hāla 36, where the reading is पिअदंसणा अ तरुणी पउत्थवइआ अ in the first half and असई सअज्झिआ in the third quarter. चच्चर = चत्वर = चतुष्पथ, a place where several streets meet or join, a public square. See HŚ.VIII.2.12. चच्चरघरिणी means चत्वरगृहस्थिता गृहिणी, a housewife dwelling in a house standing on the fringe of a public square. पियदंसणा beautiful in her appearance. सइज्झिया a neighbour. This word is recorded at DNM VIII 10 in the sense of पडिवेसिअ (प्रातिवेशिक or प्रातिवेश्मिक), a neighbour. The DNM loc. cit. also records the noun सइज्झं in the sense of neighbourhood (प्रातिवेश्यम्). असईसइज्झिया must be taken to be a Bahuvrīhi Compound (असई सइज्झिया जीसे सा). असई and सइज्झिया can also be taken to be two separate words असई being the subject and सइज्झिया the predicate (an unchaste woman is her neighbour). Weber says, on page 86 of the 1870 Edition that the word सअज्झिआ is not clear to him. He surmises that it may stand for सकार्यिका (following the same occupation or business). In ZDMG. Vol. 28 (1874), p. 359, Weber connects सअज्झिआ with अज्झओ recorded at DNM I.17 as a synonym of सइज्झ and in the sense of प्रातिवेश्मिक, a neighbour. Weber conjectures that अज्झओ may stand for आर्यक, a friendly neighbour. Cf. the word अज्झा, which occurs frequently in the Vajiālagga in the sense of a young lady and is recorded at DNM I.50 in the sense of तरुणी, and

which appeares to be connected with आर्या (अज्जा). Does सङ्ज्झ (feminine सङ्ज्झिया) stand for साध्याय (feminine साध्यायिका), a fellow-student, and then a neighbour, just like the Sanskrit word सब्रह्मचारिन्?

465) = Hāla 59, where the reading is सोण्हा (= स्नुषा) for सुद्दा in the last quarter. असरिसचित्त, entertaining or harbouring unbecoming (improper, sinful) thoughts or intentions in his mind. सुद्धमणा pure-minded. दियर = देवर (Sanskrit देवृ). Cf. दीर in Marathi. The word देवर is used in st. 622. विसमसील rough-mannered, harsh, unkind, wild, furious in his reactions or manners. कुडुंबविहडणभएण for fear that the harmony in the family would be disturbed. तणुयायए = तनुकायते pines, languishes away, becomes emaciated in her body.

466) वेसा सुरयम्मि, मंति व्व, भिच्चो व्व, घरिणी, cf. शिशुपालवध II.44 : अन्यदा भूषणं पुंसां क्षमा लज्जेव योषिताम्। पराक्रमः परिभवे वैयात्यं सुरतेष्विव ॥ Also : कार्येषु मन्त्री करणेषु दासी भोज्येषु माता शयनेषु रम्भा । (सुभाषित). Also रघुवंश VIII. 67 : गृहिणी सचिवः सखी मिथः प्रियशिष्या ललिते कलाविधौ। विहुरे = विहुरत्तणे = वैधुर्ये in adversity or calamity, a case of भावप्रधाननिर्देश.

467) = Weber (1881), 871 (page 472), where the reading is कुलपालिआइ in the fitst quarter and पवसंति व्व पवसिए एंति व्व पिए घरं एंते, in the second half (take leave of her i.e. desert her as it were when her dear consort departs, and come back as it were when he returns home.) कुलवालिया (See note on st. 458) may be equated with कुलबालिका or with कुलपालिका. But in both the stanzas 458 and 467, it is better to take it as standing for कुलपालिका (कुलयोषित् or कुलवधू), a chaste, respectable, high-born woman of good family and good character, though रत्नदेव paraphrases it in both the places by कुलबालिका. कुलबालिका would rather mean a virgin, an unmarried girl of good character and born in a noble family. Cf. किवणाण धणं नागाण फणमणी केसराइं सीहाणं । कुलवालियाण थणया कुत्तो छिप्पंति अमुयाणं ॥ (Weber, 1881, st. 976, also quoted in काव्यप्रकाश X, as an example of the figure of speech called दीपक), where the reference is undoubtedly to unmarried girls or virgins born in noble families and jealously guarding their virtue. But even the rendering of कुलवालिया by कुलबालिकाcan be justified if it is understood as referring to the noble families, in which the lady concerned was born. Cf. the commentary on the expression दुग्गयघरिणी कुलवालिया य occurring in st. 458.

468) सइत्तणाइ = सतीत्वादि. This is the reading adopted by Laber following the Mss. It would, however, be better to read सइत्तणयं (= सतीत्वम्), following the commentator, the final य (= क) being added स्वार्थे (pleonastically). सइत्तणाइ (सतीत्वादि) would mean 'chastity and other virtues'. It is not clear, however, what other virtues are intended by आदि. पुरिसविसेस = पुरुषविशेष = पुरुषवैशिष्ट्य, special greatness or virtuousness of a man. Or पुरिसविसेस may be taken to mean पुरुषविशेषवैशिष्ट्य—greatness or virtuousness of a particular person. कुलक्कम family tradition, nobility of the family in which a person is born. हाल, king of प्रतिष्ठान (modern Paithan) on the bank of the river Godā, and identified with king शालिवाहन or सालवाहन or सातवाहन, the compiler of the गाहासत्तसई (or गाहाकोस) in Prākrit and author of some of the stanzas collected therein. He is regarded as having lived in the 1st or 2nd century of the Christian era. He belonged to the Āndhrabhṛtya dynasty of kings, which ruled over the Deccan from about 238 B. C. to about 225 A C. according to Vincent Smith. The second half of the stanza underlines the loyalty of the river Godā, who does not forsake the city प्रतिष्ठान, even when the king Hāla is no more. This loyalty of the river Godā is the result of the extra-ordinary virtues possessed by king Hāla and not due to the noble family in which he was born. गोदा becomes गोला in Prākrit according to HŚ. VIII.2.174. The commentator understands पइट्ठाण as standing for (i) प्रतिष्ठान and (ii) पतिस्थान, the house, residence or family of the husband. This stanza is an indication of the posteriority of Vajjālagga to king Hāla, the author (or compiler) of गाहासत्तसई. Cf. the reference to सालाहणणरिंद in stanza 467 of the गाहासत्तसई and Weber's discussion in his note on the stanza, re. सालाहण's identity with Hāla (pp. 202-203 of the 1881 Edition). It would appear from the tone of the present stanza in the Vajjālagga that king Hāla was a person born in a low or obscure family.

469) भणिअ = भणित = proposal, overture. कण्णकडुअ hateful, unpleasant, repugnant to the ears. °दूसणिज्ज = °दूषणीय = °दूषक discreditable. The Potential Passive Participle form is used here in an active sense. Cf. note on the word गेय in st. 395. These are the words uttered by a chaste, virtuous lady to deprecate the vicious proposal made to her by a procuress (कुट्टिनी).

470) गुणन्नुओ = गुणज्ञः appreciator of virtue, one who esteems or has high regard for virtue. पढमं चिय = प्रथममेव = पूर्वमेव। The sense is as follows : तत्कृतमद्गुणप्रशंसाश्रवणे तत्क्षणमेव यद्यहं तं कामयमाना तद्वशवर्तिनी भवेयं,तर्हि अहं प्रथममेव पूर्वमेव असती अपतिव्रता इति ज्ञात्वा तस्य मयि का (कीदृशी) गुणगणना स्यात्। अपि तु न कापि। तह च्चेय = तथा एव। i.e. यथा असतीत्वज्ञानात् पूर्वं तस्य मयि गुणगणना आसीत्, तथा असतीत्वज्ञानादनन्तरं का तस्य मयि गुणगणना स्यात्। अपि तु न कापि।

471) उत्तमों वि, we must obiviously read उत्तमो त्ति as is clearly shown by the explanation in the commentary. दाराः = दारान्. The word दार, which is of masculine gender in Sanskrit, is used here in the neuter gender according to HŚ VIII· 1.34.

472) नियडकुडंगं etc. We must supply गामं as the noun qualified by the three adjectives occurring in the first half. नियडकुडंगं and पच्छन्नदेउलं should be taken as बहुव्रीहि compounds and बहुजुवाणसंकिण्णं as a विभक्तितत्पुरुष compound, qualifying गाम understood, and the verbal form होइ or वट्ट should also be supplied in order to make the sense of the first half complete. Or नियडकुडंगं and पच्छन्नदेउलं may be understood as कर्मधारय compounds in the sense : नियडं कुडंगं होइ, पच्छन्नं देउलं होइ; and बहुजवाणसंकिण्णं may be taken to be a विभक्तितत्पुरुष compound, in the sense : बहूणं जुवाणाणं संकिण्णं (संमर्दं) होइ. कुडंग is explained by the commentator as गहनप्रदेशः or लताभिः छन्नप्रदेशः। In the commentary on st. 479, the word कुडंग is explained as गह्वरप्रदेश. It thus means a कुञ्ज, a bower or arbour, a thicket of trees or creepers. The word is recorded at DNM II. 37 in the sense of लतागृह. See also PLNM 721.

473) = Hāla 9, where the reading in the first quarter is किं रुअसि, and in the second half : हरिआलमंडिअमुही णडि व्व सणवाडिआ जाआ। Kulanāthadeva says in his commentary on on Hāla 9 : लनेषु शालिक्षेत्रेषु क मे प्रियसंगमो भविष्यति इति उद्विग्नाम् अभिसारिकां काचिदाह। सणवाडया = शणवाटकाः। वाट, वाटक, वाटिका, an enclosure, cf. the Sanskrit word वारी and the Marathi word वाडी. Sādhāraṇadeva on Hāla explains : शणोत्पत्तिभूभागाः। वाटशब्दो भूभागे। वाटी देश्यम्। नड व्व, it appears from this simile that actors (and actresses) used to paint their faces with yellow orpiment (हरिताल) in order to have a fair complexion. For a similar use of turmeric (हरिद्रा),cf. st. 374 and the note on the same. The hemp fields become yellowish in appearance with flowers, when they attain to full growth.

474) सणं = सणवखेत्तं (सणक्षेत्रम्). वंजुल is explained by the commentator as वेतसवृक्ष cane or reed. It also means the Aśoka tree. पच्छेग

= पश्चेन in Sanskrit, cf. पश्चात् which is the Ablative singular of पश्च used in the Veda in the sense of पश्चात्. See Pāṇini V.3.33 पश्च पश्चा च च्छन्दसि। The पश्चा used in the Veda in the sense of पश्चात्, is also Instrumental singular from पश्च with the addition of the termination आ. वडविडवो, a banian tree or a thicket (grove) of banian trees. विडव = विटप really means a branch and विटपिन् means a tree. But विटप can be credited with the sense of a tree by adding the possessive Taddhita suffix अ (अर्शआदिभ्योऽच्। Pāṇini V. 2. 127). See st. 482, खुज्जयविडवो. विटप also means a cluster, clump or thicket. This latter sense also suits well in the present case. पुत्तिइ stands for पुत्तिए (पुत्रिके), with the final ए shortened into इ *metri causa*. Cf. दइइ (= दइए) st. 352.

475) महाणुच्चोज्जं = महाश्चर्यम्, a कर्मधारय compound. अणुच्चोज्ज means the same thing as चोज्ज i.e. आश्चर्यम् (see stanzas 219 and 387). काणाघरिणीए stands for काणघरिणीए (with elongation of the final अ of the first word *metri causa*), the wife of a man blind in one eye. न लहु = न लघु not quickly, that is slowly, in order to give sufficient time to her paramour to escape; or न लघु may be taken to mean 'not lightly or casually' but passionately and fervently. For the device of kissing the eye, cf. st. 607 *infra*. For चुंबेवि, Apabhraṃśa form, see note on st. 234. Mss. G and I read चुंबेविणु लहु नयणं where चुंबेविणु also is an Apabhraṃśa form of the Indeclinable past participle (Absolutive) and लहु means softly or gently. झडत्ति = झटिति. See the word झत्ति st. 352, 739, 785. Cf. Marathi झडकरि, झटकन्.

476) Hāla 197, where the reading is ठेरो for थेरो in the second quarter. जुण्णसुरा = जीर्णसुरा old, highly intoxicating wine. साहीणा at her disposal. In the face of these temptations, if she is not to turn unchaste, should she die? There are only two possibilities—to succumb to these temptations and to turn unchaste or to die. If she does not turn unchaste then the only course open to her is to die.

477) पसाअ = प्रसाद mercy, favour, grace. सइत्तणकलंको = सतीत्वकलंकः the stigma or blemish or disrepute of chastity. Cf. वयं बाल्ये बालान् तरुणिमनि यूनः परिणतावपीच्छामो वृद्धान् तदिह कुलरक्षा समुचिता। त्वयारब्धं जन्म क्षपयितुमनेनैकपतिना न नो गोत्रे पुत्रि क्वचिदपि सतीलाञ्छनमभूत्॥

478) सुहवा = सुभगा lucky, favourite. popular. For the change of ग् into व् cf. HS.VIII-1-192 (ऊत्वे दुर्भगसुभगे वः). According to Hema-

candra, the change of ग् into व् is contingent upon the lengthening of the first vowel उ. But here the change has taken place even in the absence of the lengthening of उ.

479) फुडु = स्फुटम्, an Apabhramśa trait. See HS.VIII. 4.331 (स्यमोरस्योत्). जम्मफलं we should really expect कम्मफलं fruit or fruition of deeds done in the present life. ह, an expletive particle. Cf. the similar use of ह in Epic Sanskrit. कीलेज्जा (may I enjoy or make merry), Potential first person singular from √कील (= क्रीड्). तह = तथा i. e. इहजन्मवत् or एतज्जन्मवत् as in the present life.

480) जइच्छाइ = यदृच्छया according to my heart's desire, to my heart's content or gratification. यदृच्छा is supposed to be derived from या इच्छा > यदिच्छा > यदृच्छा, acting as one likes, self-will, independence of will and action, the word being irregularly formed by the change of इ into ऋ, according to Pāṇini VI.3.109 (पृषोदरादीनि यथोपदिष्टम्). यदृच्छा > यदिच्छा > जइच्छा. It is possible that the original reading may have been जहिच्छाइ (= जहिच्छाए), later on changed into जइच्छाइ by the vocalisation of the aspirate ह्. Strictly speaking the form should be जहिच्छं. But the inflected form जहिच्छाइ can be defended on the basis of Pāṇini I. 4.14 (सुप्तिङन्तं पदम्), without the elision of the case-affix as required by Pāṇini II.4.82 (अव्ययादाप्सुपः). Cf. जहिच्छए in st. 661, and जइच्छाए in st. 777. Cf. the form यथासंख्येन (= यथासंख्यम्) used in याज्ञवल्क्यस्मृति I. 21. The word जहिच्छाए occurs in Hāla 443, with the variant जइच्छिआए. (See Waber. 1881 Edn. p. 185). The commentator on Vajjālagga seems to have understood the sense of the second half as follows:—तत्थ = तत्र = परत्र = परलोके। तेन समं मया परलोके रन्तव्यम् इति मम इच्छा। तत इदानीमपि रम्यते।

481) निहुयं = निभृतम् softly, whisperingly, in an undertone, is to be connected with भणिया. Or it may be connected with होऊण (secretly drawing close to her ear). परपुरिसरसं = परपुरुषरसं, the taste, flavour, experience or pleasure of illicit love with a paramour. The word रस also means 'seminal fluid' or 'semen virile'. Cf. जगन्नाथ, रसगङ्गाधर, illustration of उत्तरालंकार, रोगस्य ते चिकित्सां निदानमालोच्य सुन्दरि करिष्ये। मा हन्त कातरा भूः, रसक्रियायां नितान्तनिपुणोऽस्मि॥

482) खुज्जयविडवो = कुब्जकविटपः। कुब्जक is the name of a certain tree, so-called perhaps because of its short stature, low branches and dense foliage. See Manusmṛti VIII.247. For विडव in the sense of tree, see note on st. 474 above. उज्जडो = उद्वसः deserted,

desolate, solitary, secluded (शून्य, निर्जन). Cf. Marathi उजाड (desolate). The word उज्जड is recorded in DNM I.96 in the sense of शून्य and is explained as उद्वस. गेहो = गेहम् । The masculine gender has been used for neuter according to HS.VIII.1.33 (वाक्यर्थवचनाद्याः). सुविसत्थ is paraphrased in the commentary by पुंश्चल, a libertine, a rake, a seducer. The word is recorded in the PSM in the sense of व्यभिचारी पुरुषः. सुविसत्थ should really be explained as सुविश्वस्त or सुविश्रब्ध स्थान, a place inspiring confidence and a sense of security from intrusion, a trustworthy place.

483) विडप्प = राहु. The DNM VII.65 records three words विडप्प, विडअ and विहुंडुअ in the sense of स्वर्भानु, i.e. राहु. Of these, विहुंडुअ appears to stand for विधुंतुद, the molester of the moon, i.e. राहु. मा मुयसु, do not let off or spare.

484) पुणो वि छिज्जउ let it be chopped or hacked to pieces again. जेण = येन (राहोः शीर्षेण). दूसओ = दूषकः, spoiling the happiness of, offending against, unchaste women by revealing their identity Cf. stanzas 488, 489, and 490.

485) होहिइ = भविष्यति will appear or emerge or come into existence, will be produced, discovered or invented. लब्भइ = लभ्यते = लप्स्यते will be found out, the present tense being here used in the sense of the future (लहिज्जिहिइ). पुढविं वि हिंडमाणेहिं = पृथिवीमपि हिण्डमानैः or पृथिवीं विहिण्डमानैः । It is possible that the original reading was पुढवीइ हिंडमाणेहिं (= पृथिव्यां हिण्डमानैः). जीरिज्जइ = जीर्यते will decay, perish or be destroyed (= जीरिज्जिहिइ).

486) पुंसलि त्ति = पुंश्चलीति. The use of इति is awkward, unless we take it to mean 'for the reason that' इत्यर्थम्, इति हेतोः. But in that case जेण (so that) in the third quarter becomes redundant. If त्ति (इति) is dropped the metre suffers. Perhaps we may construe as follows: जेण (जओ) (तीए पुंसलीए) साहीणो ससी नीलरंगम्मि न बोलिओ 'since the moon, within her easy reach (easily accessible to her) has not been immersed in a vat of blue dye'. If a harlot (unchaste woman) had been created in the heaven by the creator she would have certainly immersed the moon in a vat of blue dye. बोलिओ or बोलिओ (connected by Weber with the causal of √व्यपली—व्यपलायित) immersed, plunged. The PSM traces it to the root √बुड् to sink, causal √बोड्य् to immerse (cf. Marathi बुडणें, बुडविणें, बोडण). HS.VIII.4.101 gives बुड्ड

as a धात्वादेश for the Sanskrit root √मस्ज्. नीलरंगाम्मि—cf. the story of the jackal that fell in a vat of blue dye (नीलभाण्डे पतितः शृगालः), in the Pañcatantra. साहीणो (स्वाधीनः) being within easy reach or near at hand, being easily accessible.

487) फिट्टइ = भ्रश्यति will perish, vanish or disappear. For फिट्ट as a धात्वादेश for √भ्रंश् see HS. VIII.4.177. सुमरि = स्मृत्वा, an Apabhraṃśa trait. See note on st. 234. Cf. HS. VIII.4.439 (क्त्व इइउइविअवयः I). सुमर is recorded at HS. VIII 4.74 as a धात्वादेश for the Sanskrit root स्मृ (स्मर्). सिरिपव्वय = श्रीपर्वत a fabulous mountain supposed, in Jaina literature, to be the abode of wonderful drugs, as the commentator remarks, like the द्रोणगिरि in the Rāmāyaṇa. The commentator says that only the सिद्धs have access to the Śrīparvata. This is one of the Jainistic allusions we come across in the Vajjālagga, which are very few, although the author was a Jaina.

488) पत्तिया = पत्रिका leaf of a tree used in worshipping the images of Gods such as that of the Bilva or Śamī tree or the Tulsī plant. Cf the word संपत्तिया (= संपत्रिका) in Additional Stanza No. 496* 9, page 260. कामडहण = कामदहन, God Śiva. The compound is to be understood as a विभक्तितत्पुरुष (कामस्स डहणो कामडहणो). The द् of दहन is cerebralised according to HS. VIII.1.218. दिज्जसु = देहि, Imperative second person singular according to HS. VIII.3.177.

489) विप्पिय = विप्रिय unpleasant, disagreeable, distateful, odious, offensive. कइया = कदापि (according to the commentator) some time or other. If, however, कइया is taken to stand for कदा (see HS. VIII.3.65) (and not for कदापि), the sentence would amount to a question (when will you be seen etc.) भग्गो वलयखंडो व्व like a piece of a broken bangle i.e. thinned and reduced to the form of a lean curve. जह वलयखंडो व्व involves tautology. Cf. Sanskrit हंसो यथा क्षीरमिवाम्बुमध्यात् ।

490) कज्जल is an uninflected or deinflected form used for कज्जलेण, or कज्जलें (Apabhraṃśa form), कज्जलें being shortened into कज्जलि and then changed to कज्जल. Elision of case-affixes is one of the traits of Apabhraṃśa. See HS. VIII. 4.344, 345. हत्थाइं, neuter gender used for the masculine according to HS. VIII. 1.34 (गुणाद्याः क्लीबे वा). दूसओ = दूषकः; see st. 484 above. G, I, Laber read दूहओ for

दूसओ, the sibilant स् being changed to ह. See HS.VIII.1.262, 263, according to which दश becomes दह and दिवस becomes दिअह. कूवावडिओ = कूपापतितः fallen into the well i.e. reflected or imaged in the water of the well. Cf. the story of the lion and hare in the Pañcatantra and शिशुपालवध IX.18 : पतिते पतङ्गमृगराजि निजप्रतिबिम्बरोषित इवाम्बुनिधौ। अथ नागयूथमलिनानि जगत् परितस्तमांसि परितस्तरिरे ॥

421) Cf. Weber (1870, Anhang 6, 1881, 877), where the reading is महुएहि किं व बालअ हरसि णिअंसणं जइ वि मे सिअअं। साहामि कस्स रण्णे दूरे गामो अहं एक्का ॥ Laber adopts the reading महुएहि कीस पंथिअ in the first quarter, while the commentator seems to have read मं एसि or मह एसि कीस पंथिय (= मामेपि कस्मात् पथिक), the Genitive मह being used vicariously for the Accusative in the latter case. Cf. st. 234. The reading adopted in the present text is based upon the commentator's explanation : 'Why do you take the trouble of coming to my place to meet me ? Why are you talking of coming to me or to my place ?' साहेपि = कथयामि, from the Sanskrit root शंस् or शास् with change of the final स् to ह्- HS.VIII.4.2 records साह as a धात्वादेश for [√कथ्. Weber translates as follows (p. 476, 1881 Edn.) : (Cry in the wilderness) "What do you wish to do with the Madhūka flowers, oh boy? (i.e. why bother about the Madhūka blossoms ?) (Rather take hold of me !) Even if you snatch the cloth from my hips, whom shall I tell about it (here) in the forest ? The village is far away and I am alone !" He remarks in the notes on the *gāthā*, that the maiden, who is the speaker of the present stanza, had gone into the forest to pluck the Madhūka flowers, which were ,however, later on snatched from her by a young traveller coming that way, by way of joke. The commentator on Hāla, as quoted by Weber, says : काचिदसती युवतिर्वनान्तरमुपगत्य मधूककुसुमानि संगृह्य प्रतिनिवर्तमाना मध्येमार्गं कंचिदभिरूपे यूनि पथिके मधूकान्यादातुं करं प्रसारयति तं प्रति तद्दर्शनादुत्पन्नमन्मथव्यथावशाद् 'उपभोगाय वासो हर' इति प्रबोधयति। Another commentator quoted by Weber introduces the *gāthā* with the words : काचित् स्वयंदूती जारम् आह। Dhanika also in the दशरूपालोक characterises the speaker of the stanza as a स्वयंदूती. महुएहि किं बालअ may also be rendered as follows : Why talk of, or what is the good of going to the grove of, Madhūka (or Aśoka) trees ? मधूक is explained either as अशोक or as Bassia Latiflora (cf. मेहु; महुआ). णियंसणं = निवसनम् the अनुस्वार on य being according to HS.VIII.1.26 (वक्रादावन्तः).

492) अत्ता, this word is credited with four different senses at DNM I.51: (1) माइ, mother, (2) पिउच्छा, aunt; (3) सासू, mother-in-law; (4) सही, a female friend. In the present stanza, the sense mother-in-law is intended. वहिरंधलिया = वहिरा य अंधलिया य (कर्मधारय Compound formed from two adjectives). वीवाह = विवाह, वि being lengthened *metri causa*. Cf. HS.VIII.1.4 (दीर्घह्रस्वौ मिथो वृत्तौ।) The word विवाह is regarded as a गतिसमास according to Pāṇini II.2.18, (कुगतिप्रादयः). वसेरय is obviously a Deśī word (connected with the root √वस् to dwell) in the sense वास or वसति, though it is not found recorded either in the PLNM or DNM or PSM. Cf. वासय in the next stanza. The commentator paraphrases वसेरय by उत्तर, which perhaps means a halting place, shelter (cf. Marathi उतरण्याचें ठिकाण). Cf. वीक्षितुं न क्षमा श्वश्रूः स्वामी दूरतरं गतः। अहमेकाकिनी बाला, तवेह वसतिः कुतः॥ Also: एकाकिनी यदबला तरुणी तथाहम् अस्मद्गृहे गृहपतिश्च गतो विदेशम्। कं याचसे तदिह वासमियं वराकी श्वश्रूर्ममान्धबधिरा ननु मूढ पान्थ॥

493) सुन्नं = शून्यम् vacant, solitary, secluded, unfrequented. ओआसं = अवकाशम् = वसेरयं in the preceding stanza. The stanza has, according to the commentator, two senses (1) प्राकृतार्थ, obvious, overt sense and (2) भावार्थ, the hidden or covert sense. The obvious sense amounts to a rejection of the traveller's plea for permission to halt over-night in the residence of the lady, who is the speaker of the stanza. The hidden sense obtained by connecting the negative particle न or मा with जनसंकुलं, रूसइ and वच्च, instead of with सुन्नं, देइ and मग्ग, amounts to the acceptance of the traveller's request.

494) = Weber 879 (1881) and Anhang 44 in the 1870 Edn. The reading there is as follows: पंथअ ण एत्थ सत्थरमत्थि मणं पत्थरत्थले गामे। उण्णअपओहरे पेक्खिऊण जइ वससि ता वससु॥ सत्थरयं = (1) स्रस्तरकम् bed, शयनार्थासनादि; (2) स्वस्थरतम् comfortable dalliance. Ratnadeva renders सत्थरयं by स्रस्तरकम् only, without giving the other equivalent स्वस्थरतम्. अम्हाणं पामरघरम्मि = अस्माकं पामराणां गृहे, in this rustic, rural dwelling of ours. पामरघर is explained by Ratnadeva as ग्रामीणगृह. पामर means a villager a poor, humble rustic with very limited means. उन्नयपओहरे (1) clouds rising in the sky; (2) conspicuous, swelling, prominent, protruding breats, चिबुकोत्तंभनरुची, as Ratnadeva says. पत्थरत्थले गामे (in Weber's version): In this village which is a stony place—a place which abounds in hard rocks or (2) which abounds in stone-heart-

ed men incapable of emotional excitement, there is no possibility of getting any (comfortable) bed or couch or of securing स्वस्रत, comfortable dalliance.

495) अंगण च्चिय = अंगणे च्चिय, with the final ए of the first word shortened into इ under the pressure of the following conjunct consonant, and then changed to अ. Cf. घर च्चिय (st. 499) and तुहागमण च्चिय (st. 517). फिट्टउ = भ्रश्यतु, नश्यतु. √फिट्ट means to perish, to come to an end i.e. to be fulfilled or satisfied. दोहलओ = दोहदः keen desire (of sojourning here). दोहद becomes दोहल according to HS. VIII.1.221. नवरं = केवलम्, but, however.

496) = Hāla 669 (Weber, 1870, Anhang 11: 1881, p, 331), where the reading is एत्थ णिमज्जइ अत्ता in the first quarter and पंथिअ रत्ती-अंधअ in the third quarter. In Kāvyaprakāśa V and Sāhityadarpaṇa I, the reading is अत्ता एत्थ णिमज्जइ in the first quarter, एत्थ अहं दिअहए (or दिअसअं) पलोएहि in the second quarter, and सेज्जाए मह णिमज्जिहिसि in the fourth quarter. The commentator on Hāla, as quoted by Weber, says: जातानुरागा गृहिणी विदिताभिप्रायं प्रवासिजनमाह। निमज्जति स्वपिति। अत्र वक्तृविशेषवाच्यविशेषाभ्यां ममैव शय्यायां रात्रौ स्वपिष्यसीति वस्तु व्यज्यते। √णिमज्ज stands for √निमस्ज् (to sink, to plunge into), in the last quarter, while in the first quarter √णिमज्ज (as read in Hāla and Mammaṭa) stands for √निसद्. Cf. HS .VIII.4.123 (नेःसदो मज्जः). णिमज्जइ = निषीदति, sits down, sleeps. Cf. Hāla 530, where णिमज्जसु means शयस्व. निवसइ in the first quarter of the present stanza, also means 'sleeps' or 'lies down'. Cf. अम्बा शेतेऽत्र वृद्धा परिणतवयसामग्रणीरत्र तातो निःशेषागारकर्मश्रमशिथिलतनुः कुम्भदासी तथात्र। अस्मिन् पापाहमेका कतिपयदिवसप्रोषितप्राणनाथा पान्थायेत्थं तरुण्या कथितमभिमतं व्याहृतिव्याजपूर्वम्॥

Section 51 : जोइसियवज्जा–ज्यौतिषिकपद्धतिः। All the stanzas in this section are concerned with the astrological calculations which the astrologer makes and with the means such as the wooden board or slate-board, chalk-stick, stone-pencil etc. that he uses in making the calculations on the basis of the horoscope, and with the predictions that he makes. The stanzas contain in some cases obscure allusions to the technical details and processes of the astrological science, whose exact implications are not clear. But what is more important is that every stanza contains a subtle, hidden, suggested import which is uniformly and invariably of an obscene nature. The commentator takes pains to explain the

hidden sense in most cases. This remark holds good also in the case of the sections on लेहय (लेखक) (No. 52); विज्ज (वैद्य) (No. 53); धम्मिय (धार्मिक) (No, 54); जंतिय (यान्त्रिक) (No. 55); मुसल (No. 56); and उड्ड (उड्ड) (No. 61). All these seven sections, standing approximately in the middle of the whole collection, may be said to form the core or nucleus of obscenity or indecency of the Vajjālagga, though it must be admitted that in the characteristic manner of ancient Indian writers, the obscene, parnographical import is always conveyed in a subtle way by suggestion and hardly ever by direct expression. Cf. the dictum from Kāmaśāstra quoted by Mammaṭa in Kāvyaprakāśa VII: द्व्यर्थैः पदैः पिशुनयेत् (= सूचयेत्) च रहस्यवस्तु।

In the section on the astrologer (जोइसियवज्जा) the following words have been frequently used with a hidden, suggested, obscene import. (1) खडिया (= खटिका) and सलाया (= शलाका) : (i) chalk-stick or stone-pencil (ii) penis. (2) फलय (= फलक) (i) wooden board or slate-board (ii) रतिमन्दिरम्, pudendum muliebre; (3) करण (i) the astrological divisions of the day which are eleven in number (ii) the various modes, positions, postures or attitudes (आसन) in sexual intercourse; (4) सुक्क (शुक्र) (i) the planet Venus (ii) semen virile, seminal fluid (सप्तमो धातुर्वीर्यम्); (5) सुक्कस्स गइं जाण (i) to know the mutations or movements of Venus in the zodiac (ii) to know the behaviour of the seminal fluid; to know how to check the discharge or emission of the seminal fluid; सुक्कस्स गइं जाणइ is paraphrased by the commentator on st. 497 as शुक्रस्य सप्तमधातोः स्तम्भनं कर्तुं जानाति. Cf. सुक्कसंचारं जाणइ in st. 507 and its explanation in the commentary. (6) √गण (√गणय्) to make astrological calculations and forecasts, (ii) to practise coitus; (7) √गणाव (√गणय्) (i) to ask or request one to make astrological calculations and forecasts; (ii) to ask or request one to practise coitus; (8) गणअ (गणक) (i) astrologer, (ii) practiser of coitus; (9) अंगारय (i) अङ्गारक the planet Mars, (ii) अङ्गरत physical intercourse; (10) रविबिंबं (i) रविबिम्ब orb of the sun, (ii) रतिबिम्ब pudendum muliebre; (11) नक्खत्त (i) नक्षत्र a constellation, (ii) नखक्षत a nail-wound or nail-mark, (12) जलबिंदु (i) a drop of rain-water, (ii) a drop of seminal fluid; (13) चित्तट्ठिअ (i) चित्रास्थित being in the constellation चित्रा, the fourteenth lunar mansion, (ii) चित्तस्थित being in the mind i.e. on which the mind is focussed or concentrated with a view not to allow it (the seminal fluid) to drop or escape; (14) धूम (i) धूमकेतु a comet, (ii) धूमकेतु fire or heat; (15) लग्ग

(लग्न) (i) astrological conjunction of a planet or of a constallation with the horizon, (ii) coitus; (16) नाडी (i) a measure of time equal to 24 minutes, (ii) tube, penis; (17) हत्थचित्तसंचार (i) हस्तचित्रासंचार the mutations (of Mars) in the constellations हस्त (13th lunar mansion) and चित्रा; (ii) various movements of the hand (हस्तचित्र-संचार) (such as करिहस्त in erotics).

497) दीहर = दीर्घ. दीर्घ becomes दीह or दिग्घ in Prākrit, according to HŚ.VIII.2.90, 91. र is added after दीह pleonastically, according to HŚ.VIII.2.171. को वि, any one. Really we should have का वि (any woman).

498) मह = मम for my sake, for me. The astrological and erotic significance of the second half is not clear.

500) चुक्कसि = प्रमाद्यसि, भ्रमसि (Ratnadeva). Cf. Marathi चुकणें. √भ्रम to stray; to go astray, to err, to commit a blunder or mistake, or to go wrong. चुक्क is recorded at HŚ.VIII.4.177, as a धात्वादेश for √भ्रंश्, along with फिड, फिट्ट, फुड, फुट्ट and चुल. चुक्क is obviously used in the present stanza in the sense 'to get confused, to blunder, to go wrong'. सुक्कं = (i) शुक्रः Venus (neuter gender used for the masculine according to HS.VIII.1.34). (2) शुक्रम् semen virile, seminal fluid. The astrological significance of शुक्रस्य निश्चल-भवनम् is not clear.

501) The erotic significance of विपरीत रतिबिम्ब (= रमरमन्दिर) is perhaps the same as that of विपरीतरत or पुरुषायित (inverted coitus). नक्खत्त = (1) नक्षत्र, (2) नक्खक्खय (नखक्षत), one of the two क्खs being dropped (haplology) and the final त् being duplicated. नख becomes नह and also नक्ख in Prākrit. See HŚ.VIII.2.99 (सेवादौ वा). The astrological significance of शुक्रस्य चित्रानक्षत्रस्थानम्, रविबिम्बस्य विपरीतत्वम् and नक्षत्राणां स्थानगृहीतत्वम् in relation to the complete failure of rain, referred to in the present stanza is not clear. Similarly the erotic significance of रतिबिम्बस्य विपरीतत्वम्, नखक्षतानां स्थानगहीतत्वम् and शुक्रस्य चित्तस्थितत्वम् in relation to the complete retention of the semen virile suggestively referred to here is not clear. चित्तस्थिते शुक्रे perhaps means; if the seminal fluid is reflected upon or stabilised in the mind, i.e. if the mind is focussed or concentrated on the seminal fluid, with a determined effort not to allow it to drop down prematurely.

502) फल्यं = फलकं or फलकः (i) wooden or slate-board, (ii) pudendum muliebre or region of the buttocks (श्रोणी or जघन). सलायया = शलाल्का or शलाकिका = शलाका (i) pencil or stylus, (ii) penis. आगो = आगतः = समायातः। The astrological significance of शुक्रस्य अनागतत्वम् is not clear. The erotic significance of शुक्रस्य अनागतत्वम् is the failure or absence of the semen virile, absence or failure of ejaculation. सुन्नहियओ = शून्यहृदयः absent-minded, foolish.

503) The astrological significance of धूमस्य (धूमकेतोः) उत्थानम् (emergence of the comet) is not clear. The erotic significance of धूमस्य (धूमकेतोः = अग्नेः) उत्थानम् is perhaps the emergence of heat, धूम being an abbreviation of धूमकेतु (i) comet, (ii) fire or heat. The use of the gerund गणिउं (गणयित्वा) is irregular, involving a breach of the rule that the grammatical subjects of the action conveyed by the gerund and of the principal action in the sentence must be identical (समानकर्तृकयोः पूर्वकाले, Pāṇini III.4.21). Further it involves tautology with the sense of गणंतस्स.

504) सविसेसं with particular (special) care or attention. The astrological significance of शुक्रक्रमेण रहितं लग्नम् (conjunction bereft of the movement of Venus) is not clear. The erotic significance is : coitus devoid of the emission of the seminal fluid even at the climactic point.

505) करणगणियं (i) astrological calculation with the help of the eleven (astrological) divisions of the day, (ii) sexual enjoyment with the help of the various modes of intercourse. अङ्गुलिमात्रेण गणनम् (i) making astrological calculation only with the help of the fingers of the hand, (ii) digital penetration called करिहस्त in Kāmaśāstra. कड्ढइ नाडीगयं सुक्कं—the astrological significance of नाडीगतस्य शुक्रस्य कर्षणम् is not clear. नाडी means (i) a measure of time equal to 24 minutes (i.e. a घटिका), (ii) tube, penis. The erotic significance of the expression also is not clear. It may mean either drawing out of the seminal fluid into the tube (penis) or pulling up, or stopping the discharge (emission), of the seminal fluid in the tube (penis).

506) कूडजोइसिओ = कूटज्यौतिषिकः a false i.e. incompetent, inept astrologer. Laber reads गणइ जइ गणावए को वि, which does not yield any good sense under the existing order of the words. If a good

sense is to be obtained, the order of the words would have to be changed so as to read : (जाया) गणावए गणइ जइ को वि your wife asks some other man to calculate (to practise coitus) if such a one is available and at hand. The reading adopted in the text is based on MSS. C and G and is further supported by the commentator's explanation अन्यैर्गणयति दिवसम् ।

507) अंगारय = (i) अङ्गारक the planet Mars, (ii) अङ्गरत physical intercourse, with elongation of the अ at the end of the first word. Cf. देहरय, st. 528. The astrological significance of अंगारयं न याणइ is not clear. हत्थच्चित्तसंचारं = हत्थचित्तासंचारम् ,(i) हस्तचित्रयोः (अंगारकस्य) संचारम्, the movement of Mars in the constellations of हस्त and चित्रा, (ii) हस्तस्य चित्रं संचारम् the various movements of the hand (हस्त = करि-हस्त) in erotics. Laber, following MS. G, reads याणसि and बुज्झसि in the first half of the stanza. But the commentator's explanation and the use of the third person form जाणइ in the second half, clearly show that the correct reading is याणइ and बुज्झइ in the first half. कूडगणओ (cf. कूडजोइसिओ in st. 506), (i) a false, incompetent astrologer, (ii) an incompetent, inept paramour. सुक्कसंचारं (cf. सुक्कस्स गई in st. 498) is explained by the commentator as (i) भार्गवसंचारम् (astrological) and शुक्रस्तम्भनम् (erotic). The commentator understands the hidden sense of हत्थच्चित्तसंचारं as हस्तचित्रयोः संचारम् and adds हस्तचित्रयोश्च संचारः कुक्कोकप्रणीतोऽत्र बोद्धव्यः । Really speaking हत्थच्चित्तसंचारं stands for हस्तस्य (करिहस्तस्य) चित्रं (विविधं) संचारम् and the commentator's explanation हस्तचित्रयोः संचारम् appears to be incorrect. Kukkoka or Kokkoka or Koka is the name of the author of a work on Kāma-śāstra of the 13th century A. C., called रतिरहस्य and also कोकशास्त्र.

Section 52 लेहयवज्जा = लेखकपद्धतिः ।

The following words have been used with a double import in this section : (1) लेहय (लेखक) (i) writer, scribe, (ii) scratcher, piercer, penetrator, practiser of coitus; (2) लेहणि or लेहणी (लेखनी) (i) pen, stylus, (ii) penis. Apte records the root लिख् in this sense 'to unite sexually with a woman'. The commentator explains लेहणी in st. 510 as : लिख्यते उल्लिख्यते भगमनया इति लेखनी । (3) मसि or मसी (मषी), (i) ink, writing fluid, (iii) seminal fluid; (4) मसिमलण (मषीमर्दन) (i) mixing of various ingredients in order to prepare ink, (ii) mixing i.e. injection of the seminal fluid; (5) खलिओ (= स्खलितः), (i) one who blunders or commits mistakes while writing, (ii) one who has spilt or dis-

charged the seminal fluid prematurely; (6) सुललियपत्तं (= सुललितपत्रम्) (i) beautiful, spotless paper, papyrus or parchment, (ii) (सुललितपट्टम्) beautiful, clean bed-sheet; (7) तलवट्टं (i) तालपत्रम् palmleaf, paper, parchment, papyrus, (ii) bed-sheet (शय्याप्रच्छादनपटः); or pudendum muliebre, (8) मंसिभायणयं (=मषीभाजनम्) (i) ink-pot, (ii) semen-container, the testes; (9) लेहणी भग्गा (लेखनी भग्ना), (i) the pen, pencil or stylus has broken or snapped, (ii) the penis has become limp or flaccid, has lost its toutness or stiffness, has become detensed.

508) मसि = मसिं, with omission of the case-affix, an Apabhraṃśa trait. Cf. पइ in st. 208 and अमुणियपरमत्थ in st. 604. मलिऊण = मलिउं = मर्दितुम्, the gerundial suffix ऊण being added here in the sense of the infinitive of purpose. Cf. पढिऊण (= पढिउं) st. 31. जंपिऊण (= जंपिउं) st. 272, दाऊण (= दाउं), हरिऊण (= हरिउं) st. 677. The Prākrit root मल stands for Sanskrit √मृद्, cf. Marathi मळणें. HS.VIII.4,126 gives मल as a धात्वादेश for मृद्. लेहणि = लेहणिं, with omission of case-affix, an Apabhraṃśa trait. कूडलेहय (i) worthless writer or scribe, (ii) incompetent scratcher, or practiser of coitus. See कूडजोइसिओ st. 506, कूडगणओ st. 507, and हयलेहय st. 510; सुललियपत्तं cf. तलवट्टं st. 509.

509) ढलिया dropped down, spilt. ढल appears to be a धात्वादेश for √स्खल्, though it has not been recorded in HS. VIII.4. The PSM gives the sense 'to fall or drop down, to sway, to swing, to swerve, to move'. Cf. ढळणें in Marathi, and the word ढलहल्या used in st. 559 and ढलहलय in Additional Stanza No. 31*7, p. 218. The धात्वादेश ढल appears to be connected with हल्ल to move or to shake or to be shaky. Cf. the form हल्लंत in st. 190, and the word हल्लप्फल in st. 320. ढलिअ is explained in the PSM as झुका हुआ (bent down or swayed). In the present stanza it is clear that ढलिय means dropped down or spilt. तलवट्टं (i) तालपत्रम् (ii) तलपट्टं bed-sheet (शय्याप्रच्छादनपट); तल means surface of the bed and पट्ट means a cloth used as bed-sheet or bed-cover. Cf. सुललियपत्तं in the preceding stanza. DNM V.21 records तलवत्त in the sense of (1) वराङ्ग—pudendum muliebre and (2) कर्णाभरणविशेष. But none of these two senses fits in with the situation in the present stanza. खरडियं, the commentator renders this by खरटितम् without any further explanation. The exact sense is doubtful. Perhaps it means 'spoiled or soiled', and corresponds to विणासिहिसि in st. 508. Cf. Marathi खरडणें to scratch or scribble in a careless manner. DNM.II.79 records खरडिअ in the senses रूक्ष

and भग. But none of these suits here. धिद्धित्ति = धिद्धि = धिग्धिक्; the त्ति (= इति) being superfluous. अज्ज वि लेहत्तणे तण्हा; and yet you aspire to the role of a writer (also, the role of a penetrator, piercer, practiser of coitus). लेहत्तणे stands for लेहयत्तणे (लेखकत्वे).

510) मसिभायणयं = मषीभाजनम्, the long ई being shortened *metri causa*. मषी (i) ink, (ii) seminal fluid. वित्थरं = विस्तृतम् = विस्तीर्णम्. Cf. st. 19 and note on the same. Here तलवट्ट can be understood in the senses (i) तालपत्र, papyrus, parchment and (ii) वराङ्ग, pudendum muliebre. For वित्थरं तलवट्टं cf पिहुलं फलयं st. 502. The sense of bed-sheet (or bed) does not quite fit in. अम्हारिसजणकज्जे (i) while doing the work of writing for persons like us, (ii) while doing the work of practising coitus for persons like us.

Section 53 : वेज्जवज्जा, Section on the medicine-man or physician.

511) सलोणेण (i) सलवणेन mixed with salt. (लवण becomes लोण according to HS. VIII.1.171). (ii) सलावण्येन handsome, beautiful. लोण (लवण) means लावण्य, beauty, loveliness. Cf. Hindi : सलोन handsome, सलोनी beautiful. विडंगजोय (i) = विडंगयोग, a special medicinal preparation made from the herb called विडंग; विडंग means a vegetable and medicinal substance used as a vermifuge to expel parasitic worms from the intestinal passage. (ii) विटाङ्गयोग union (sexual intercourse) with the body of the paramour or lover. The compound विडंगजोयामयरसेण is faulty, as the portion विडंगजोय, in the case of the overt sense, and the portion विड or विडंग, in the case of the covert sense, has got to be detached in order to be construed with सलोणेण. सलोणेण qualifies विडंगजोय or विडंग and not विडंगजोयामयरणसेण. सलोण-विडंगजोयामयरस (i) ambrosial fluid (nectar) in the form of विडंगजोय (see above) mixed with salt; (ii) ambrosial fluid or nectar in the form of union with the handsome body of the paramour (or lover), or with the body of the handsome paramour (विटाङ्गयोग एव अमृतरसः or अमृतरससदृशो विटाङ्गयोगः); or ambrosial fluid (seminal discharge) arising from the union with the body of the handsome paramour (विटाङ्ग-योगेन अमृतरसः). The medicinal preparation made from the herb called विडंग is called अमृतरस perhaps because it is delicious and beneficial.

512) Laber reads, following the MSS., सरसुप्पन्ना य लक्खसे वाही and renders this by सरसोत्पन्नं च लक्षसे व्याधिम्. It would be better to take

सरहुप्पन्न as standing for स्वरसोत्पन्न. "You will see that my ailment is the result of my love (सरस = स्वरस)." Cf. रसुब्भवाइ वाहीए st. 513. The sense of the second half is obscure. एयं अंगं विदंगेहि पन्नत्तं—the commentator paraphrases : इदं पुनरंगं विटांगैः प्रज्ञप्तं पुनर्नूतनीसंजातम्। पन्नत्तं = प्रज्ञप्तम् proclaimed (?). The commentator paraphrases : पन्नेत्तं by पुनर्नूतनीसंजातम्—renovated, rejuvenated. Does पन्नत्तं mean 'cured', 'set right'? See note on st. 518. Laber's *chāyā* and the commentator's explanation indicate that the reading in the second quarter should be सरहुप्पन्नं य लक्खसे वाहिं। लक्ख = लक्ष्, लक्ष्य् (I. A., X.U.) to mark, to notice, to observe. A better reading would perhaps be : सरहुप्पन्ना य लक्खए वाही (स्वरसोत्पन्नश्च लक्ष्यते व्याधिः)—the malady appears to have arisen from my love.

513) पुक्कारय (1) a particular medicinal herb so called, (औषधिविशेष), (2) a particular mode of sexual intercourse called पूत्कारत, फूत्कारत or पुंस्कारत. The exact erotic sense of पुक्कारय is not clear. Laber paraphrases the word by पुंस्कारक in st. 513, by पुक्कारय in st. 515 and by फूत्कारत in st.516. रसुब्भवाइ वाहीए = रसोद्भवस्य व्याधेः (1) malady due to poison or mercury, (2) malady due to (unfulfilled) love. The masculine word वाहि (व्याधि) is used here in the feminine gender. See HS.VIII. 1.35 (वेमाञ्जल्याद्याः स्त्रियाम्). पेज्जा = पेया gruel, cf. Marathi पेज. The sense of पेज्जा under the hidden import of the gāthā is not clear.

514) मद्दणं = मर्दनम् (1) massage, shampooing, (2) rough, violent pressing in coitus. वियप्प = विकल्प doubt or misgiving about the usefulness of the मर्दन in both the senses. किं वियप्पेण don't hesitate re. the discarding or stopping of the मर्दन, i.e. discontinue it at once. माउलिंगं = (1) मातुलिङ्ग a kind of citron possessing medicinal properties (Marathi महाळुंग), (2) मातुलिङ्ग pudendum muliebre. अवलेहो दिज्जउ (1) let the lambative or electuary (medicinal mixture to be licked) be given to her, (2) let the pudendum be gently manipulated. The commentator seems to have read किज्जउ for दिज्जउ. अग्गंगुलि = अङ्गुल्यग्र tip of the index finger. विज्ज (1) physician (2) paramour, gallant.

515) पुक्कारएण (1) by the treatment with the पुक्कारयं herb, (2) by the पुक्कारय mode of sexual intercourse. दीहसासेण (1) by the treatment (therapy) consisting in deep breathing, (2) by protracted or

long-drawn-out sighs. The exact erotic significance of दीर्घश्वास is obscure. भुंजउ अन्नं (1) let her eat solid food (भुङ्क्ताम् : अन्नम्), (2) let her enjoy the company of some other paramour (भुङ्क्ताम् अन्यं विटम्). जहिच्छाए = यथेच्छम् or यदृच्छया, see note on st. 480.

516) पत्तत्तिया (प्रशप्तिका ?), the meaning of this word is obscure both in the case of the overt and the covert senses of the stanza. The commentator is silent. The PSM does not record this word at all. It does not occur PLNM or DNM. It is clear from the tone of the stanza that the पुक्कारय herb is contra-indicated in the case of one who is a पत्तत्तिया and similarly the पुक्कारय mode of sexual intercourse is deprecated in the case of a पत्तत्तिया. Unless and until we know the exact sense of पत्तत्तिया, the second half of the stanza cannot make any sense for us. Does पत्तत्तिया mean one who is cured or set right ? See note on st. 518. But even then the hidden erotic sense remains doubtful.

517) मुक्का = मुक्ता, supply अहं before मुक्का; forsaken or left by, cured of. ता = तद् therefore, for instance. नियछु = पश्य. निअ is given as a धात्वादेश for √दृश् by HS. VIII.4.181. Cf. the form नियंतस्स in st. 519. सेअ = स्वेद perspiration as an indication of the cessation of fever and also as an evidence of emotional excitement (one of the सात्त्विकभावs). तुहागमणं च्चिय = तुहागमणे च्चिय, णे being shortened into णि under the pressure of the following conjunct consonant, and then changed to ण. Cf. अंगण च्चिय (st. 495) and घर च्चिय (st. 499).

518) सयरत्त (1) a particular medicine or medicinal herb so called (शतरजस् ?), (2) शतरत a hundred coitions. The commentator's explanation by शतस्य रतम् is obscure. मह जरओ पत्तत्तो, here from the tone of the stanza, the sense of पत्तत्त seems to be 'quelled', 'cured' (शमित). But it is difficult to see how this sense is given by the root प्रशप् underlying पत्तत्त, if it stands for प्रशप्त. Perhaps पत्तत्त stands here for पनट्ठ (= प्रनष्ट). But that does not suit st. 512 (अंगं पत्तत्तं). Cf. st. 519 where the form पनट्ठ is used. छासी (1) buttermilk (तक्रम्), DNM III. 26. Cf. Hindi छाछ. (2) Eighty-six (षडशीति), cf. Marathi शहाऐंशी. The logic underlying शतरत and षडशीति (रत) in the erotic sense of the stanza is obscure.

519) जराविलंगि = ज्वराविलाङ्गीम् whose body was reddish, (flushed) with fever. सुसुओ वि सुसुओ = सुश्रुतोऽपि सुश्रुतः, the work of Suśruta (सुश्रुत-

संहिता); though perfectly heard i.e. studied, learnt, mastered. सहसत्ति = सहसेति = सहसा. Cf. झत्ति = झटिति (st. 352, 729, 785), झडत्ति, (st. 475). पनट्ठो = प्रनष्टः (= विस्मृतः), with duplication of न. See HŚ. VIII.2.97. It is possible that the original reading was पम्हुट्ठो (प्रमृष्टः wiped out from the mind, forgotten). Suśruta is credited with the authorship of the Suśruta-saṁhitā, an ancient and well-known Sanskrit work on Indian medicine. The probable age of Suśruta, according to Winternitz [History of Indian Literature (German), III. p, 547] is the early centuries of the Christian era, not far removed from Caraka (second century A.C.). The name of Suśruta is mentioned in the Mahābhārata (XIII. 4·55) amongst the sons of Viśvāmitra.

520) बालतंतं—this stands for बालातंतं—बालातन्त्र, the technique of medically treating young, adolescent girls. Cf. कुमारभृत्या or कौमारभृत्य, कुमारतन्त्र, बालतन्त्र, बालचिकित्सा as names of works on special branches of Indian medicine. सिद्धत्थ = सिद्धार्थ; mustard seed or grain. महम्मइ—महम्म seems to be connected with हम्म which is given by HŚ·VIII.4. 244, as a धात्वादेश for √हन् in the passive voice. It is, however, difficult to account phonetically for the initial म. Could it be पहम्मइ (= प्रहन्यते)? Or is महम्म to be regarded as an intensive base from हम्म? तरुणी महम्मइ—the young lady is struck with mustard seeds. वसीकरणमंततंतेहिं = वशीकरणमंततंताणुसारेण, in accordance with the charms and techniques of psychic subjugation. The physician should really have treated the girl according to the techniques of the scientific medical treatment of young girls. But he followed the devious course of striking her with mustard grains, in accordance with वशीकरणमंत्रतंत्र—the charms and techniques of psychic subjugation.

521) अन्नं न रुच्चइ = (i) अन्नं न रोचते I have no taste for food, (ii) अन्यो न रोचते I have no fascination for any other person (save my lover), the neuter gender being used for the masculine. The duplication of च् in रुच्चइ is according to HŚ.VIII.4.230 (शकादीनां द्वित्वम्). पियासा—(i) = पिपासा thirst, (ii) प्रियाशा deep longing for my beloved (viz. yourself). तुह सुरयं निज्ज पडिहाइ your intercourse i.e. intercourse practised by you, charms or fascinates my body, is relished by my body. For this sense of पडिहाइ = (प्रतिभाति) see stanza 788. नेहसुरयल्लंगे = स्नेहसुरतार्द्राङ्गे– my body which is moist with (the desire for) amorous dalliance full of (genuine) affection. The exact meaning of the third quarter is obscure in both the overt

and covert senses of the stanza. Similarly the meaning of तुह सुरयं विज्ज पडिहाइ in the overt sense of the stanza is obscure. नेहसुरय perhaps means नेहप्पउरसुरय (स्नेहप्रचुरसुरत). अल्ल–आर्द्र becomes अल्ल, उल्ल or ओल्ल according to HS. VIII.1.82.

Section 54 : धम्मियवज्जा = धार्मिकपद्धतिः । धम्मिअ = धार्मिक a religious mendicant.

The following words have been used with a double meaning in this section : कुरय, मंदारय, मुग्गरय, करंड, धुत्तीरय, लिंगपूरण, कुरंगय, निययाराम, कंचीरअ, कणवीरअ, देहरय, भंगरय.

522) कुरय (i) The Kurabaka flower, (ii) कुरत, sense obscure. Does it mean 'intercourse with a raw, immature girl', as opposed to धूर्तरत 'intercourse with a bold, audacious woman' ? मंदारय (i) the Mandāraka (Mandāra) flower, (2) sexual intercourse with a woman who is slow or inert in her erotic awakening or orgasm. The commentator explains मंदा by मुग्धा, in his remarks on st. 531 (मन्दारतेन मुग्धानां सुरतेन). मुग्गरय (1) the मुग्गर flower (cf. Marathi मोगरा), (2) मुग्धारत sexual intercourse with a naive, innocent, unsophisticated girl. धुत्तीरय, (1) the धत्तूरक flower, (2) धूर्ती (धूर्ता)रत sexual intercourse with a bold, audacious lady (विदग्धालिंगनम्, see commentary on st. 531). The feminine of धूर्त (धुत्त) would be धूर्ता (धुत्ता) and not धूर्ती (धुत्ती). The Prākrit equivalent of धत्तूरक would be धत्तूरय and not धुत्तीरय. It is only by a *tour de force* that धुत्तीरय can be made to yield the sense of धत्तूरक. गहियकरंडो (1) गृहीतकरण्डः one who carries a flower-basket for collecting flowers for the worship of some deity, (2) गृहीतकरण्डः one who carries the male sexual organs hanging down from the trunk, like a flower-basket. करण्ड is to be understood by लक्षणा in the sense of करण्डसदृशलम्बमानशिश्नवृषण. The commentator explains गहियकरंडो as follows very ingeniously, in his remarks on st. 529 : गृहीतं कराभ्याम् अण्डकं मुष्को येन स करगृहीतसाधनः । But this explanation appears to be a forced and unnatural one. It is better to take the word करण्ड by लक्षणा to mean the male sexual apparatus (organs) hanging down like a basket. गृहीत = carried, possessed. The logical connection between the two statements contained in the two halves of the stanza is obscure, both on the religious and erotic levels.

523) लिंगपूरणं (1) covering the phallus (image of God Śiva) with Dhattūraka flowers (2) covering the penis (with the vaginal sheath) (by having intercourse with a Dhūrtā, bold, audacious lady). परोहड, Deśī word explained as गृहपश्चाद्भाग in the commentary, 'the backyard of a house', The PLNM 934 records this word in the sense घरवाडयं. परोहड perhaps stands for परोहर = परोगृह–open space beyond i.e. behind a house. Cf. Marathi परडं, back-yard of a house. See Weber (1870), p. 182, (1880), p. 343-344. एज्जसु = आगच्छ. This is Imperative second person singular form from the root आ + इ (= ए) to come, with interposition of ज्ज between ए and the termination सु according to HŚ. VIII. 3.178 (मध्ये च स्वरान्ताद्वा).

524) कज्जे = कार्ये, for the sake of. Cf. the use of कृते in Sanskrit, and कुरयाण कए (st. 527). कृत = कार्यं i e. लाभ or प्राप्ति, the locative termination being used in the sense of वैषयिक अधिकरण or नैमित्तिक अधिकरण. गहिर = गंभीर, dense, having thick vegetation, the long ई being shortened according to HŚ. VIII.1 101 (पानीयादिष्वित्). सुरंगकाओ कुरयाण वि, we should expect सुरंगकाओ कुरयाउ वि. The root चुक्क = √भ्रंश् would ordinarily require the use of the Ablative case of that which one misses or fails to get or is deprived of, though the genitive also can be accounted for according to Pāṇini II.3.50 (षष्ठी शेषे) and HŚ. VIII.3.134 (क्वचिद्द्वितीयादेः). Symmetry requires that both सुरंगक and कुरय should be in the same case and the same number. सुरंगक (1) a particular kind of flower, (2) highly gratifying sexual intercourse (सु-रत in contrast to कुरत). कुरय (1) कुरवक flower, (2) non-gratifying sexual intercourse (with a raw, immature girl). The commentator's remark सुरतकार्ये कुरतान्यपि न प्राप्स्यसि seems to show that he read सुरंगकज्जे instead of सुरंगकाओ.

525) कज्जेण = कार्येण, the sense being the same as that of कज्जे in the preceding stanza. The commentator seems to have read कज्जे and परोहडसयाइं, which readings are found in MSS G and I also. (धत्तूरयाण कज्जे धम्मिय भमइ परोहडसयाइं). विलुप्पंत = विलुप्पमाण = विलुप्यमान (1) being despoiled or robbed, (2) being outraged, raped or seduced. नियया-रामं (1) his own garden, (2) his own wife or sweetheart. The use of आराम in the sense of wife or sweetheart is interestnig. आराम means pleasure or delight. By लक्षणा it could mean the source or cause of delight i.e. a wife or sweetheart. (Cf. इमं मनोरमा रामा). The word

रामा is used in Sanskrit quite commonly in the sense of a beautiful woman.

526) वावडो = व्यापृतः = व्यग्रः preoccupied in his mind. Laber reads एक्का for एक्कं in the fourth quarter. We must obviously emend एक्का into एक्कं so as to connect it with मेल्लए as its grammatical object. एक्कं (1) धत्तूरकम् (2) धूर्तारतम्. मेल्ल is recorded as a धात्वादेश for √मुञ्च् at HS. VIII.4.91.

527) कुरय, see note on this word occurring in st. 522 and in st. 524. The exact erotic sense of कुरय (literally bad, non-gratifying, unsuccessful sexual intercourse), is not clear. It appears to have been used here in contrast to the sense of the word सुरय (pleasing, gratifying, successful intercourse).

528) The construction is elliptical. Supply संभाविउं (संभावयितुम्) or गमिउं (गन्तुम्) [or काउं (कर्तुम्)] after देहरयं, (1) if you wish to honour or visit the temple (देहरयं = देवगृहम्) with कंचीरअ, कणवीरअ and धुत्तीरअ flowers, (2) if you want to practise physical intercourse (देहरयं = देहरतम्) in the forms of काञ्चीरत, कन्यारत and धूर्तारत. कंचीरअ, (1) (कंचीरक) a particular kind of flower called कांचनार or कोविदार, (2) a particular kind of sexual intercourse called काञ्चीरत. The erotic significance of this word is obscure. कणवीरअ, (1) (करवीरक) a particular kind of flower. The first र् in करवीर is changed to ण् in Prākrit according to HS. VIII.1.253, (2) कन्यारत sexual intercourse with a virgin. कणवी in the sense of कन्या assigned to it by the commentator appears to be connected with the Vedic word कनी which is also at the root of the word कन्या, कानीन (son of a virgin, Pāṇini IV,1.116) and कनीनिका a doll, pupil of the eye. देहरय (1) देवगृह, a shrine or temple, देवगृह > देवहर > देअहर > देहरअ by metathesis of अ and ह. (2) देहरत physical intercourse. Cf. अंगारय (= अंगरत) in st. 507 and note thereon. एज्ज = आगच्छेः or आगच्छ. Cf. एज्जसु, st. 523 and HS.VIII.3.177 (वर्तमानाभविष्यन्त्योश्च ज्जज्जा वा).

529) भंगरयं (1) भृंगराज or भृंगरक or भृंगारक, a particular kind of plant or its flowers or leaves used in worshipping images of gods, (2) भंगरत, the erotic sense is obscure. Does it mean interrupted intercourse? गण = धार्मिक, a religious mendicant. गण is used here in the sense of गणि (= गणिन्), leader of a group or band of ascetics

following the same religious faith and practices. The commentator explains the word by धार्मिकपेटक, where the sense of पेटक is obscure.

530) वियसियमुहाइ = विकसितमुखानि (1) धत्तूरक flowers whose tips or foremost parts are blooming, (2) धूर्तारतs in which the faces are blooming with excitement or the flush (glow) of passion. वण्णुज्जलाइ = वर्णोज्ज्वलानि (1) धत्तूरक flowers possessed of bright, gaudy colours, (2) धूर्तारतs which are marked by bright glowing colours of the faces मयरंदपायडिल्लाइं = मकरन्दप्रकटानि (1) धत्तूरक flowers well-known (प्रकट = प्रसिद्ध) (famous) for (conspicuous because of) their juice or honey, (2) धूर्तारतs famous for, or conspicuous because of, the honey (by लक्षणा, moisture of the mouth–saliva—and of the vagina, oral and vaginal moisture, organic or glandular secretions). पायडिल्ल = प्रकट, the first अ being lengthened according to HS. VIII.1.44 (अतः समृद्ध्यादौ वा), and the Taddhita suffix इल्ल being added स्वार्थे (pleonastically) according to HS. VIII.3.163-164 (डिल्लुल्लौ भवे । स्वार्थे कश्च वा).

531) लिंग (1) phallus, image of God Śiva, (2) the male sexual organ, penis. लग्ग = लग्न (1) स्थापित or निहित placed, (2) clinging on to. मंदारय see note on st. 522. सुहं (1) शुभं, पुण्यम् religious merit, (2) सुखम् pleasure, happiness, gratification, satisfaction.

532) कणवीरयाइ = (1) करवीराणि Karavīra flowers, (2) कन्यारतानि sexual dalliances with tender girls or virgins. गेण्हसु (1) gather, collect, cull, (2) take, enjoy. सब्भावरत्ताइं = (1) स्वभावरक्तानि rosy-coloured by nature, स्वभाव being changed to सहाव or सब्भाव in Prākrit, according to HS. VIII.2,97 (समासे वा), (2) सद्भावरक्तानि full of attachment due to genuine affection or feeling. °परिमलुल्लाइं = °परिमलवन्ति or °परिमलयुक्तानि full of fragrance, the possessive suffix उल्ल being added according to HS. VIII.2.159. Laber wrongly renders उल्ल by आर्द्र in the *chāyā*. सिसिरमयरंदपज्झरण (1) exudation of the cool honey (floral juice), (2) exudation of vaginal moisture (organic or glandular secretions), by लक्षणा on the word मकरन्द. The Commentator remarks सात्त्विकभावभावितप्रस्रवद्द्रवत्पानीयानि (कन्यारतानि). पउर = प्रचुर (1) copious, abundant, (2) intense, strong.

Section 55 : जंतियवज्जा = यान्त्रिकपद्धतिः ।

533) = Hāla 555, where the reading is अणरसिअ for अरसम in the third quarter and गुले for गुलं in the fourth. जंतिय = यान्त्रिक, a machinist, (1) one who plies, works or operates a sugar-cane press, (2)

one who operates the sexual machine or appartus, one who secretly practises coitus on the wives of others, by seducing them. यन्त्र (1) any machine, such as an oil-press, sugarcane press, grinding machine etc. (2) sexual machine, appartus or gadget. The word यन्त्र is found used often in Vātsyayana's Kāmasūtra in the sense of sexual organ, appartus or machine. The word यान्त्रिक is formed from यन्त्र by adding the Taddhita suffix ठक् or ठन् (= इक), in the sense of तेन जीवति, according to Pāṇini IV.4.12 (वेतनादिभ्यो जीवति), the word यन्त्र being regarded as included in the आकृतिगण, वेतनादि. The commentator remarks on stanza 533 that यान्त्रिक means यन्त्रेण चरति, where चरति means 'works, operates, plies or earns his livelihood'. Gaṁgādhara on Hāla 555 explains जंतिअ by यन्त्रकर्मकारक. गुल (= गुड) (1) sugar, raw sugar, jaggery, (2) pleasure or joy (मधुरताम्, as the commentator says). वाहसे = वाहयसे, √वाहय् to ply, to operate, to work. मे इच्छाइ according to my desire, to my satisfaction. अरसण्ण = अरसज्ञ one who does not know the secret, simple, foolish, inept. The reading अणरसिअ (= अरसिक) in Hāla 555, is explained by Gaṁgādhara as follows : रसो द्रवोऽनुरागश्च। अरसिक द्रवस्यानुरागस्य च विधानानभिज्ञ। (1) one who does not know how to extract the juice out of the sugarcane (2) one who does not know how to inspire love (passion) in the heart of his partner in amorous dalliance. It is quite possible that on the erotic plane, the author intends to convey by the word रस the sense of the moistering or liquefaction of the vaginal passage. गुलं, the neuter gender is used in place of the masculine according to HS.VIII,1.34 (गुणाद्याः क्लीबे वा). One of the commentators on Hāla says : त्वं पुनर्माम् उपभोक्तुम् इच्छसि, न च रिनयसि। Weber (1881), p. 261, renders अणरसिअ as follows : "you are leaving out or omitting the juice (love)"!

534) जंतवाया = यंत्रपादाः (1) legs, wooden props or supports (four in number) of the sugarcane press, (2) legs-supports—of the sexual machine (testes ?). यंत्र male sexual organ. वियड = विकट stout, prominent, conspicuous (big, large). नाल stick, tube. लट्ठी (यष्टि) stick. The sense of these two words as applying to the sugar-cane press and the sexual machine is obscure. रसाउली उच्छू (1) the sugar-cane is full of juice (2) the male organ is full of seminal fluid.

535) सद्दालयं = शब्दयुक्तम्, from the word सद्द (शब्द), with the possessive suffix आल, according to HS.VIII.2.159, the final य standing for

-क (स्वार्थे), [cf. the word जीहाल (जिह्वायुक्त) in st. 647] (1) producing a creaking sound, (2) producing a peculiar sound during sexual intercourse. The commentator Ratnadeva equates सद्दालयं with शब्दालयम्—'abode of sound' i.e. producing sound. सरुवं = सरूपम् (1) possessed of an attractive form and finish (2) possessed of attractive shape, size, dimensions. वित्थिण्णं (1) large, (2) conspicuous, prominent. वररसं (1) yielding excellent (copious) juice by completely or thoroughly squeezing the sugarcane, (2) possessing excellent (copious) seminal fluid. सुमद्दसहं = सुमर्दसहम् eminently able to withstand rough handling. तत्थ = तत्र = तस्मिन् = तेन (यन्त्रेण).

536) जंतं अक्कंतं = यन्त्रमाक्रान्तम् the sex-machine was operated or put into action or the female sex-organ was overpowered or assaulted. नेहणिब्भररस (1) who is over-joyed because of his affection or enthusiasm (for operating the sugarcane press), (2) who is overflowing with emotional excitement because of his affection (enthusiasm) (for operating the sex-machine). पढमं च्चिय at the very outset. एक्केण घाएण (1) by a single stroke, dash or push, (2) by a single assault or onslaught. कुंडी (1) the juice-collecting vessel attached to a sugar-cane press or machine, (2) the vaginal vessel or receptacle. भरिया was filled with (1) the sugarcane juice, (2) the seminal fluid.

537) तं = तं चेव = तदेव, the same as before, i.e. unchanged. सा and सो preceding कुंडी and उच्छू respectively are to be understood and explained similarly. The commentator explains by लोकोत्तरम् extraordinary, of ideal shape and size or proportions. जंतं (1) sugar-cane machine,(2) the male sexual apparatus (including the testes and the penis). उच्छू (1) sugar-cane (2) penis. This involves some tautology with the sense of जंतं on the erotic level. बहलपत्तलच्छाओ (1) full of abundant (copious) leaves and shady i.e. healthy, vigorous and fresh; (2) having copious growth of pubic hair and hence looking darkish. पत्तल = पत्त (पत्र), the pleonastic (स्वार्थिक) Taddhita suffix ल being added according to HŚ.VIII.2.173 (विद्युत्पत्रपीतान्धाल्लः). पीलावय = पीडक, squeezer of the sugar-cane i.e. यान्त्रिक. √पील = √पीड् to press or to squeeze, cf. Marathi पिळणें. गुणो = दोसो fault. The word गुण is used here in the sense of दोष by विपरीतलक्षणा. अज्ज वि = अद्यापि = तथापि. ऊणो रसो meagre, scanty (1) juice, (2) seminal discharge.

Section 59 : मुसलवज्जा = मुसलपद्धतिः । The apparent or prima facie meaning of the five stanzas in this section pertains to the मुसल or pestle which along with a stone or wooden mortar is used for husking rice-grains and for pounding other things such as spices etc.; the hidden meaning pertains to the male sexual organ, the penis and the female sexual organ, the vaginal cavity. Rājaśekhara in his Kāvyamīmāṁsā, Adhikaraṇa I, Adhyāya 6 (p. 92 of the Benaras edition 1934) gives the following quotation from the याजुषाः, followers of the Yajurveda: योनिरुदूखलं शिश्नं मुशलं मिथुनमेवैतद् प्रजननं क्रियते । Here the vaginal cavity is regarded as the mortar and the male organ as the pestle. Cf. शतपथब्राह्मण 7,5,1,38, where we find the words योनिरुलूखलं......शिश्नं मुसलम्, used, however, in a ritual context primarily, though obviously with a sexual suggestion.

538) चंदणवलियं, the sense of this expression is obscure. This stanza is found cited in the सरस्वतीकण्ठाभरण IV.97 (233), p. 549 of the Kāvyamālā edition, 1934. There the reading in the first quarter is दंसणवलियं दढकं and in the second quarter, विबंधणं दीहरं सुपरिणाहं. The commentator says : इह उत्तमस्त्रीणां गृहे ईदृशं मुसलं स्वायत्तं भवति । कीदृशम् । दंशने धान्यादिमर्दने वलितं लग्नम् । दढकं दृढम् । स्वार्थे कन् । विगतबन्धनं, दीर्घं सुपरिणाहम् अतिस्थूलं च । मेढ्रपक्षे दंशने भगमर्दने वलितं संबद्धम् । दृढं विगतबन्धनं दीर्घम् अतिस्थूलं च । अत्र मेढ्राभिप्रायेण मुसलोक्तेरन्यभावना । According to the commentator जगद्धर, दंशनवलितम् means 'engaged in pounding (the grains to be unhusked and polished, and also the vaginal cavity)'. जगद्धर's explanation of विबन्धनम् as विगतबन्धनम् 'released from bondage' is not at all satisfactory. सुपरिणाहम् is explained by him as अतिस्थूलम् 'very bulky or big'. Does चंदणवलियं mean 'surrounded by a circular iron strip (ferule) which is fixed on the lower end of the pestle, to protect it from wear and tear caused by strokes in the wooden or stone mortar'? Does चंदण mean iron or any other metal? Under the hidden sense of the stanza, the expression may mean 'encircled or surrounded (वलियं = वलितम् = वेष्टितम्) by a prominent ring-like muscle near the tip', but this is purely conjectural. Cf. भद्दमुहमंडणं, st. 542. दिढकंचिबंधणं (1) in the case of the pestle : having a firm, strong, tight, metallic hoop or ring (in the central or middle part), which is narrow in comparison with the two ends, so as to make possible a firm grip with the hand. Cf. सुंदरकंचीजुत्ताइ (st. 539), कंचीइ दिढणिबद्धाइं (st. 540) and कंचीजुत्ताइ (st. 542); (2) the hidden meaning applying to the male organ is

obscure. Does it mean "having a firm, circular, ringlike prominence in the middle portion"? दीहरं (= दीर्घम्) long; सुपरिणामं of ideal dimensions or proportions; साहीणं (= स्वाधीनम्) at their disposal, ready for service or use at any time.

539) थोरगरुयाइ (= स्थूलगुरूणि) large and bulky (fat), a tautologous expression. The commentator renders by स्थूलदीर्घाणि with a view to getting over the tautology. सुंदरकंचीजुत्ताइ, see note on दिढकंचिबंधणं st. 538. उक्खलसरिसाइ = उदूखलसदृशानि—commensurate with, being of suitable or matching dimensions in relation to, the mortars, (2) being of a size appropriate to the vaginal passages. उदूखल or उलूखल becomes ओक्खल according to HS.VIII.1.171, and then उक्खल by shortening the initial ओ into उ, because of the pressure of the following conjunct consonant. Cf. Marathi उखळ उखळी.

540) सुहभारियाइ = सुखभारिकाणि, bulky at the tip, cf. दरपिहुलं, slightly big, somewhat bulky, st. 542. सुट्ठु—nicely, finely. कंचीइ दिढणिबद्धाइं—firm-secured with a metallic strip or hoop. Cf. note on दिढकंचिबंधणं in st. 538. अन्नाहिं पि हु, supply इत्थीहिं after अन्नाहिं. Ms. G has अन्यान्यपि मुसलानि भज्यन्ते in the commentary, which presupposes the reading अन्नाइं पि हु, अन्नाइं qualifies मुसलाइं. भज्जंति (= भज्यन्ते) (1) are broken or snapped, (2) are caused to become limp and flaccid, to lose their tenseness, to become detensed. जुण्णुक्खलम्मि (1) in old mortars, (2) in the vaginal passages or cavities of old women.

541) सहियओ (= हे सख्यः). The usual form is सहीओ. The form सहियओ perhaps stands सहियाओ (=सहीयाओ) (सखीकाः), with shortening of the two central vowels ई and आ *metri causa*. गेहुक्खलपरिमाणेण by the measure of the mortar in the house, i.e. commensurate with (matching) the mortar in the house. Cf. उक्खलसरिसाइ in st. 539.मामि, oh my friend. See HS.VIII.2.195 (मामि हला हले सख्या वा).

542) भद्दमुहमंडणं (1) having a beautiful decoration at the tip, (in the form of the metallic ferule), (2) having a beautiful appearance at the tip; cf. चंदणवलियं in st. 538. दरपिहुलं = ईषत्पृथुलम् = slightly big, somewhat bulky. Cf. सुहभारियाइ in st. 540. For the addition of the pleonastic (स्वार्थिक) Taddhita suffix ल, see note on st. 51. कंचिसोहिल्लं (1) looking beautiful with the metallic hoop in the middle portion, (2) looking beautiful on account of the circular, ring-like prominence in the middle portion. Cf. note on st. 538. पडिछंद

= प्रतिच्छन्दम्। छन्दं प्रति इति प्रतिच्छन्दम्, qualifying सुलल्म्, that which meets or satisfies one's desire or craving, fascinating, pleasing, attractive, appealing strongly to the mind. तेण वच्चामो therefore we go in for it or we go in search of it (तत्प्राप्त्यर्थं व्रजामः).

Section 57 : बालासंवरणवज्जा. The word संवरण appears to have been used here in the sense of 'consolation, pacification or appeasement'. In the caption of section 47, (हिययसंवरणवज्जा), however, the word संवरण has been used in the sense of checking, curbing or restraining.'

543) तुज्झ = तइ (त्वयि), vicarious use of the Genitive for the Locative (शेषे षष्ठी). The construction of the sentence in the first half of the stanza is elliptical. Supply after the second quarter अओ तुज्झ अणुराओ सहलो न भविस्सइ, hence there is no possibility of success in your love, (which is only one-sided). न हु दिज्जइ ताली एक्केण हत्थेण— clapping is not done with one hand; it takes two hands for clapping. Cf. Marathi एका हाताने टाळी वाजत नाहीं. ताली (Marathi टाळी) (also तालिका) is to be traced to the root ताड् (X.U.) (Prākrit--ताल) to strike. तालीं ददाति—claps the hands. करतालीदानम् clapping of the hands.

544) जुप्पइ = युज्यते is (not) yoked or harnessed. HS.VIII.4.109 gives जुंज, जुज्ज and जुप्प as धात्वादेशs for √युज् in the active voice. Here, however, जुप्प is used in a passive sense. पुंससु = प्रोञ्छ. HS.VIII.4.105 gives पुंस as a धात्वादेश for the Sanskrit root मृज्, to wipe. Phonetically पुंस is connected with √प्रोञ्छ् rather than with √मृज्. Cf. पुसणें in Marathi. मा रुण्णं elliptical construction for मा रुण्णं होउ or मा रुण्णं कुणसु। (मा रुदितं भवतु or मा रुदितं कुरु). रुदित becomes रुण्ण according to HS.VIII.1.209 (रुदिते दिना ण्णः). From the context of this stanza as given in the commentary, the main idea in the stanza is as follows: Wherever your lover may go, he being a noble or magnanimous person, will not stoop to any love-affair with an unworthy woman, and this should serve as a consolation to you.

545) पियसि, Laber following Ms. G reads पियहि (Imperative second person singular) and renders this by पिब in the chāyā. पियहि may be regarded as an Apabhraṁśa form used instead of पियसि, according to HS.VIII.4.383. Cf. the CGI reading देहि (for देसि adopted in the text) in st. 296. उल्लिरीहि अच्छीहिं, the word अच्छि is used here in the feminine gender, as is clear from the adjective उल्लिरीहि. In

उल्लिर; we have the possessive Taddhita suffix इर added to उल्ल (= आर्द्र) pleonastically (स्वार्थे). उल्लिर moist with tears, tearful, or moist with love (प्रेमार्द्र). पुणो = but, cf. Marathi पणव. हंती enduring, undergoing. किलामिहिसि (= क्लमिष्यसि) stands for किलम्मिहिसि (from √किलम्म = Sanskrit —क्लाम्य् to suffer or be distressed). In किलाम, ल is lengthened into ला by way of compensation for the simplification of the conjunct consonant म्म् (= म्य्). Cf. HŚ.VIII.1.43.

546) Stanzas 546-551 deal with the छेय or छइल्ल (= छेक). Really speaking they belong to Section 30 (छइल्लवज्जा). They are, however, included in the present section (बालासंवरणवज्जा), as they deal with the behaviour of shrewd or clever people in the context of बालासंवरण (pacification or appeasement of a young girl). The connection of all these stanzas (except No. 546) with the present section is therefore rather far-fetched. Cf. st. 559, which deals with the behaviour of the छेकs in the context of कुट्टिणीसिक्खावग (कुट्टिनीशिक्षग). खिज्जिहिंति = खेत्स्येते will be distressed. खिज्जइ (1) खिद्यते (= खेत्स्यते) will be pained, agonised, distressed, touched, moved, affected, (2) क्षीयते is eroded or washed away. Thus we have here a pun on the verbal form खिज्जइ, which stands for both खिद्यते and क्षीयते. We get the form खिज्जइ from the root खिद् according to HŚ. VIII.4.132 (खिदेर्जूरविसूरौ) and VIII.4.224 (स्विदां ज्जः). Similarly we get the form खिज्जइ from the root क्षि according to HŚ.VIII.23 (क्षः खः क्वचित्तु छझौ). The root क्षि also gives the forms छिज्जइ and झिज्जइ according to Hemacandra's sūtra quoted just now and VIII.4.25 (क्षेर्णिज्झरो वा). It is therefore better to accept the reading खिज्जइ, which by pun stands for both खिद्यते, and क्षीयते. If, however, we accept the reading झिज्जइ, that form would stand for only क्षीयते and not for खिद्यते; and we shall be denied the advantage of the pun which is obviously intended by author. See Weber (1881) p. 135. सेलं = शैलः, the neuter gender being used for the masculine according to HŚ.VIII.1.34 (गुणाद्याः क्लीबे वा). The duplication of the final ल is according to HŚ, VIII. 2.98-99. रुवइ —from √रुव = √रुद्. See HŚ. VIII.4.226 (रुदनमोर्वः). अग्गए = अग्रके = अग्रे, a case of the addition of the स्वार्थिक (pleonastic) suffix क. It is possible that the original reading was अग्गओ (अग्रतः). It is not correct to say that mountains are not worn away by the action of streams of water. In fact they are eroded over a long period of time, though in a short space of time there is no noticeable wearing away.

547) The reading नेय रज्जंति adopted in the text is supported by the commentator. Laber reads नेय हरिसंति (नैव हृष्यन्ति). Cf. st. 548 (रज्जंति नेय कस्स वि). दुराराहा = दुराराधाः = दुराराध्याः । Cf. दुक्खाराहा in st. 550. It appears that the commentator had before him another reading दुरारोहा difficult to climb or scale i.e. to prevail upon, to persuade, to win over. न देंति मणं, cf. st. 549 : न देंति नियहिययं.

548) कस्स वि = कस्मिन्नपि, vicarious use of the षष्ठी for the सप्तमी. पसयच्छि having large, conspicuous eyes (प्रसृताक्षि or प्रसृत्लक्षि). पसयच्छि also means हरिणाक्षि, पसय meaning a deer (मृगविशेष). See note on st. 309. न विरज्जंति, do not become disaffected, detached, alienated, estranged. अदिट्ठदोसा (1) not looking at or taking into account the faults (दोष) of others, (2) not having seen the night (दोषा). रज्जंति (1) fall in love, (2) become red. Sense of the second half : (1) Shrewd people fall in love without looking at the faults of others (this is however, far from being complimentary to the छेकs.) (2) The rays of the sun become red (in the morning at sunrise or in the evening at sunset), not having seen the night. The commentator seems to have read य दिट्ठदोसा instead of अदिट्ठदोसा—'the shrewd, become attached even when they have seen (noticed) the faults (in the object of their attachment), just as the rays of the sun become red, when they see the night approaching (in the evening) (दिट्ठदोसा). The pun on विरज्जंति may also be explained as follows: the छेकs become disaffected (विरज्जंति = विरज्यन्ते), when they see the faults (in the object of their love), just as the rays of the sun become red (विरज्जंति = विशेषेण रज्यन्ते), when they see the night approaching.

549) रज्जावंति = रञ्जयन्ति, cause others to become attached to them. रज्जहिँ = रज्जंति = रज्यन्ते, an Apabhraṁśa trait; see HS. VIII 4.382 (त्यादेराद्यत्रयस्य बहुत्वे हिँ न वा). न देंति नियहिययं, cf. न देंति मणं, st. 547. परंमुहा होंति (1) turn away indifferently, (2) turn on their backs to inject their poison more quickly and effectively. Cf. st. 61.

550) देंति असोक्खं give sorrow or cause distress to others. It is possible to understand this as standing for देंति अ (= य) सोक्खं. असुयविणय त्ति = अश्रुतविनया इति, since they have not received any instruction in culture, in as much as they are impervious to, ignorant of, untutored in, culture. This is only a conjectural explanation of

असुयविणय त्ति. MSS G and I read अमुणेमि जाण इण्हि, which the commentary merely repeats without any explanation. The propriety of एण्हि in the third quarter is not clear.

551) संपुण्णा = संपूर्णाः = सकलाः all (clever persons). जणे = जने = लोके in this world. फलिहमणि = स्फटिकमणि, crystal gem, highly refined glass. रत्त = रक्त (1) attached, affectionate (2) red. कसण = कृष्ण (1) दुष्टहृदय wicked, behaving nastily, prompted by evil motives, (2) (1) black, dark. धवल (1) शुद्धहृदय 'good, prompted by good motives, (2) white. A crystal gem faithfully transmits all the rays emanating from the object on which it is placed, so that the original colour, shape, size etc. of the object are not distorted in the least.

Section 58 : कुट्टिणीसिक्खावणवज्जा. कुट्टिणी = कुट्टिनी a procuress, go-between. सिक्खावण = शिक्षण, शिक्षा, instruction. Cf. Marathi शिकवण.

552) कडक्खणिरिक्खण side-long glance. सिंगारकम्म coquetry. मसिण = मसृण, smooth, lovely, fascinating. पुणो = पुणो पुणो again and again. निरुवमसोहग्गदइय = निरुपमसौभाग्यदायक. दायक becomes दायअ—दाइअ—दाइय and lastly दइय, by shortening दा into द; 'which bestow or guarantee incomparable good luck (success) in love-affairs'. Laber paraphrases दइय by दयित.

553) मूलियमूलियाइ (मूलिकामूलिकाः) various or all kinds of magic herbs for holding the lover deeply attached and spell-bound in his love. The repetition of the word मूलिया (= मूल) is for conveying the idea of totality (कात्स्न्र्य or साकल्य). मूलिका is a feminine variation of the word मूलम्—the root of a plant having medicinal or magic properties. In मूलियमूलियाइं we have the shortening of the final vowel of the first member according to HŚ. VIII.1.4 and transformation of the gender from feminine to neuter in the case of the second member of the iterative compound (आम्रेडितसमास). घरहरं = गृहगृहं = गृहं गृहम्, every house, all houses. घरहरं is also a case of आम्रेडितसमास (iterative compound). Cf. घराघरं in st. 701, and Marathi घरोघर, घरोघरीं. We get the form घरंघरेण in Hāla 47 and 138.

554) आडंबर ostentatious display. मा खिवसु = मा क्षिप do not throw yourself away i.e. do not trouble yourself. The commentator seems to have read खवसु (as do MSS G and I also), as he paraphrases by मा क्षपय (do not waste yourself away). खवसु = क्षपय. √क्षपय् is the causal form of the root क्षि and means 'to destroy, to reduce,

to cause to become emaciated'. रंजिज्जइ = रंज्यते = अनुरागं कार्यते, is inspired with love. Laber reads अन्ने which is direct reduction from the Sanskrit form अन्ये. The proper form in Prakrit would be अन्ना, which would be changed to अन्न before a following conjunct consonant.

555) कुणिज्जासु = कुणसु = कुरु or कुर्याः. According to HS. VIII.3.175 the suffix इज्जसु is added to roots ending in अ to form the second person singular of the Imperative or the Potential. Here we have further the lengthening of ज्ज into ज्जा. उद्धच्छि = ऊर्ध्वाक्षि, paraphrased by the commentator by प्रसृताक्षि, one having large, big eyes. It is, however, difficult to see how ऊर्ध्व can signify the sense of प्रसृत i.e. विशाल. Could उद्धच्छि be a corruption of मुद्धच्छि (मुग्धाक्षि), one possessed of beautiful, bewitching (or innocent) eyes? The sense of the second half is not quite clear. वेयणाइ = वेयणा = वेदनाः, neuter gender being used for feminine. चरियाइ, this is the Nominative plural of चरिय (= आचरित), met or faced or confronted with. We should expect चरिएहि (instrumental plural) (practised) agreeing with गुणेहि. "Even sorrows bend down (yield, lose their sting and become blunted) when faced with virtues (practised) (with patient endurance)". The propriety of the second वि is not clear. The commentator says : चरित्रगुणैर्नमनशीला भवन्ति। Did he read चरियाण वि गुणेहि ?

556) = Hāla 286, where the reading is °जाणुओ for °जाणओ. घेप्पइ = गृह्यते. घेप्प is the substitute for the root ग्रह् in the passive voice, according to HS. VIII.4.259 (ग्रहेर्घेप्पः). सब्भाव = सद्भाव, real, genuine, sincere, honest feeling, or affection, sincerity; honesty, uprightness. कंजिअ = कांजिक or कांजिका, sour gruel, rice-slime, rice-water produced in boiling rice. वेयारिउं (= विकारयितुं, प्रतारयितुम्, वञ्चयितुम्), to deceive, cheat, dupe, impose upon. There is no phonetic justification for the change of the first इ in विकारयितुम् to ए. मंजर = मार्जार. The अनुस्वार on म is by way of compensation for the simplification of the following conjunct consonant. मार्जार—मज्जार—मंजार—मंजर; cf. HS. VIII.1.26 (वक्रादावन्तः). The second आ in मार्जार has been shortened according to HS. VIII.1.67 (वाव्ययोत्खातादावदातः). Cf. Marathi मांजर.

557) = Hāla 163, where the reading is जिविज्जइ for वलिज्जइ. वलिज्जइ is explained by the commentator as न स्थीयते. The root वल् means to turn, to move, to go. जेण विणा न वलिज्जइ—he without whom one

cannot go or move (even for a moment). MS. B reads विविज्जइ, which perhaps stands for जीविज्जइ = जीविज्जइ = जीव्यते. It is possible that the original reading was चलिज्जइ—'he without whom one cannot go i.e. do or carry on (even for a moment)'. Cf. Marathi ज्याच्या वाचून आपलें कांहीं चालत नाहीं. अणुणिज्जइ = अनुनीयते, is appeased or conciliated. Weber (1881), p. 58, compares HS. VIII.4.343 : विप्पिअआरउ जइ वि पिउ, तो वि तं आणहि अज्ज। अग्गिण दड्ढा जइ वि घरु तो तें अग्गिण कज्ज॥

558) अन्नो जाणामि etc. This stanza is addressed by the Nāyikā to the कुट्टिनी or procuress. निण्णेह = निःस्नेह. पज्झरणं = प्रक्षरणम् (द्रावणम्). HS. VIII.4.173 gives पज्झर as a धात्वादेश for √क्षर् to ooze, to trickle, to flow. Cf. Marathi पाझरणें. Cf. st. 422.

559) This stanza describes the behaviour of shrewd, clever people and should really belong to the section on छेक or विदग्ध (No. 30 : छइल्लवज्जा). See remarks on st. 546. ढलहलया is explained by the commentator as मृदुकाः, kind, soft, sensitive. This deśī word appears to be connected with the word हलहल which is recorded in DNM VIII.74, in the sense of कौतुक (curiosity or eagerness), and in PLNM 827, in the sense of त्वरा (haste, hurry). It is found used in Hāla 21, and the commentator Gaṃgādhara explains it by कुतूहलातिशय. It also occurs in Weber 780. Cf. Marathi हळहळणें (to tremble or flutter in excitement, to be thrown into mental flurry) and हळहळ. In our stanza the word ढलहलया is used as an adjective qualifying छेया in the sense "kind, soft, sentimental, sensitive". ढलहलय appears to be connected with the धात्वादेश ढल for √स्खल्, and with the Prākrit root हल, to move, to shake, to be shaky. The Prākrit root ढल too appears to be connected with हल (हल). See note on st. 509. Cf. the word हलप्फल in st. 320, and note on the same. Perhaps the original form of the word ढलहलया was ढलढलया 'mentally unsteady or excited, thrown into mental flurry' and later on both the ढ्s lost their cerebral element and were changed to ह्. ढलहलया perhaps represents the transitional stage. नेहपूरियसरीरा whose bodies (i.e. minds) are overflowing with (a show of) affection. सिद्धत्था (1) who have achieved their object or purpose, (2) mustard grains. नेहविहूणा (1) devoid of affection, (2) separated from oil, from which oil has been removed or extracted. खलीहुंति (1) turn wicked, (2) turn into oilless, dry cakes.

560) For a similar tirade against harlots compare मृच्छकटिक IV.10–17. अहिणी (a female snake), feminine form corresponding to अहि, as if the original masculine form was अहिन्. रोरहरे दीवय व्व निण्णेहा, cf. मृच्छकटिक I: विदूषक:—ही ताओ क्खु अम्हाणं पदीविआओ अवमाणिअणिद्धण, कामुआ विअ गणिआ णिस्सिणेहाओ दाणिं संवुत्ता। Better to read दीविय व्व instead of दीवय व्व. For रोर see stanza 146, 461 and 761 (अरोर). निण्णेह (1) devoid of genuine affection, (2) devoid of oil. अत्थलुद्धा (1) greedy for money, (2) eager for securing good sense (for his composition).

561) वण्णड्ढा (1) rich and gaudy in her colour, because of powders and paints, clothes and ornaments, (2) possessed of bright, yellow colour. मुहरसिया (1) full of affection i.e. show of affection (रसिया = रसिका) at the beginning (मुह = मुख = आरम्भ), or very sweet in her talk, pleasing, delighting (रसिका) at the beginning, (2) tasteful in the mouth i.e. while being chewed. नेहविहूणा (1) devoid of genuine affection, (2) lacking in oil. लग्गए कंठं = लग्गए कंठम्मि, [the vicarious use of the Accusative for the Locative being enjoined by HS. VIII.3.137 (सप्तम्या द्वितीया)] (1) clings or hugs to the neck (for embracing), (2) sticks to the throat or palate while being swallowed. वियारं करइ (1)changes in her attitude (and robbing her patron drives him away), (2) causes gas-trouble or gastric trouble. वलहट्टय = चणकरोटिका or चणकपूपलिका, bread or cake made of gram-flour without mixing any edible oil with it (नेहविहूणा). This deśī word is not found recorded in PLNM or DNM. °सारिसा = °सरिसा, स being lengthened *metri causa*.

562) सलोहा (1) सलोभा full of greed, (2) = सलोहा (लोहनिर्मिता); made of steel. Cf. st. 564 : बहुलोहा. घणघायताडणं (1) furious beatings or poundings with a hammer (घण = घन); powerful hammer-strokes; 2) powerful, furious (घण = घन) beatings or poundings. There is tautology between घाय (घात) and ताडण (ताडन). बाणसंबंधं (1) impact of the arrow (shaft) (membrum vlrile, the male organ), (2) contact with the arrow i.e. arrow-head which is being hammered into the proper shape. कुंठि (= संदंशिका) a pair of tongs or pincers. This word is not found recorded in PLNM and DNM. पउरकुडिला (1) extremely crooked in her thoughts and actions, (2) extremely crooked in its jaws. संवहइ = संवहति yields, is won over or brought under control, tamed or subjugated. This is a peculiar sense which the root संवह eems to have in this stanza and in st. 564. मुट्ठीइ with blows of fists

(सुट्ठया = मुट्ठिभिः = मुष्टिप्रहारैः). Cf. भर्तृहरि, शृंगारशतक 97 : मधु तिष्ठति वाचि योषितां हृदि हालाहलमेव केवलम्। अत एव निपीयतेऽधरो हृदयं मुष्टिभिरेव ताड्यते ॥ The sense of वाणसंबंध in connection with कुंठि is not clear. Perhaps the arrow is held in the grip of the pair of tongs and then hammer-stroked on the anvil, in order to give the proper shape and point to the barb, and while this is being done, the pair of tongs also receives hammer-blows now and then. Similarly the sense of मुट्ठीइ संवहइ in connection with the कुंठि is not clear. Perhaps the pair of tongs is held in the strong grip of the left hand by the iron-smith. This is the मुष्टिसंवहन meant here. But for such a firm seizure by the fist of the left hand, the pair of tongs would not remain steady on the anvil, nor would it keep the arrow-head steady under the hammer-strokes.

563) Here the community of harlots (वेसासत्थ) is compared to a grass-fire (तिणग्गि = तृणाग्नि) raging in a grass-land. जाओ (= यातः) (1) approaching, visiting, patronising, (2) approaching, visiting, encircling. तं पलित्तं चिय (प्रदीप्तमेव, प्रदीप्तमात्रम्) विज्झाइ (1) they extinguish i.e. ruin one paramour after another, as soon as he has been set on fire by enkindling the fire of passion in him, (2) the grass-fire extinguishes i.e. ruins one tree after another as soon as it has been set on fire. विज्झाइ = वीन्द्धे, विध्याति, the primitive (non-causal) form used here in the sense of the causal form विज्झावेइ (वीन्धयति, or विध्यापयति). For the root विज्झा see note on st. 390. The root विज्झा is used here in the metaphorical sense 'to destroy or to ruin'. होइ अवरट्ठिओ (भवति अपरस्थितः) (1) they approach or visit another patron or victim, (2) the grass-fire approaches or visits i.e. encircles another tree. अवरम्मि ठिओ अवरट्ठिओ. The commentator seems to have read तं चि अपलित्तं for तं चिय पलित्तं.

564) Here a harlot is compared with a sword (खग्गलट्ठया). निम्मलपवित्तहारा (1) wearing a bright and clean (spot-less) necklace, (2) having a bright, clean (spotless) edge (धारा). बहुलोहा (1) full of intense or endless greed (लोभ), (2) abounding in i.e. fashioned out of steel (लोह). Cf. सलोहा in st. 552. पुलइएण अंगेण—(1) characterised by a thrilled body (while welcoming her patrons). (2) looking as if it is covered with horripilation (because of its flashing lustre). कोस (1) treasure, wealth, riches, (2) cover, sheath, leather-case. न संवहइ, see note on st. 562.

565) धणसंचया = धणसंचयवई (धणस्स संचओ जीसे सा), (1) intent on amassing money, (2) holding hoarded treasures. सुगुज्झा = सुगुह्या (1) having a beautiful pudendum, (2) fit to be carefully concealed. निबद्धलोहा, (cf. सलोहा st. 562 and बहुलोहा st. 564), (1) full of greed, निबद्धो लोभो यस्याः,(2) made of steel, or secured with iron hoops or straps, लोहेन निबद्धा. भुयंगमहणिज्जा (1) admired by gallants, or dandies, (2) admired or loved by snakes (who are supposed to guard treasure-chests). Cf. भुयंगपरिमलिया, st. 575. मंजूसिया treasure-chest or strong box. लोहवित्तस्स ठाणं (1) abode of gold and other kinds of wealth, (लोहं च वित्तं च लोहवित्तं, तस्य स्थानम्), the word लोह being recorded in lexicons in the sense of gold; (2) abode of wealth in the form of gold (लोहरूपं वित्तं लोहवित्तम्). The commentator's explanation : लोभ एव वित्तं, लोभद्रव्यस्य स्थानम् ; is not satisfactory.

566) रूववंतं and रूपसंपन्नं involve an irksome tautology. The commentator adds अरूपं वा after रूपवन्तम्. But how can रूववंतं include the idea of अरूपम्? Could it be that न गणेइ रूववंतं stands for न गणेइ अरूववंतं, with elision of the initial अ, a case of पूर्वसवर्ण सन्धि? फलं (1) gain, (2) fruit.

567) Here the heart (mind) of a harlot is compared with a rain-bow. We must, following the commentator's explanation, read अन्नन्नराय° instead of अन्नुन्नराय. There is no question here at all of any reciprocity or mutuality, which is the sense conveyed by अन्नुन्न (अन्योन्य), but of diversity or variety, which is the sense conveyed by अन्नन्न (= अन्यान्य). Cf. st. 10, अन्नन्नरायरसियाहिं (which is wrongly paraphrased by the commentator as अन्योन्यरागरसिकाभिः). अन्नन्नरायरसियं = अन्यान्यरागरसिकम्, (1) अन्यस्मिन् अन्यस्मिन् रागः प्रेम तेन रसिकम् fondly attached to different men, (2) possessed of diverse shades of colours, possessing five colours (as the commentator says). पओहर (1) breasts, (2) clouds. गुणविहूणं = गुणविहीनम् (1) devoid of virtues, (2) stringless. ठड्ढं = स्तब्धम् (1) obdurate, stubborn, hard, full of vanity, (2) stiff, rigid, motionless, still. सहाववंकं = स्वभाववक्रम् (1) crooked by nature, (2) curved or arching by nature.

568) कवडेण insincerely, falsely, dishonestly. रमंति = रमयन्ति lavish their favours on their patrons and make them happy. अप्पा वि न वल्लहो जाणं, the commentator says : आत्मानं द्रव्यलोभेन कुष्ठिनेऽप्यर्पयन्ति—for money they surrender themselves even to lepers. Cf. st. 572.

569) °संवासो = सहवासः association. वेसहरं = वेसाहरं (वेश्यागृहम्); the final vowel of the first member being shortened *metri causa* according to HS. VIII.1.4.

570) संपत्तियाइ = संपत्त्रिकया. The DNM, VIII.18, records the word संपत्तिया in the sense of बाला, a young girl and says that the word is found used in literature in the sense of पिप्पलीपत्र also. In the present stanza, the latter sense appears to be intended. The stanza contains an अन्योक्ति or अप्रस्तुतप्रशंसा based on the relation of similitude between the अप्रस्तुत matter actually described and the प्रस्तुत matter suggested. कालं गमेसु pass your time with or manage to do with. अप्पमुल्ला— अल्पमूल्या: costing very little. देउलवाडय = देवकुलवाटक, a temple-garden. Does देउलवाडयपत्त stand for बिल्वपत्र—the leaf of a Bilva tree growing in a temple-garden ? तुट्टणसील = त्रुटनशील very fragile. The suggested sense is : Manage to do with i.e. satisfy your carnal needs with a professional harlot who is easy to get and costs comparatively little. A girl belonging to a high family is very costly and fragile i.e. will not remain with you for long. This is perhaps the practical advice given by some person to a man who is thinking of having a love-affair with a noble-born girl. संपत्तिया corresponds to वेसा and देउलवाडयपत्तं corresponds to a noble-born girl. According to the commentator, this stanza contains an advice to a young girl. But the sense of the stanza as given above is decidedly more plausible, though of course the advice given here is at variance with the one contained in the preceding stanza, which warns wise men against association with harlots. If we adopt the sense बाला for the word संपत्तिया, the meaning of the first half of the stanza would be : "Pass your time in the company of a young girl (after marrying her), for she is easy to get and costs little". The apparent sense of the second half would be the same as before. The suggested sense of the second half would be : "A harlot is very costly and fragile i.e. fickle or unsteady". In this case the stanza would be a hybrid mixture of a relevant matter directly expressed in the first half and an irrelevant (non-contextual) matter expressed in the second half, with the indirect suggestion of the relevant matter emanating from it. देउलवाडयपत्तं would correspond to the harlot, who is more or less a public property, like the leaves of trees in a temple-garden.

which can be plucked by any one visiting the temple. Cf. for this idea मृच्छकटिक I.32 : त्वं वापीव लतेव नौरिव जनं वेश्यासि सर्वं भज। In this case there would be no conflict between this stanza and stanza 569.

572) वंकविरसाइं मुहाइ mouths deformed and foul-smelling. विरस revolting, disgusting, foul-smelling वेसो = द्वेष्य: hateful, odious. Cf. st. 568.

573) Here a harlot is compared with a woollen or silken garment (पडिया = पटिका = शाटिका). संपडइ = संपतति = लभ्यते, प्राप्यते, is obtained or secured. Cf. Marathi सांपडणें. सुपमाणा (1) of ideal (physical) proportions, (2) of ideal dimensions (length and breadth). सुसुत्ता (1) सुसूक्ता speaking sweet, pleasing things, (2) सुसूत्रा fashioned or woven out of excellent yarn. बहुरूपा (1) displaying several personalities or moods in the company of different patrons, (2) displaying several shades of colours. कोमला सिसिरे (1) very tender (obliging, kindly) in the cold season, (2) very soft to the touch in the cold season when it (the garment)has to be wrapped close and tight round the body.

574) There is tautology between कुडिलत्तणं and वंकत्तणं, but it can be got over by understanding the former as mental crookedness (crookedness of thought) and the latter as crookedness in speech and action.

575) Here a harlot is compared with a sandal creeper (tender sandal tree) (चंदणलया). सरसा (1) full of emotion or passion, (2) full of juice or sap. निहसणसारा = निघर्षणसारा (2) yielding the highest pleasure due to friction in coitus,(2) yielding its choicest fragrance when rubbed on a stone (for making a paste). गंधड्ढा = गन्धाढ्या, (1) rich in the fragrance of the scents used by her (in her toilet), (2) rich in natural fragrance. बहुभुयंगपरिमलिया (1) enjoyed by several gallants, (1) encircled by numerous snakes. Cf. भुयंगमहणिज्जा in st. 565.

576) It would be better to read जाणउ instead of जाणह in the first quarter, so as to agree with the form जाणिहिसि used in the last quarter. Similarly it would be better to read जह (= यथा, that) instead of मह in the first quarter. सुहयं = शुभगम् good, trustworthy. सम्मणुल्लावं = समन्मनोल्लापम्, full of confidential whisperings i.e. prompting to whisper soft, sweet,pleasant things.For मम्मणुल्लाव cf. st. 13.

577) Here a harlot is compared with a female jackal in a cemetery. मडयं (=मृतकम्) (1) one who has been completely subjugated and is almost like a dead person, (2) a corpse. कडक्खरक्खियं (1) enthralled by her (love-inspiring and frowning) glances, (2) guarded by her glances channelled through the corners of the eyes. In the third quarter we must read दिट्ठिं instead o Laber's दिट्ठी. दिट्ठिं देइ, turns her searching, avid eyes on. सिवसारिसा = शिवासदृशी, the final vowel of the first member being shortened *metri causa* For सारिसा cf. वलहृद्दुयसारिसा in st. 561.

578) Here harlots are compared with ascetics. गहिऊण = गृहीत्वा (1) having ascertained, (2) having read, comprehended, mastered. सयलगंथं (1) the entire property (hoarded wealth) of a man; cf. Marathi गांठोडें, गांठीस असलेला पैसा, (2) all religious books or books dealing with spirituality. मोक्ख झायंति (1) constantly think of how to relieve the man of his hoarded wealth (2) constantly think of how to achieve salvation from the round of birth and death. तग्गयमणाओ, whose minds are fixed wholly and solely of this single design or objective. कवलियाहत्था (1) whose hands are engaged in grabbing whatever is within their reach. कवलिकाप्रधानाः हस्ताः यासाम्। कवलिका act of grabbing or snatching, from the denominative root कवल्य् to eat, to swallow, to grab, to snatch: (2) whose hands are engaged in carrying the begging bowl (कवलिया = कवालिया = कपालिका = कपालक).

579) किविणत्था = कृपणस्थाः residing with or being in the possession of misers. किविण = कृपण, see HS. VIII.1.46. सत्थावत्था = स्वस्थावस्थाः undisturbed in their sleep. The commentator's explanation of सत्थावत्था by शास्त्रावस्थाः and of सुयंति by श्रूयन्ते is puzzling. सुयंति = स्वपन्ति. Cf. HS.VIII.1.64. स्वपन्ति > सुवंति > सुअंति > सुयंति.

580) निहणंति = निखनन्ति (क्षिपन्ति) bury, keep, deposit. धरणीयलम्मि under the surface of the ground. इय जाणिऊण is a प्रतीयमाना उत्प्रेक्षा, the उत्प्रेक्षावाचक इव being suppressed. पायाले गंतव्वं supply अम्हेहिं as subject for गंतव्वं. पायाल = पाताल subterranean region i.e. hell. अग्गठाणं = अग्रस्थानम् = अग्रतः, अग्रे, in advance or ahead of us.

581) नवरि = But. मोत्तिया and भंडारा are Nominative plural forms in the neuter gender (= मौक्तिकानि and भाण्डाराणि respectively). The contrast is between मोत्तिया and भंडारा (whole treasures or storehouses of riches). च्चिय is to be connected with भंडारा.

532) परिमुसइ = परिमृशति touches or caresses. तं = तत् (धनम् or अर्थम्) that wealth. आलिहियमित्तिवाउल्लय, See st. 68. वाउल्लय (वाउल्लया also) = पुत्रिका or पंचालिका a doll.

583) पुच्छिज्जंता = पृच्छ्यमानाः। परियण servants, relatives. संतं = सत् actually existing. महाधीरा extremely bold, undaunted, audacious, shameless; or extremely wise (in an ironical sense). The MSS. read जे भणंता महाधीरा. The reading adopted in the text is supported by the commentator's explanation.

584) वियला = विकलाः, alarmed, panic-stricken. धरंति—hold tightly for fear that it may be robbed by somebody. न देंति do not give for fear that it may be diminished. सयलभूयाइं all sorts of invisible spirits. चायभोअ, a समाहारद्वन्द्व compound. चाय = त्याग = दान. झिज्जइ = क्षीयते, see note on st. 546.

585) Supply त्ति (= इति) after देमि. Construe: कस्स वि उद्दारजणस्स विविहरयणाइं देमि (त्ति) न जंपइ। उद्दार = उदार, the duplication of द् being *metri causa*. विविहरयणाइं diverse jewels or riches. The propriety of the use of उद्दार as qualifying जण is not clear. One would rather expect दुग्गयजणस्स or पामरजणस्स or निद्धणजणस्स. Perhaps उद्दार is to be equated with उद्द्वार, devoid of house or residence, home-less, poor, destitute, the word दार (द्वार) being used by लक्षणा for गृह with which it is always associated. Understood in this way उद्दार may be paraphrased by निर्धन or दरिद्र. लच्छीइ पम्मुक्को, supply होइ after पम्मुक्को. The duplication of म् in पम्मुक्को is *metri causa*, according to HS. VIII. 2.97 (समासे वा).

Section 61: उड्डवज्जा (कूपखनकपद्धतिः). उड्ड = तडागखनक or कूपखनक, digger of a well. उड्ड is perhaps connected with उदन् (उद्), water, one who extracts water from the earth after digging deep into it. उद्र > उद्द > उड्ड, द् being changed to ड् because of the following र् (regressive assimilation).

586) छुहइ = प्रक्षिपति bears down, plunges, impinges. HS. VIII. 4.143 gives छुह as a धात्वादेश for √क्षिप्. Phonetically it appears to be akin to the root क्षुभ्. कुद्दाल (1) spade, pick-axe, cf. Marathi कुदळ, (2) membrum virile, male organ. पेल्लेइ = प्रेरयति pushes or moves sideways in order to retract it or pull it out. HS. VIII. 4.143. gives पेल्ल as a धात्वादेश for √क्षिप्. Phonetically it appears to be connected with √प्रेर् or √पीड्य् (पीलय > पिल्लय > पिल्ल > पेल्ल). आउलं व = आकुलमिव as if with

perplexity. विलिहइ = विलिखति, scratches, rubs. दो वि तडीओ (1) both the sides of the orifice made by the initial stroke. (2) both the sides of the vaginal passage. आणइ = आणेइ = आनयति, brings out, elicits. हियमाणियं = हृदयेप्सितं पानीयम् (a मध्यमपदलोपी compound) or हितपानीयम् i.e. हृदये हितं पानीयम्, (1) the wished for water or the water on which he has set his heart, (2) the wished for moisture-liquefaction-of the vaginal passage. हियमाणियं आणइ means in the case of the overt sense "causes the vaginal passage to become moist with glandular secretions".

587) सिरजाणुए निउत्तो = शिरोजानुके नियुक्तः, the sense of this is obscure. Perhaps शिरोजानुक means an act of strenuous physical exertion, in which one has to bend the body at the waist so that the head touches the knees. So सिरजाणुए निउत्तो may mean : "engaged in hard exertion involving the contact of the head with the knees".

588) निद्दय etc. निद्दएण कुद्दालएण मज्झम्मि वहुलाइं उच्छलंताइं जलसोत्ताइं जीए सा निद्दयकुद्दालयमज्झवहुलुच्छलंतजलसोत्ता वावी, तं। निद्दयकुद्दालय (1) merciless strokes of the spade, (2) merciless strokes of the membrum virile. मज्झवहुलुच्छलंतवहुसोत्तं (the well) in which numerous spurts of water are springing up in the interior, (2) (the vaginal passage) in which copious spurts of moisture (vaginal secretions) are springing up in the interior. Laber reads निद्दयकुद्दालयहत्थमज्झ etc., which reading is followed by G and I also. The propriety of the use of हत्थ is not clear. Metrically, however, the presence of some word with three *mātrās* is necessary. लद्धप्फरिसो = लब्धस्पर्शः (1) who has effected or secured contact with the water-bearing layer or stratum in the ground, (2) who has secured the pleasure of intimate sexual contact with his female partner in coitus.

589) वसुह = वसुहा = वसुधा (1) ground, earth (2) by suggestion, woman. The final vowel has been shortened *metri causa*. चोज्जं = आश्चर्यम्, wonder. See st. 219, 387, 475. पज्झरइ = प्रक्षरति (1) oozes with water, (2) oozes with vaginal moisture or secretions. कुद्दालघाय-घणताडणेण = कुद्दालघनघातताडणेन, (1) by the powerful poundings (घणघाय) and strokes (ताडण) of the spade, (2) by the powerful (vigorous) poundings of the membrum virile. The first half of the stanza expresses the प्रस्तुत matter (about the well-digger), while the second half constitutes a parallel illustration (दृष्टान्त), meant to throw light on the प्रस्तुत matter. जलं देइ (1) yields water, (2) yields or produces vaginal moisture.

Section 62 : कण्हवज्जा (कृष्णपद्धतिः). This section contains 16 stanzas (590 to 605). St. 604 refers to Nanda Gopāla, Kṛṣṇa's foster-father; st. 591 alludes to Kṛṣṇa's exploit against the demon रिट्ठ (= रिष्ट i.e. अरिष्ट); st. 595 refers to the overthrow of the demon Keśin. Stanzas 591 and 603 speak of the tender relations of love between Kṛṣṇa and the Gopīs (cowherdesses) in general. Stanzas 590, 592, and 596 directly allude to Kṛṣṇa's love for Rādhā, while stanzas 595, 598 and 599 refer to his association with another cowherdess by name विसाहा or विसाहिया (= विशाखा or विशाखिका). Stanza 601 refers to the रासक्रीडा — group-dance of Kṛṣṇa and the Gopīs. Stanzas 603 and 605 refer to Kṛṣṇa's status as King of Mathurā in contrast to his earlier status as a cowherd boy. Stanzas 593, 599 and 602 make mention of the divine nature of Kṛṣṇa (त्रिभुवननमित, पुराणपुरुष and देव), while stanza 590 speaks of Kṛṣṇa as Hari i.e. Viṣṇu himself, i.e. as an incarnation of Viṣṇu. Stanza 600 is obscure in its import.

590) कंसो कहिं, where is Kaṁsa ? i.e. there is no Kaṁsa here at all i.e. I am not Kaṁsa. विलक्खहसिरं—विलक्खं जहा सिया तहा हसइ त्ति विलक्खहसिरो, smiling with embarassment. विलक्ख = विलक्ष, embarassed, abashed.

591) रिट्ठं पसंसंति laud or praise gratefully the demon Riṭṭha, because it was due to the aussault made by Riṭṭha on the cow-stall, that the cowherdesses in the cow-stall were frightened out of their wits and rushed into the arms of Kṛṣṇa and got the pleasure of his embrace. रिट्ठ = अरिट्ठ = अरिष्ट, with the elision of the initial vowel.

592) उम्मत्तजोव्वणा endowed with turbulent (intoxicated) youthfulness. ते दियहा तेत्तिय च्चेव = ते दिवसाः तावन्त एव, those days during which Kṛṣṇa and Rādhā passed the happiest part of their youthful lives in each other's company on the banks of the billowy Yamunā are those much (तेत्तिया) only, i.e. they are gone and will never come back. This is the utterance of some one who had witnessed approvingly the love-affair between Kṛṣṇa and Rādhā in the vicinity of the river Yamunā.

593) नेहणिरंधल completely blinded by love. निरंधल-अइसएण अंधो निरंधलो. The proper form should be निंधल (नि = नितराम्, अत्यन्तम्). But

we have here something like a य़श्रुति, cf. धिरत्थु in Ardhamāgadhī and in st. 700 for धि क्रत्थु (धिगस्तु). The final ल is added as a pleonastic Taddhita suffix according to HS.VIII.2.173. Cf. Marathi कंध्ला.

594) निसि, the correct form should be निसी (= निसा = निशा), the final ई being shortened here *metri causa*. वेडिस = वेतस, reed or cane. See HS. VIII.1.207 and VIII.1.46. Laber following the MSS. reads होही for होहिसि. But होही stands for होहिइ which is the Future, third person singular form from √हो. What we want here is the second person singular form होहिसि, so as to suit the Vocative singular form पुत्ति. We have therefore obviously to read होहिसि for होही. The commentator renders होही by भव i e. he regards होही as Imperative second person singular form from the root हो. But the correct form in that case would be होहि (short हि and not long); and even if we suppose that the original short हि has been lengthened *metri causa*, still the Imperative form does not fit in with the use of जइ. Perhaps we have to understand as follows : भ्रमरी भव, यदि लभसे (लब्धुम् इच्छसि) तं वदनगन्धेन। Construe : जइ भमरी होहिसि (ता) वयणस्स गंधेण (कण्हं) लहसि।. A bee is unerringly guided towards a fragrant object, like a flower, merely by the direction from which the fragrance emanates, even though it may not be able to see the object with its eyes.

595) अग्घविय = अर्घितम् enhanced in its value or importance. लंछण = लांछन, mark or impression. उग्घसण = उद्घर्षण, rubbing (of Kṛṣṇa's elbow on the bodice of विशाखा, when Kṛṣṇa embraced her). वियारण = विदारण tearing, mauling, slaying. न उज्झइ = न उज्झति, does not throw away or discard, but keeps as a precious memento. विसाहा = विशाखा, a certain cowherdess by name विशाखा.

596) राहाए is to be understood as (1) Instrumental singular of राहा, as subject of the passive action conveyed by आलिंगिओ and (2) Genitive singular of राहा to be connected with the word कवोलतल. The idea is that though Rādhā knew that Kṛṣṇa was of a dark complexion. still she embraced him now whitened by the lustre of her cheeks, because her mind was overwhelmed by the impetuosity of passion (रहरहसवावडाए). Had her mind not been thus overwhelmed, she would not have embraced the white Kṛṣṇa because she knew perfectly well that Kṛṣṇa was dark in complexion. वावड = व्यापृत engrossed or absorbed in, carried away by.

597) धवलच्छी, a bright-(white)-eyed cowherdess. कण्हो कण्हो त्ति वाहरिओ, we should really have कण्हं कण्हं वाहरिअं or कण्हो कण्हो त्ति वाहरिअं, supposing in the latter case that the word तक्क (तक्र) is used in the masculine gender. As she was selling butter-milk, she should have really shouted धवलं धवलं or धवलो धवलो by way of describing the butter-milk. But her mind was so absorbed in thoughts about Kṛṣṇa, that she shouted कण्हो कण्हो, though the word कण्ह was not at all suited for describing butter-milk. महुरं can be taken as adjective qualifying तक्क or as adverb depending on वाहरिओ (really वाहरिअं) (said in a sweet, gentle manner).

598) विसाहिया (1) विशाखिका, i.e. विशाखा, the cowherdess of that name (see st. 595), (2) विषाधिका, extremely virulent, qualifying भुयंगी. Construe: विसाहिया सच्चं चेय विसाहिया भुयंगी. तण्हहा, this is the reading adopted by Laber following the MSS. Laber renders this by तृष्णका in the chāyā. तृष्णका would have to be traced to the denominative root तृष्णय्—to make thirsty. and would mean "one who causes the throat to be parched with thirst. i.e. so poisonous as to produce dryness of throat immediately". But the Prākrit equivalent of तृष्णका would be तण्हआ, and the aspiration of the final आ would remain unaccounted for. It is possible that तण्हहा is a corruption for नन्नहा (न अन्यथा) "not otherwise". "Viśākhā is a dangerously poisonous snake and none else." विणयतणअ = विनतातनय, son of Vinatā, i.e. Garuḍa (eagle), vehicle of Viṣṇu and enemy of snakes. घुम्माविओ = घूर्णितः caused to be giddy and to reel.

599) पुराणपुरिसो (1) an old, decrepit man, (2) the ancient primeval Being (सनातन पुरुष). जं जणो भणइ = यज्जनो भणति, it would be better to read जह (= यथा) in place of जं (= यत्). विसाहिया = विशाखिका (1) the cowherdess of that name, (2) a staff or stick fashioned out of a sub-branch or slender branch (विशाखा) of a tree, a walking stick used by an old man to support himself.

600) किसिओ = कृशितः reduced, emaciated. धन्नसंगह (1) धान्यसंग्रह acquisition or collection or procurement of corn or food-grains, (2) धन्यासंग्रह acquisition or procurement of beautiful women. धन्यासंग्रह > धन्नासंगह > धन्नसंगह with shortening of the final आ of the first member of the compound, according to HS. VIII.1.4. मणपरिओसो, mental satisfaction. विसाहियं = (1) विशाखिकां, तन्नाम्नीं गोपीम् (2) विषाधिकम्. The exact point of the pun is obscure. Some one asks Kṛṣṇa,

"Why are you emaciated ? Have you not procured enough food-grains for your sustenance ? i.e. is your emaciation due to starvation ? (Also, have you not procured beautiful women ? i.e. is your emaciation due to your sexual starvation ?)". To this Kṛṣṇa replies : "How can there be a sense of mental gratification in the case of one who is enjoying the company of the cowherdess Viśākhikā ? [Also, how can there be mental satisfaction in the case of one who is eating something that is extremely poisonous (or harmful) ? (or how can there be a sense of satisfaction in the case of one, who is not able to get enough nourishing food, but has to eat some-thing which is mixed with and diluted by too much of water (विषं = water.) ?]

601) This stanza is addressed by a certain Gopī to Kṛṣṇa. मंडलिबंध = मण्डलीबन्ध, the formation of the gathering. रास, collective-dance in a circle practised by the Gopīs alone or by the Gopīs and Kṛṣṇa (and his friends) together. There is tautology between मंडलिबंध and रास as they refer to one and the same thing. नवल्लिय, see note on st. 423.

602) देवा वि पत्थरा निम्मविज्जंति, construe पत्थरा वि देवा निम्मविज्जंति । We should really have च्च (एव) in place of वि (= अपि). "It is only stones that are fashioned into (images of) gods." मडइज्जंति = म्रद्यन्ते or मृदूक्रियन्ते. किं व रुणेण, cf. st. 544 (मा रुण्णं).

603) तं पेम्मं that (deep, abiding) love. पणयपरूढाइं पेम्माइं affections grown out of love. This expression involves tautology between पणय and पेम्म. See notes on stanzas 359 and 391.

604) This stanza is a taunt addressed to Kṛṣṇa by some Gopī. चवइ = वदति, कथयति. HŚ. VIII.4.1 gives चव as a धात्वादेश for the root कथ् (कथय्). See st. 97. अनुणियपरमत्थ is to be understood as a de-inflected form standing for अमुणियपरमत्थो. थणजीवणो = स्तन्यजीवनः, feeding on the milk of the mother's breasts. We can also equate थणजीवणो with स्तनजीवनः depending on the mother's breasts for his sustenance. आभीर a cow-herd, a rustic, a boor. "Nanda Gopāla, your father, thinks highly of you. But he is a fool or booby, as people also say correctly. You are a cowherd (an ignorant, foolish fellow)". This seems to be the sense. But the exact point of the taunt is obscure.

605) कडिल्ल, (see st. 788) = कटीवस्त्र, a loin-cloth, a garment (saree) worn round the waist, कडी + इल्ल, Taddhita suffix. Cf. Marathi कडेल. कडिल्लपंगुरणं = कटीव प्रावरणम् or कटीवस्त्रपरिधानम् i e. how you (by mistake) put on my garment at the end of the ablution-sport in the water of the Yamunā. प्रावरण becomes पंगुरण according to HS. VIII.1.175. पंगुरण is used here as a nomen actionis, in the sense of the act of wearing or putting on (a garment) (प्रावरणक्रिया).

Section 63 : रुद्दवज्जा contains five stanzas dealing with the private life of Śiva (Rudra, Hara) and Pārvatī (Gaurī).

606) This stanza describes the plight of God Śiva in the course of the रतिकलह between him and Pārvatī. जडाजूड = जटाजूट mass of matted hair. °णिवडिअ, fallen or slipped from its place. रुंभण = रोधन stopping or preventing (from falling or slipping down), supporting. HS. VIII.4.218 lays down, रुंध and रुंभ as धात्वादेशs for √रुध् in addition to रुज्झ. विलोल tremulously active, fidgetting.

607) = Hāla 455, where the reading in the first quarter is : रइकेलिहिअणिअंसण. We must dissolve the compound as follows : परिहासेण वासस्स छोडणे (अर्थात् रुद्रेण पार्वत्याः), (पव्वईए) करकिसलएण रुद्धं नयणजुयलं जस्स, तस्स रुद्दस्स। परिहासेण वासछोडणं परिहासवासछोडणं, snatching off or removal of the garment from the body, by way of amorous jocularity (परिहास). Or we should understand परिहासवासछोडण as standing for परिहासवास-छोडणे, with elision of the Locative singular termination. For the device of kissing the eye cf. stanza 475. तइयणयणं जयइ. Sādhāraṇa-deva on Hāla remarks : द्वाभ्यां नेत्राभ्यां करस्पर्श एव लब्धः। तृतीयनयनेन तु समन्तात् चुम्बनेन गौर्या अधररसो लब्ध इति तृतीयनयनस्य कृतकृत्यतया जयतीति। The verbal noun छोडण (cf. Marathi सोडणें) is derived from the causal base (छोडेइ) of the Prākrit root छुट्ट (cf. Marathi सुटणें), to escape, to get away from bondage. See remarks on the root छुट्ट in the note on stanza 625.

608) संझासमए at the time of offering the evening prayers. For Śiva's practice of offering evening prayers (to the goddess presiding over the evening), see Kumārasambhava VIII.50–52. परिकुविय-गोरिया—Gaurī gets angry when she finds that Śiva connives at her and becomes absorbed in prayers to the evening. She gets jealous of the evening. For this idea cf. Hāla 1, 448 and 697. °मुद्दविहडणं = मुद्दाविहडणं (मुद्राविघटनम्), with shortening of आ *metri causa*; God Śiva

who broke the seal of silence (मुद्दा = मौनमुद्रा) put on her mouth by the angry Pārvatī. Pārvatī got angry as stated above and kept silent. But when Śiva kept on looking at her now and then with half-closed eyes, i.e. kept on stealing glances at her, the irate Pārvatī broke the seal of silence and spoke some angry words of remonstration. अद्धुम्मिल्ल = अर्धोन्मील, the penultimate ल being duplicated according to HŚ. VIII.4.232 (प्रादेः मीलेः). Cf. st. 632, where the word occurs (in the form उम्मील), without duplication of the consonant ल and without the shortening of the preceding vowel ई. अद्धुम्मिल्लपलोयंतलोयणं = अद्धुम्मिल्ललोयणपलोयंतं (looking with half-closed eyes), the words लोयण and पलोयंत being transposed as is usual in Prākrit.

609 The sense of this stanza remains obscure, because of the expression चंदाहयपडिबिंबाए. This appears to be a बहुव्रीहि compound, being an adjective qualifying गोरीए, and perhaps means: whose face (पडिबिंब) was beaten (i.e. surpassed) by the moon. मुक्कट्टहासभीयाए frightened because of the loud laughter in which Śiva indulged. माणविहडणघडंतदेहं = माणविहडणे (माणविहडणत्थं) घडंतो देहो जस्स तं; whose body was joined or fused with that of Gaurī in order to dissipate her anger. The sense of this expression too is obscure. The reason of Pārvatī's māna (jealous anger) is not clear.

610) The sense of this stanza also is obscure, because of the expressions गोरिवयणस्स पल्लवं and कयरइमयरंदफलं. The rendering given in the English translation is a desperate attempt to salvage some sense out of the stanza. गोरिवयणस्स cannot be grammatically connected with ललियकमलतरमरं. The connection of नमिऊण too is not clear. Cf कुमारसम्भव VIII.23 : पार्वतीवदनपद्मषट्पदः (शिवः).

Section 63 : हियालीवज्जा—Section of riddles. In the गाहादार stanzas printed on p. 5 of the text, this section is called हियालिया. The section contains 14 riddles. Elsewhere in the Vajjālagga, there occur two stanzas, Nos. 371 and 372, which have the appearance of riddles (प्रहेलिका), consisting in indirect and round-about and hence puzzling statements of simple acts. Cf. note on st. 371. In the PSM हियाली is explained as काव्यसमस्याविशेष, गूढार्थकाव्यविशेष. There are phonetic difficulties in connecting the word हियाली with the Sanskrit word प्रहेलिका, which also means a riddle. The PSM equates the word हियाली with हृदयाली. हृदय becomes हियय or हिय in Prākrit and आल (feminine आली) appears to be the Taddhita possessive

suffix added to हिय,according to HS.VIII.2.159.हियाल thus standsfor हृदयवत् and हियाळी for हृदयवती (that is to say, गाथा). हृदयवती (गाथा) means a stanza which has a heart i.e. a second, hidden meaning, underlying the literal, apparent, sense, and which thereby puzzles the reader and poses a problem before him in the matter of finding out the hidden sense. हियाळी (हृदयवती गाथा) therefore means a riddle, an enigma. It corresponds in sense, if not in phonetic form, to प्रहेलिका, which also has a covert meaning behind its apparent sense. प्रहेलिका is defined as : व्यक्तीकृत्य कमप्यर्थं स्वरूपार्थस्य गोपनात् । यत्र बाह्यान्तरावर्थौ कथ्येते सा प्रहेलिका ॥ (विदग्धमुखमण्डन). बाह्य अर्थ is the apparent, obvious sense and corresponds to कमप्यर्थम् in the above-given definition of प्रहेलिका, while आन्तर अर्थ corresponds to the subtle, hidden sense, the स्वरूपार्थ in the above-given definition. Rudraṭa in his Kāvyālaṁkāra V. 25 says that प्रहेलिका is either स्पष्टप्रच्छन्नार्था or अन्याहृतार्था. The former is that variety where the subtle sense is of course expressed by the words themselves (because of their double meanings), but is rather hidden i.e. cannot be easily made out unless and until the second meaning of the words is understood. The latter is that variety where a question is asked or an unreasonable, puzzling statement is made and a solution is to be found out as a reply to be question or as an explanation of the unreasonable statement None of the riddles in the हियाळीवज्जा is स्पष्टप्रच्छन्नार्था (involving the use of double-meaning words), but all of them are अन्याहृतार्थ, twelve being in the form of puzzling questions to which answers are to be found out and two (stanzas Nos. 612 and 616) being in the form of puzzling statements, which require to be explained.

Though हियाळी and प्रहेलिका are thus one and the same thing the word प्रहेलिका emphasises the amusing or entertaining function of the riddle. हेला means sport, amusement, pasttime, It is perhaps connected with the word खेल (or खेला), which finally is to be traced to क्रीडा. The word हियाळी underlines the mystifying or puzzling aspect of the riddle which is due to the subtle, deep-laid, hidden answer or explanation which it demands.

The word हृदयवती is used by Ānandavardhana in ध्वन्यालोक III. 43 : हृदयवतीषु च षट्प्रज्ञादिगाथासु, which means "in the *gāthās* of षट्प्रज्ञ and

others, which have a subtle, hidden, overt meaning". Thus the word हृदयवती was at first used as an adjective conveying the most salient feature (viz. the hidden meaning) of the riddle-gāthās and later on it became a designation of such gāthās. Abhinavagupta says on Ānandavardhana's words cited above : हृदयवतीषु इति 'अमलिआ' इति प्राकृतकविगोष्ठ्यां प्रसिद्धासु। The word अमलिआ used by Abhinavagupta appears to be a corruption of हिआलिआ. According to Ānandavardhana हृदयवती गाथाs (i.e. riddle–गाथाs with a subtle, hidden meaning) were composed by षट्प्रज्ञ and others. For षट्प्रज्ञ in the general sense of "a shrewd, cunning, clever person", see st 281 and notes on stanza 270; and for षट्प्रज्ञ (छप्पण्णय) as a class of authors, see Dr. A.N. Upadhye's article—Chappaṇṇaya-gāhāo or the gāhākośa—in the Journal of the Oriental Institute, Vol. XI, No. 4, June 1962, pp. 387-388.

611) = Weber 816, where the reading in the first quarter is विपरीअरए लच्छी (in the 1870 Edn.) and विवरीअरम्मि सिरी (in the 1881 Edn.) and in the last quarter रसाउला झत्ति ढक्केइ. विवरीयरया in our text is to be explained as a बहुव्रीहि compound : विवरीय रय जीसे सा। रसाउला = रसाकुला overpowered with emotional excitement. झंपेइ = पिदधाति. The धात्वादेश झंप is not recorded anywhere in HS. VIII.4 in the sense of "to close, to cover (पिधान, स्थगन or आच्छादन)", but it is recorded at HS.VIII.4.161 as a धात्वादेश for √भ्रम्. Hemacandra uses it, however, in कुमारपालचरित III.74, in the sense of closing or covering : Cf. Marathi झांपणें to cover or close with a lid, झांप, झांपड (आच्छादन) etc. The root ढक्क used in Weber 816 also means to close or to cover. See note on st. 614. The Marathi words झांकणें, झांकण, झाकणी appear to be based upon a conflation of the two roots झंप and ढक्क. Weber (1870) says : "And thereby (i.e. by covering the right eye of Viṣṇu) she covers the sun himself, so that now the lotus-flower, blooming only in sun-shine, becomes closed and Brahman who reposes on the lotus-flower becomes concealed or screened, and Lakṣmī can now indulge in the Viparīta enjoyment with Hari, without any witness". Mammaṭa (Kāvyaprakāśa V) says on this stanza : अत्र हि हरिपदेन दक्षिणनयनस्य सूर्यात्मकता व्यज्यते। तन्मीलनेन सूर्यास्तमयः, तेन पद्मस्य संकोचः, ततो ब्रह्मणः स्थगनम्। तत्र सति गोप्याङ्गस्य अदर्शनेन अनियन्त्रणं निधुवनविलसितम्। This is the solution of the riddle. The sun and the moon are the eyes of Viṣṇu according to the Purāṇas : सूर्यचन्द्रमसौ विष्णोश्चक्षुषी वामदक्षिणे।

612) ढक्कसि = छादयसि । HS. VIII.4 21 records ढक्क as a धात्वादेश for the root छद्–छादय्—to cover, to screen, to conceal. This root occurs in Pāli in the form थक (थकेसि). It is to be connected with the Sanskrit root स्थग्, to conceal or to cover. The form थग (थइस्सं) is also found used in Hāla 514, side by side with ढक्किस्सं· अ मिसं पलोयंतो, we must supply मं (= माम्) as the object of पलोयंतो. न निव्वुया = न निर्वृता not calm or restful, but restless. जं (since) is to be connected with each of the four clauses in the four quarters of the stanza. The conclusion to be drawn from these indications is not expressed, but has to be found out by the reader or by the consort of the lady who is addressing this stanza to him. According to the commentator the conclusion of the four premises is: एतावता सापराधो भवान्—you have a guilty conscience; and this is the solution of the हियाली.

613) मुद्धड = मुग्ध, charming. See st. 615. The स्वार्थिक suffix ड added to मुद्ध (मुग्ध) is an Apabhraṁśa trait. See HS. VIII.4.429: अडडडुल्ला: स्वार्थिककलुक् च । Cf. Apabhraṁśa words like दोसड (= दोष), थेरड (स्थविर), अंतड (अन्त). पुसइ = प्रोञ्छति. HS. VIII.4 105 records पुंछ, पुंस, फुस and पुस as धात्वादेशs for the Skt. root मृज्. But all the four appear to be connected with the Skt. root प्रोञ्छ् (प्र + उञ्छ्). Cf. Marathi पुसणें. The friends complimented the lady by saying that her face was like the full moon. But as the full moon is also accompanied by the dark spot in its fullest measure, the lady thought that there must be a dark spot on her face also. She was puzzled at this, for she had herself only recently powdered her fair face with Ketakī and camphor pulver. So in order to remove the dark stain on her face, whose presence she suspected because her friends had compared her face with the full moon, she wiped her face with her hand. This is therefore the solution of the riddle.

614) वहू young, married woman जूरेइ = निन्दति according to the commentator. जूर is recorded at HS. VIII.4.132 as a धात्वादेश for √खिद् and at VIII.4.135 as a धात्वादेश for √क्रुध्; cf. Marathi झुरणें. पइं जूरइ = पत्या खिद्यति or पत्ये क्रुध्यति chafes at, gets angry with, her husband, curses or censures her husband. Cf. st. 462 नियवंधवाण जूरइ. The solution of the riddle, the reason why the lady curses her dear consort, the worthy Brahmin and the elderly people is not quite clear in spite of the commentator's explanation of the last

two. The commentator is silent on the reason of the first. The following appears to be the reason (according to the commentator), why the lady curses the worthy Brahmin and the elders : Her breasts are so bulky that she cannot bend her trunk and head by way of doing homage to the worthy Brahmin. "Why did the Brahmin come here at all ?," thus she censures, curses or gets angry with the Brahmin, because of her breasts. Similarly she gets angry with the elderly people because of her heavy hips. Because of her heavy hips she cannot walk fast, and has to walk rather slowly. (Cf. मेघदूत 82 : श्रोणीभारादलसगमना). How can she promptly go forward to meet them and greet them ? (श्वशुरादेः स्पर्शः कथं रक्षितव्यः). "Why did the elderly people come here at all ?" So she gets angry with the elderly people because of her heavy hips. But the commentator does not give any explanation as to why the lady gets angry with her dear consort because of her eyes. केण कज्जेण = केन कार्येण = केन कारणेन.

615) अत्तणो = आत्मनः। We must read अत्तणा (= आत्मना) by myself, instead of अत्तणो which is explained as meaning तव by the commentator. The answer to the riddle given by the commentator is as follows :— The young lady was convinced that under the pretext of putting the *tilaka* mark on her forehead, her husband wanted to kiss her. So she smiled in order to convey to him that she had seen through the pretext. But she was at that time in her monthly period of menstruation. So to avoid close or intimate contact of her husband she turned away her face. Cf. Additional stanza No. 72*5 (p. 222).

616) = Weber 1881) 916, where the reading is रोसुप्पिचत्तं (for रोसुग्गिण्णं) in the first quarter and ण हुओ दइओ माणंसिणीइ (for तह उ त्ति पिओ माणंसिणीइ) in the third and fourth quarters. The principal sentence is माणंसिणीइ थोरंसुअं रुण्णं, the proud lady wept with big tears. The remaining words in the stanza express the idea which suddenly dawned on the mind of the proud lady and moved her to tears at the thought that she had a rival in love. रोसुग्गिण्णं provoked or brought about by anger i.e. being due to anger (= रोषहेतुकं or रोषमूलकम्). तह उ त्ति पिओ, construe : पिओ तह उ त्ति (= प्रियः तथा खलु इति). तथा = यथा मया शङ्कितः, as I had suspected him to be i.e. carrying another beloved enshrined in his heart. When this idea flashed on her

mind she gave up the thought of aiming her kick at her consort's head and began to weep with big tears at her misfortune. The point of the riddle is :—Why did the consort request that the kick be given on his head and not on his heart (chest), and why did the lady desist from aiming her kick at her consort's head and why did she begin to weep with big tears? The answers to these questions are :—(i) The consort requested that the kick be given on his head in order to avoid injury to the image of the sweet-heart enshrined in his heart. (ii) The lady thought that it was no good to give a kick to her consort when it was clear that his heart had been already captured by a rival lady and when he no longer cherished any genuine love exclusively for her. (iii) Weeping is the *ultima ratio* in the case of women when dealing with their consorts—रुदितमुदितमस्त्रं योषितां विग्रहेषु as the commentator remarks. तह उ त्ति पिओ can also be taken to be a question (काकु). "Is then my dear consort of that kind i.e. one who has lost his heart to another lady, whom he is enshrining in his heart? माणंसिणी = मणंसिणी = मनस्विनी, the first vowel being lengthened according to HS VIII.1.44 and the अनुस्वार on ण being inserted according to HS. VIII.1 19, by way of compensating for the simplification of the following conjunct consonant. Weber, (p. 99 of the 1881 Edn.) connects माणंसिणी with मानस्विनी i.e. मानवती, the स् being inserted on the analogy of Sanskrit words like रूपस्विन्, इन्द्रस्वत् etc.

617) परियणमज्झम्मि in the midst of his friends or relatives (परिजन). मउलइयं = मुकुलीकृतम् closed and turned into the form of a bud. The solution of the riddle is that the clever lady wanted to intimate to her paramour that the time after sun-set (indicated by the closing of the day lotus) would be all right for a secret meeting between them, at some place previously agreed upon by both. Cf. संकेतकालमनसं विटं ज्ञात्वा विदग्धया। हसन्नेत्रार्पिताकूतं लीलापद्मं निमीलितम् ॥, quoted in Kāvyaprakāśa and Sāhitya-darpaṇa X, as an example of the figure of speech सूक्ष्म.

618) धुवइ (also धोवइ) = धावयति, washes. The Skt. root is धौ (धावति, causal धावयति). The solution of the riddle is explained by the commentator as follows :— The game-hunter washes the arrow and drinks the water in which the arrow was washed by him in

order to convince the people or his friends standing nearby that the arrow-tip was not coated with poison. If the arrow-tip had been poisoned he could never have drunk the water in which he had washed the arrow.

619) कुंकुम saffron. अंगराय = अङ्गराग smearing of the body (अङ्गस्य रागः रञ्जनम्, अङ्गरागः,. पडिहत्थ, fully developed. The DNM VI. 28 records this word in the sense of पूर्ण, full grown, fully developed. The solution of the riddle is that she did not wish even the thin layer of saffron-paint to come in the way of the close and intimate contact of her body with that of her dear consort, which she wanted to have while embracing him. Says the commentator : कुंकुमरागोऽपि अंगस्पर्शसुखान्तराय आवयोर्मा भूदिति। Cf. st. 310. The commentator explains पडिहत्थपओहरी by कुम्भिकुंभपयोधरा. Did he read करिकुंभपओहरी ?

620) The solution of the riddle according to the commentator, is that the lady was extremely clever in all the modes and techniques of sexual enjoyment, as is clear from the tell tale marks or impressions of the *alaktaka*-paint of her feet on the thighs of her consort, of the collyrium in her eyes on his feet and of her frontal तिलक on his back—all kinds of odd and unexpected places for the marks (तस्याः सर्वत्रन्धवेतृत्वं व्यज्यते). पट्ठीए = पृष्ठे. The nueter word पृष्ठ optionally becomes feminine in Prākrit (पट्ठं, पिट्ठी) and the ऋ in पृष्ठ is changed to इ or अ according to HŚ. VIII.1.35. VIII.1 126, 128 and 129. Cf. अमरुशतक, st. 107 : क्वचित्ताम्बूलाक्तः क्वचिदगुरुपंकाङ्कमलिनः क्वचिच्चूर्णोद्गारी क्वचिदपि च सालक्तकपदः। वलीभंगाभोगैरलकपतितैः शीर्णकुसुमैः स्त्रिया नानावस्थं प्रथयति रतं प्रच्छदपटः॥

621) The long compound forming the entire first half of the stanza should be understood as a समाहारद्वन्द्व compound : अहिणवपेम्मसमागमो य जोव्वणरिद्धी य वसंतमासो य अहिणवपेम्मसमागमजोव्वणरिद्धिवसंतमासं, तम्मि। The final इ in रिद्धि is lengthened *metri causa*. कीस —Laber reads कस्स (chāyā : कुतः). कीस = कस्मात्, see HŚ. VIII.3.68 (किमो डिणोडीसौ). The commentator's explanation by कुतः shows that he must have read कीस. If we follow the reading कस्स we shall have to supply हेउणो after it, so that कस्स = कस्स हेउणो = कस्य हेतो = कस्मात् हेतोः = केन हेतुना। The answer to the question, according to the commentator, is that the lady had come to the conclusion that such a person must be a veritable bull and hence she looked at his head to see if he had horns.

622) देवर = Sanskrit देवृ, brother-in-law, husband's brother. We also get the form दियर in st. 465. राउल = राजकुल > राअउल > राउल, according to HS.VIII.1. 267. Cf. the word देउल (= देवकुल) in st. 624 and खंधार (= स्कन्धावार) in st. 625. मुद्धड, See note on st. 613. The commentator explains the riddle as follows : The brother-in-law had discovered saffron-coloured foot marks on the bed-cover of his sister-in-law (brother's wife), and he concluded therefrom that she must have indulged in inverted coitus (पुरुषायित) with her consort (his brother) on the previous night. Consequently he asked the lady to take the sword (i.e. arm herself with a sword and go to the king's palace, to report there on duty in place of her husband (his brother). When the lady comprehended from the remark of her brother-in-law that he had discovered her secret and that he wanted her to know that he had discovered it, she smiled in an embarassed manner and cast a perplexed glance at the tell-tale saffron-coloured footmarks on the bed-sheet. The sword is regarded as a symbol of manliness. Cf. पुंस्त्वं तन्व्या व्यंजयन्ती वयस्या स्मित्वा पाणौ खड्गलेखां लिलेख, quoted in Kāvyaprakāśa, X, as an example of the figure of speech सूक्ष्म.

623) पियवसहिं = पियवसहीए, in the chamber or room of your dear consort. वसति > वसइ > वसहि, by aspiration of the vowel इ according to HS. VIII.1.214. The Accusative is used here for the Locative according to HS. VIII 3.137 (सप्तम्या द्वितीया). दीवयं देहि—put up a lamp (light). पलोअए हिययं looks (puzzled) at her heart (i.e. chest or bosom) According to the commentator the answer is as follows :—Her dear consort was always enshrined in her heart, which was consequently his chamber (प्रियवसति). Now, how could she put up a lamp in her heart? She was therefore puzzled and cast a perplexed glance at her bosom.

624) सुन्नदेउलसमाणो like an empty temple i.e. like a temple devoid of the idol or image of God. This expression is meant to convey by suggestion the sense "deviod of the male organ, lacking in virility, impotent". अहिययरं गव्वमुव्वहइ feels more elated or proud (than ever before) about her good luck The solution of the riddle is as follows according to the commentator : The female friend of the lady in question had requested her husband for amorous dalliance with them. But he turned down their request by saying

that he was an impotent person, unable to have any sexual relation with them. Hence the friends taunted her by saying: "Your husband is like a vacant empty temple (i e. devoid of manliness)." But the lady feels elated at her good luck consisting in her husband's single-minded, unwavering love and devotion for her. She was not at all worried about the taunting remark of her friends, for she knew what a loving and devoted husband he was. That her husband should have made such a self derogatory remark about himself, in order to turn away the female friends from him was itself an eloquent testimony to his deep and unwavering love for her.

Section 65: ससयवज्जा the section on the hare. This section contains four stanzas, in each of which the शशक or hare is introduced as an example to illustrate the matter in hand, pertaining to the amorous life and relations of man and woman. The section is thus not directly concerned with the hare as its subject-matter, but with the hare as an illustration or example in order to throw light on the matter in hand.

625) दुरदुल्लंतो = परिभ्रमन्, wandering or roaming about here and there. दुरदुल्ल appears to be a धात्वादेश for √ भ्रम्. HS.VIII.4.161 records टिरिटिल्ल, ढुंढुल्ल and ढंढल्ल among the 18 धात्वादेशs for the root भ्रम्. ढुंढुल्ल and ढुंढोल are mentioned as धात्वादेशs for √ गवेषय् at HS. VIII.4.189. But ढुंढुल्ल is not mentioned as a धात्वादेश for √ भ्रम् anywhere in HS.VIII. 4. Perhaps दुरदुल्लंतो in our text is a corruption for ढुंढुल्लंतो. Cf. Marathi धुंडाळणें, to wander about in search of something. रच्छामुहेसु in the mouths or openings of city streets, i.e. in places where by-lanes open into or join the lanes and lanes open into or join streets. See st. 375. दइओ = दयितः, your dear consort. वरमहिलिया beautiful women, i.e. harlots or courtesans. हत्थेसु = हत्थेसुं = हत्थेसुंतो = हस्तेभ्यः, the Locative having been used for the Ablative according to HS. VIII. 3.136 [पंचम्यास्तृतीया च। (चकारात् सप्तम्यपि)]. खंधार = खंधाआर = स्कन्धावार, an army-camp (कटक). हारि = हारिन् = मनोहर, lovely, charming, handsome, fair-looking. खंधारहारिससओ = खंधारे पविट्ठो हारी ससओ (मध्यमपदलोपी समास— elliptical compound). Cf. हारी ससओ in st. 627. न छुट्टिहिइ = न मोक्ष्यते, न मुक्तो भविष्यति। √ छुट्ट to get away or escape from, to become loose, to be loosened, to be released or liberated from. Cf. Marathi सुटणें.

The form विच्छुडिओ (=मुक्तः, दूरीभूतः, वियोजितः) occurs in st. 757. The Absolutive form from the causal base (छोड), विछोडवि (Apabhraṁśa) occurs under HS. VIII.4.439, in the sense of विमुच्य. We get the past participle (from the causal base) छोडिय (=त्यक्त) in st. 787 and the verbal noun (from the causal base) छोडण in st. 607 in the sense of मोचन snatching off, or removal of (the garment). Weber discusses the root underlying the form अच्छोडिअ (occurring in Hāla 160) on p. 57 of the 1881 Edition and says in the end that the word is etrymologically obscure. He dismisses its connection with the Sanskrit root छुट् mentioned in Pāṇini's Dhātupāṭha (V. 97) in the sense of छेदन (to cut) (चुट्छुट छेदने चुरादिः). But the truth appears to be that अच्छोडिअ is equal to आच्छोटित cut off, separated, snatched away, removed, dragged, or pulled (आकृष्ट as paraphrased by Gaṁgādhara). HS. VIII.4.187 records अक्खोड as a धात्वादेश for √कृष्, when the sense is that of pulling a sword out of its sheath. अक्खोड is obviously connected with √आकर्ष् in sense (cf. Marathi आखडणें, आखुड) and अच्छोडिअ in its phonetic form.

626) तिलतुसमेत्त even as small as—no bigger than—the husk (chaff) of a sesamum grain, i.e. extremely tiny. विप्पिय offence, wrong. गरुयसंतावो very great mental agony. सुहव = सुभग, oh lucky, fortunate one! सुभग means a man who is much wanted and sought after by women, one who is courted or wooed by women. चम्मच्छेएण वि, even if its skin is slightly cut or bruised. विवज्जइ = विपद्यते, dies. This refers to the belief that a hare dies even as a result of slight, superficial abrasion of its skin. The sense is : even a small offence given by one party to another is enough to destroy the peace of mind of the offended party, just as even a slight abrasion of its skin is enough to kill a hare. Cf. st. 629.

627) The traveller should not really have ventured to leave his home and go abroad, when there are on all sides and every where excitants of passion like the rainbow, the thunder of clouds and the shrieks of peacocks. But he is simple-minded and does not pay attention to any of these dangers, like a hare that ventures into an army-camp (cf. खंधारहारिससओ in st. 625), and comes to grief. कह न मालेइ = कथं न पश्यति, how does he not see or perceive or notice? मालेइ = मालयति (usually with the उपसर्ग, नि). The root मल्

(10th conjugation) is recorded in Sanskrit dictionaries in the sense 'to see, to behold, to perceive, to look at', usually preceded by the उपसर्ग, नि. If we adopt the reading कह णु मालेइ (found in G and I), the sense would be: how does the (poor) traveller stand the sight of all these? पाउसे = प्रावृषि. प्रावृष् f. becomes पाउस m. in Prākrit according to HŚ. VIII.1.19 and 31. For the exciting effect of the rainy season on men cf. Meghadūta 3: मेघालोके भवति सुखिनोऽप्यन्यथावृत्ति चेतः कण्ठाश्लेषप्रणयिनि जने किं पुनर्दूरसंस्थे।

628) The exact sense of the stanza is obscure. मणोपिय = मनःप्रिय, a person who is dear to one's mind (or heart). तग्गय = तग्गयं (with elision of the Nominative singular termination, *metri causa*), about him (about that मनःप्रिय person), or about that desire. मणम्मि in our mind. The reading पेच्छामो of MSS. G and I would give the sense 'we dream about him (or about that desire) in our mind'. वहिल्लो = शीघ्रः (त्वरितः), swift. This word has been recorded at HŚ. VIII.4.422 (शीघ्रादीनां वहिल्लादयः) as peculiar to Apabhraṁśa. So its use here is to be regarded as an Apabhraṁsa trait. जीविज्जइ कहा कत्तो, supply तए (त्वया) as subject for the Impersonal verbal form जीविज्जइ.

629) अलिएण = अलिअ = अलीकन् = परिहासेन, falsely, in a light vein, jestingly, by way of joke. सच्चेण = सत्येन, seriously, earnestly, in right earnest. The second half is identical with that of st. 626.

630) वणय = वनक = वन. The spring season is here regarded as a king mounted on the back of the horse in the form of the forest (or trees). तूरणिग्घोसो = तूर्यनिर्घोषः fan-fare, sound of musical instruments, trumpets, bugles, drums etc. परहुयवर = परभृतवर, excellent, melodiously cooing cuckoos. The commentator takes वर as qualifying जयशब्द instead of as qualifying परभृत.

631) मंजरी spray, twig, sprig, cluster or bunch of mango-blossoms.

632) उब्भिज्जइ = उद्भिद्यते, bursts with sprouts and blossoms. It may also be equated with उच्चीक्रियते or उच्चैते, rises into prominence with its sprouts and blossoms. उम्मील = उन्मील, blooming. See note on the word उम्मिल्ल in st. 608. उन्मील is formed from उद् + √मील् by the addition of the Kṛt suffix अच् according to Pāṇini III 1.134. सिसिरपरिणाम end or termination of the cold season. परिणाम means end, termination, conclusion.

633) = Hāla 575, where the reading in the third quarter is झणझणइ in place of रणझणइ. रुंद = महत्, विशाल, विस्तीर्ण, विकसित, fully expanded. Cf रुंदय in st. 788. Cf. Marathi रुंद wide, broad, रुंदी width, breadth. The word रुंदी (= विशालता or विस्तार) is used in st. 789. DNM VII.14, records the word रुंद in the sense of विपुल and मुखर. रुंदारविंदमंदिर should be taken as an उपमा, rather than as a रूपक. रुंदं मंदिरसरिसं अरविंद रुंदारविंदमंदिरं or रुंदमंदिरसरिसं अरविंदं रुंदारविंदमंदिरं. √रणझण, to produce a humming, jingling sound. कसणमणि = कृष्णमणि, dark-coloured precious stone, sapphire (इन्द्रनील). The stanza is a description of a morning in the spring season.

634) संधुक्किज्जइ = संधुक्ष्यते. According to HS. VIII.2.3 and VIII. 2.90 संधुक्ष् should become संधुक्ख. See st. 385. But here we find संधुक्क. HS. VIII.4.155 mentions संधुक्क as a धात्वादेश for √प्रदीप्. मयणग्गी संधुक्किज्जइ, the fire of passion is enkindled or flares up. उल्लाहि = आर्द्राभिः. The sense of दिसिमणिमंजरीहि is obscure and hence the propriety of the adjective उल्ल also is not clear. The commentator merely renders by दिग्मणिमंजरीभिः without any explanation. We should perhaps read उल्लाहि व instead of उल्लाहि वि, which does not make any sense.

635) चूअमंजरि = चूअमंजरिं, with elision of the final अनुस्वार *metri causa*. पत्तलाहत्थो, the sense of पत्तला is not clear. The commentator seems to equate पत्तलाहत्थो with प्रतीहार, doorkeeper, porter, herald. Does he then understand पत्तला in the sense of the staff held in his hand by a door-keeper in a palace to ward off unwanted and undesirable people? The parrot with a mango blossom spray in his beak is here represented as a doorkeeper with a staff, calling upon the king in the form of the cold season to quit or go away as the days of the cold season are over and the spring season is holding sway over the earth. The construction is elliptical. We must supply इई भणंतो व्व after वसंतेण.

636) तुरियतुरियं = त्वरितत्वरितम् very quickly. अलिउलघणवम्मलो, the commentator renders this by अलिकुलघनशब्दः. He thus takes the word वम्मल to mean शब्द. वम्मल is not recorded in PSM. Perhaps it stands for मम्मल i.e. मम्मर (मर्मर). "Producing copious sound with the swarms of bees"; "wailing profusely under the guise of the humming sound of the swarms of bees". वसंतस्स लच्छी the goddess or spirit of the spring season. पहियाण विणाससंकिय व्व as if apprehensive of

the death (destruction) of travellers. The logical connection between the two halves of the stanza is not clear. The goddess of the spring season as if apprehends that the travellers will succumb to the exciting influence of the spring season, and the mango-tree wails profusely under the guise of the humming sound of bees. The propriety of the question किं करइ and of the adverb तुरियतुरियं is not clear. The question किं करइ सहयारो remains unanswered. We expect some such answer as सोयइ व्व or रुयइ व्व or कंदइ व्व or विलवइ व्व. The second half cannot be an answer to the question किं करइ सहयारो. MSS. G and I read पहियाण जियविणाससंकिय व्व, which is supported by the commentator's explanation, although it disturbs the metre.

637) = Hāla 311, where the reading in the second quarter is वसंतमासेकलद्धपसराणं. The words लंकालयाण, वसंतमासम्मि, आवीयलोहियाणं and पलासाणं are used with a double meaning in each case. जणो पलासाणं वीहेइ (love-sick) people are afraid of looking at the Palāśa flowers just as they are afraid of looking at the demons. The sight of Palāśa flowers is repugnant to love-sick people. पलासा (1) Palāśa flowers, (2) demons, eaters of raw flesh (पल raw flesh + अश eater) पलं असंति (अश्नन्ति) ते पलासा or पलं आसो आहारो जेसिं ते पलासा। Cf. पिशिताशन). लंकालया (1) resting on i.e. growing or hanging on the branches (लंका = a branch), (2) residing in लंका, the capital of the demon-king Rāvaṇa. वसंतमासम्मि लद्धपसरा (1) flourishing in the spring season (or spring month), (2) preying or feasting on fat (वसा), entrails (अंत = अन्त्र) and flesh (मास = मांस) (वसान्त्रमांसे लब्धप्रसराणाम्). Weber (1870 Edn., p. 181) renders : "marching only in search of fat, entrails and blood" (वसंतमासेकलद्धपसराणं). आवीयलोहिया (1) आवीया य लोहिया य (कर्मधारय compound), yellowish red, (2) आवीयं लोहियं जेहिं ते (बहुव्रीहि compound), drinking the blood of their victims. पलासाणं वीहेइ, the Genitive is used here for the Ablative according to HS. VIII.3.134. HS.VIII 4.53 gives भा and वीह as धात्वादेशs for the root भी. See st. 58. वीह is to be traced to the Sanskrit form बिभेमि (= बिहेमि) with elongation of बि. For the pun on वसंतमास, see stanza 639.

638) एक्को च्चिय विरहो separation even alone and by itself, i.e. even when unaided by anything else. भीमो दुव्विसहो विरहो (1) separation terrible and extremely difficult to bear, (2) विरहो (विरथः) दुव्विसहो भीमो, the Pāṇḍava Bhīmasena extremely difficult to face or encounter (in battle) even when without (i.e. unaided by) a chariot.

गयवई (1) गतपतिकाः (Accusative plural of गतपति) women left by or separated from their husbands, (2) गजपतीन् (Accusative plural of गजपति) mighty elephants. किं पुण etc. supply जइ (= यदि) after किं पुण and भवे after पत्तो. गहियसिलीमुहसमाहवो—गहियसिलीमुहो य समाहवो य गहियसिलीमुहसमाहवो (कर्मधारय compound). गहियसिलीमुहो, (1) abounding in bees (सिलीमुह), (2) armed with arrows (सिलीमुह). समाहवो (1) accompanied (or followed) by the month of Caitra (माहव), (2) accompanied or helped and advised by Kṛṣṇa (माहव). माहव (= माधव) usually means the month of Vaiśākha, but here as the expression समाहव qualifies फग्गुण (फाल्गुन), माहव must be taken to mean Caitra. फग्गुणो = फाल्गुनः (1) the month of Phālguna, (2) the Pāṇḍava Arjuna.

639) होसइ = भविष्यति, an Apabhraṁśa trait; see stanzas 54, 275 and 331. साहारो = साधारः (आधारेण सह वर्तत इति साधारः, आधारदायकः, उपकारकः), useful, serviceable; or it may be regarded as a भावप्रधान निर्देशः–साधारः = साधारत्वम् = आधारः or उपकारः, help, service, use. Cf. Hindi सहारा. The explanation given by the commentator (साहारो = सहधारः) is rather obscure. साहारे = सहकारे. सहकार > सहआर > साहआर > साहार, the अ of स being lengthened into आ. वसंतमासाइ सोसेइ dries up fat (marrow), entrails and flesh. Cf. the pun in वसंतमासम्मि in st. 637 above.

640) The sense of the stanza is obscure. किंकरि, Vocative singular of किंकरी, a female servant. But the feminine form does not at all fit in with the masculine forms वालओ, भणिओ and देंतो in the second and third quarters. Even if we read किंकर in place of किंकरि, the sense would still remain obscure. करि is Imperative second person singular form from √कर (= √कृ) to do, an Apabhraṁśa trait. म करि = मा कुरु, the आ in मा being shortened *metri causa*, according to HS. VIII.1.67. जं वालओ त्ति भणिओ त्ति, that you have been called a child (by the people). The second half would mean : Conferring whiteness on the thorns and darkness on the branches. The reference must be to some tree whose branches are dark and thorns are white. The logical connection between the sense of the second quarter and that of the second half is obscure.

641) मा रज्ज सोहंजणए = मा रज्य शोभांजनके do not be attached to or enamoured of the शोभांजनक tree or flower. सुहंजणअ = शुभंजनक, productive of happiness or well-being. For the शोभांजनक, tree compare Additional stanza No. 641*4, p. 267. भज्जिहिसिय = भङ्क्ष्यसे इति you

will be broken or come to grief. सा साहसिया हसिया that daring (bold) lady was ridiculed. How the शोभांजनक tree would lead to the ruin of the lady, as the commentator says (अस्मिन् दृष्टेऽपि त्वं भङ्क्ष्यसे) is not clear. The sense of the stanza is obscure and only a tentative rendering of the words has been attempted in the English translation.

642) अवरेण (=अपरेण) is explained by the commentator as उत्तरायणेन, because of the north-ward journey of the sun towards the summer-solstice. तवइ = तपति glows furiously, burns, heats or scorches. सूरेण ताविया तवइ रेणू, cf. the सुभाषित—रविरपि न दहति तादृक् यादृक् खलु दहति वालुकानिकरः। रेणु is used here in the feminine gender instead of the masculine in Sanskrit. Construe : सूरेण अवरेण य ताविया पुहवी तवइ. सूरेणवरेण = सूरेण अपरेण (च). Here the commentator explains अपरेण (or परेण) by ग्रीष्मेण, the second season of the year, वसन्त being the first. It is possible that the word अपरेण (in the third quarter of the stanza) stands for अपराह्णेन, the period of the day immediately following the noon, which is very hot in summer. Even the word अपरेण in the first quarter can be understood in the sense of अपराह्ण.

643) = Hāla 70. मइलिय = मलिनित soiled, darkened, dusky. मलिन becomes मइल according to HŚ.VIII.2.168. Cf. Marathi मैला (मइला) night-soil. मसि = मषी dark colour, blackening, the state of being charred. आसह = आससह, with one of the two सs dropped. Or आसह may be equated with आस्स्व "sit, be quiet" cf. आसंति in st. 726. पउत्थ = *प्रवस्त (प्रोषित), departed, gone on a journey, gone abroad. पउत्थवइए = प्रोषितभर्तृके।

644) डहिऊण = दग्ध्वा. The initial dental consonant in √दह् is cerebralised according to HŚ.VIII.1.218. ससावयं, supply रण्णं as the विशेष्य (qualificand). The figure of speech is implicit poetic fancy (प्रतीयमाना उत्प्रेक्षा). For the idea cf. Bhāmaha, Kāvyālamkāra, II. 92 : किंशुकव्यपदेशेन तरुमारुह्य सर्वतः। दग्धादग्धमरण्यान्याः पश्यतीव विभावसुः॥ Cf. Weber (1881), 753 (p. 412).

645) साहाहि मूलबंधो, formation of roots with their branches i.e. the formation and sending down of aerial roots, which in course of time reach and penetrate the ground and form new trunks. Cf. भगवद्गीता XV. 1 : ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम्। and काठकोपनिषद् : ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः।

646) गिम्हप्पसरो, advance or progress, escalation of the summer season. भग्गो = भग्नः, broken, stopped, halted. लद्धसंमाणा, commanding the respect of all i.e. admired and welcomed by all. चिरं, for long, for ever.

647) कक्खाय = कर्कश, harsh, sharp, penetrating, incisive. कर्कश would ordinarily become कक्कस in Prākrit, and then with aspiration of the क् in the second syllable it would become कक्खस and then कक्खह by changing स् into ह्. Finally by dropping the aspirate element in ह, we would get कक्खअ and then कक्खाअ (according to HŚ. VIII.1.44), and lastly कक्खाय by यश्रुति in the final syllable. We get the form कक्खड in st. 413. The commentator renders कक्खाय by कषाय, which is phonetically permissible, ष् being changed to ख् (cf. Marathi विख = विष); but then कषाय (reddish) and पिंगल (tawny) would involve tautology. चडुल = चटुल tremulous, unsteady. जीहालो = जिह्वावान्, जीहा + आल, possessive suffix according to HŚ.VIII.2. 159. Cf. सद्दाल in st. 535. चडुलविज्जुजीहालो (1) (मेहो) having the tremulous lightning for its tongue, (2) (उक्कापिसाओ) having a tongue unsteady like a lightning flash. उक्कापिसाओ = उल्कापिशाचः a meteor-goblin, i.e. a meteor regarded as a goblin. The word may also be explained as : a flame-thrower goblin; i.e. a demon or goblin with fire issuing from its mouth. उल्का means (1) a meteor; (2) a fire-brand or torch. Apte (Sanskrit English Dictionary) records the word उल्कामुख in the sense of a demon or goblin (having a mouth of fire) and cites मनुस्मृति XII.71 : वान्ताश्युल्कामुखः प्रेतो विप्रो धर्मात् स्वकात् च्युतः ।

648) = Weber (1881), 729 where the reading is पंथाणो बहुतणा अ instead of भग्गा य पंथया, पसरिआ सरिआ in place of पसरियाउ सरियाओ, and पइणो instead of पियस्स. पंथया भग्गा, the paths are broken or damaged, i.e. their surface has become uneven or rough with ridges, trenches, gulleys and pot-holes due to the pouring rains.

649) पहियस्स (= पहियाण) अणुझिज्जिरीउ = पथिकस्य (पथिकानाम्) अनुध्यानशीलाः, पथिकानुध्यायिन्यः; wrapt in thoughts about their consorts, who have gone abroad. The commentator paraphrases by अनुक्षीण (? अनुक्षयण) शीलाः, languishing or wasting away (because of their absent consorts). He connects the form with the root अनु + क्षि. क्षीयते becomes झिज्जइ in Prākrit, see note on st. 546. It is possible that अनुक्षीणशीलाः in the commentary is the copyist's mistake for अन्वीक्षणशीलाः, in which case the commentator's explanation would agree with the rendering

अनुध्यानशीला:, given above. धारामोक्ख, discharge of the showers, streams of rain-water : °णिहेण = °निभेन = °व्याजेन. निभ is used in the sense of pretext, pretence, sham, guise (कैतव, छद्म, कपट, मिष, व्याज). अंसुणि = अश्रूणि, tears of sympathy.

650) उच्चाविय = ऊर्ध्वीकृत, उच्चीकृत, raised aloft. √उच्चाव is the denominative root from उच्च, in the sense of 'to lift up or to raise'. Cf. Marathi उंचावणें. उच्चाविय is past passive participle from √उच्चाव. के के who are those foolish or senseless persons ? The peacock as it were reproached or denounced the travellers for their folly in leaving their wives at home to pine for them.

651) कलकंठी the female cuckoo. नीलजलहरोदारगज्जिए, either Locative singular as understood by the commentator, or Instrumental singular (= °गज्जिएं) as in Apabrahmśa, under i.e. due to loud (उदार) thunders of dark, water-laden clouds. वह वह = गच्छ गच्छ. √वह् means to flow (in the case of water), to blow (in the case of the wind), to carry, convey or transport, all having the sense of motion. Here it is used in the sense of "to go". Cf. st. 658 and मृच्छकटिक VI. :—वहध वइल्ला वहध । supply त्ति after वह वह.

652) Here the clouds in the rainy season are compared with snakes. अमुणियपयसंचारा (1) (clouds) whose advance in the sky is not noticed (because they move slowly or at a very great height or because the sky is so densely packed with clouds, that the movement of individual clouds is not noticed. पयसंचार = पदसंचार. It can also be equated with पयःसंचार, the discharge of water, in the case of clouds. Drops of rain are noticed only when they come very near the earth and not when they leave clouds and are at a distance high up in the sky. (2) (Snakes) in whose case movement with feet is unknown, as they have no feet and hence creep on their bellies. विसविसमा, (1) terrible (to lovers in separation) because of the water (विष) stored up in them, which gives to them their dark, inflated and threatening appearance, (2) dangerous because of their venom (विष). दुलंघा = दुर्लङ्घा: (1) difficult to cross i.e. to live through or to endure, (2) dangerous to cross or trample upon. महिमंडले लग्गा (1) hanging down low-on the earth. (2) moving in contact with the earth i.e. crawling on the earth.

653) सुसइ व = शुष्यतीव । The व (इव) is out of place here; there is no संभावन or statement of probability, but a categorical statement.

तणुआयंति = तनुकायन्ते (तनुका इव आचरन्ति, i.e. तनुका भवन्ति), denominative verbal form from तनुक. अत्थमिए = अस्तमिते, come to an end, disappeared, retreated. पाउसणरिंदे, cf. पाउसराया st. 646.

654) = Hāla 563, where the readings are निक्कंते for गच्छंती, पुंसुआण for पूसयाण and रिंछोलि for रिंछोली. गच्छंती = निग्गच्छंती (निर्गच्छन्ती) coming out, emerging, issuing forth. रिंछोली line, flock, flight, cf. st 207 and 633. पूसय, explained as शुक in the commentary, stands for पुंशुक, a male parrot. Cf. the words पुंस्कोकिल, पुंगव, पुंवत्स, पुंवृष.

655) पियं अप्पियं, what is dear (or welcome) and what is not dear (i.e. repugnant and to be avoided). The exact sense is not clear. The commentator is silent. सुयणसमागम, this is obviously Nominative singular with elision of the case-affix. Cf. उत्तुंगथणणिरंतर st. 305 and अमुणियपरमत्थ st. 604. अग्गी निच्चं निच्चं सुहावेइ, the fire evermore (ever and always) delights. The logical connection between the two halves of the stanza is not clear.

656) डज्झंतु सिसिरदियहा may the days in the cold season be burnt i.e. a hundred curses on the days in the cold season. पियमप्पियं जणो वहइ (metrically faulty), people bear or experience what is dear (welcome) and what is not dear (unwelcome). Cf. st. 655, first half. The sense of the second half is obscure. There appears to be an intention to have a pun on the word सीया [= (1) शीत in the case of the cold season (शिशिर), and (2) सीता in the case दहवयण (i.e. रावण)]. The sense of आयवणक्खय (आतपनक्षय) is not clear.

657) The sense of the stanza is obscure. The main sentence appears to be : सिसिरवायलइया दीणपुरिस व्व दीसंति. अवधूयअलक्खणधूसराउ and फरुसलुक्खाओ are evidently adjectives qualifying सिसिरवायलइया, while अलक्खणा is an adjective qualifying दीणपुरिसा. The commentator, however, seems to understand सिसिरवायलइया as an adjective, since he paraphrases it by शिशिरवातगृहीताः "seized or attacked by cold breezes", लइय standing for लाइय (from the root ला to take or seize). But in that case, there would be no substantive corresponding to the adjective सिसिरवायलइया. सिसिरवायलइया may be equated with शिशिरवातलतिकाः streams or jets of cold wind. फरुसलुक्ख = परुषरूक्ष, harsh (rough, biting, stinging) and dry. The commentator's paraphrase परुषाः स्निग्धाः is puzzling. We have perhaps to read अस्निग्धाः. अलक्खणा दीणपुरिस व्व would mean "like unfortunate or unlucky, poor men".

For this sense of अलक्खण compare रघुवंश XIV.5 : क्लेशावहा भर्तुरलक्षणाहम्. There appears to be a pun intended on the word अलक्खण, which is used here to qualify both the उपमेय (सिसिरवायलच्छ्या) and the उपमान (दीगपुरिसा). अवधूय = अवधूत shaken. धूसर dusky, soiled, covered with dust, of a dull colour. But in spite of all this piece-meal explanation, the sense of the stanza as a whole remains obscure.

658) = Weber (1881), 701, where the reading in the second quarter is कुण्डुरो वडइ (= वदति), in the third quarter : रे रमह वहह वाहयह and in the fourth : एत्थ तणुआअए रअणी. The form तणुइज्जए in the last quarter is rather puzzling. The normal form ought to be तणुआयए (तनुकायते), denominative verb from तनुक in the sense तनुका भवति, cf the form तणुआयंति in st. 653. रडइ = रटति proclaims. पामरपहियाण is a Dvandva compound, "to farmers and travellers". The four verbal forms पलह, रमह, वाहयह and वहह are to be connected respectively with चोर, कामुय, पामर and पहिय. वाहयह = वाहयत (क्षेत्राणि) till your fields. वहह = वहत (मार्गम्) traverse (or move along) your (home-ward) way. Cf. st. 651 for the use of √वह् in the sense of to go or move along.

659) वियड्ढिमा, cleverness, culture, education (वैदग्ध्यम्). The Taddhita suffix इमा is add to adjectives to form abstract nouns according to HS. VIII.2.154. पलियाइं = पलितानि, grayness of hair. For the use of the plural number cf. पलियाण in st. 662. पलियाणि can be rendered as patches of gray hair on the head. तरुणीयणकडुयत्तणाइ = तरुणीजनकटुकत्वानि = तरुणीजनकटुकानि (the abstract being used for the concrete), hateful or odious to young women (= तरुणीजनविद्विष्टानि).

660) The sense of this stanza is obscure. We must read सीसे पडंतेसु instead of सीसे पडंताणं, so as to agree with तरुणीयणलोयणेसु. Laber has शीर्षे पतत्सु in the *chāyā*. The construction appears to be elliptical. "Not when people turn their glances (लोयम्मि कडक्खियम्मि) (towards a person's gray hair), (does he feel so sorry) as when the (despising) glances of young women fall (descend) on his head". लोयम्मि कडक्खियम्मि appears to stand for लोयम्मि कयकडक्खे, कडक्खियम्मि being used in an active and not passive sense.

661) जहिच्छियाए = जहिच्छयाए = यथेच्छया = यथेच्छम् to our (or their or your) heart's content. The form is the result of conflation between जहिच्छं and इच्छाए. Cf. the use of forms like यथानुपूर्व्या, यथाक्रमेण, यथासंख्येन

in Sanskrit. See note on जइच्छाए in st. 480. Cf. st. 777. The subject of रमियं may be either अम्हेहि or तेहिं or तुम्हेहिं. धूलीधवल = धूलीधूसर, white or gray with dust. कया = कृता: were made to be like or were turned into जरयदियहा = जरादिवसा:.

662) We must supply the विशेष्य (qualificand) थेरो or थविरो for the three adjectives in the first half of the stanza. संकुइयकंपिरंगो, whose body is contracted, i.e. bent in the middle and is quivering (trembling). For संकुइय cf. st. 146. ससंकिरो = ससंको, the possessive suffix इर being added स्वार्थे (pleonastically), full of apprehension, nervousness, lack of self-confidence (due to old age). दिन्नसयलपयमग्गो—this perhaps stands for मग्गदिन्नसयलपओ (by परनिपात of मग्ग) and means :who puts his feet completely and squarely (not partially) on the way, i.e. who walks slowly, cautiously and with measured steps, as he cannot walk quickly due to old age. पलियाण लज्जमाणो, ashamed of the grayness of his hair. न गणेइ अइत्तए दिन्नं, the sense of this sentence is obscure. The commentator says : अयि इति आमन्त्रणे, दत्तमिति न गणयति। But that does not throw any light on the meaning of the sentence at all. Perhaps अइत्तए stands for अतीते, in the past. "He does not consider (or care for) what was given by him in the past". But even that does not put us any wiser about the real sense.

663) The sense of this stanza too is obscure. जराओ is rendered in the *chāyā* as जराराज:. Why old age is here compared to a king is not clear. The sense of वम्महभक्खणदिन्नोसहीए and अंगं कुणइ is obscure. "Look, hard-hearted Cupid resorts to him (i.e. to जराराज) now". Does this mean that passion mercilessly harasses even old people, in spite of the decline of their physical powers? But compare : वयसि गते क: कामविकार: शुष्के नीरे क: कासार: । (शङ्कराचार्य).

664) इट्ठं = इष्टम्, wholesome, salutary advice. Perhaps इट्ठं stands for इत्थं (thus). This appears probable from the commentator's remark : इति कथम् । According to the commentator grayness first attacks the hair on both the sides of the head near the ears (पूर्वं हि जरा कर्णमूल एव समागच्छति ।)

665) जीयं = जीवितम्, life. जीवित becomes जीअ (and then जीय), according to HS. VIII.1.271. Or जीयं may stand for जीव, with change of gender from masculine to neuter according to HS. VIII. 1.34. जलबिंदुसमं like a drop of water precariously poised on a lotus-

leaf. उप्पज्जइ जोव्वणं सह जराए youthfulness arises in a person along with old age, i.e. as a man passes day after day in the prime of his life, old age gradually overtakes him, and he every day goes nearer and nearer to old age. दियहा दियएहि समा न हुंति, days are not similar to days, i.e. all days are not equally happy. Some may be happy, but many are full of grief and suffering.

666) नरआऊ = नरायुः = पुरुषायुषम्, the maximum duration or length of human life. ताण अद्धेण राइओ हुंति, one half of these hundred years is taken up by the nights, i.e. nights occupy or take up one half of the span of human life, viz. 50 years. हरइ जरा बालभावो य—this is the reading followed by the commentator, as his paraphrase (हरति जरा बालभावश्च) shows. The MSS read हरइ जरा बालभावेण, but that does not make any sense, unless we understand हरइ in the sense of हीरइ (Passive voice) and regard जराबालभावेण as a समाहारद्वंद्व compound. अद्धस्स of the half other than the one taken up by the nights. अद्धयरं = अर्धतरम्, one half, the Taddhita suffix तर being regarded as स्वार्थिक (pleonastic). Cf. वत्सतर = वत्स and अश्वतर = अश्व in Sanskrit. Cf. Vairāgyaśataka, st. 107 : आयुर्वर्षशतं नृणां परिमितं रात्रौ तदर्धं गतं तस्यार्धस्य परस्य चार्धमपरं बालत्ववृद्धत्वयोः।

667) = st. 127, where the reading in the third quarter is खलणं instead of पलियं. व = वा = इव used in the sense of खलु. कस्स व लच्छी थिराइ पेम्माइं, construe :—कस्स व लच्छी य पेम्माइं य थिराइं। पलियं, grayness of hair i.e. old age. The text of the commentary as given in MS.C seems to be based on the reading पडियं instead of पलियं. पडियं = पतितम् = स्खलितम् lapse, mistake. "Who to be sure is impeccable or infallible?" खंडिओ = खण्डितः, foiled, balked, disappointed (or ruined) (by fate).

668) गहचरिय stands for गहचरियं, with elision of the Nominative singular termination or गहचरिय-देवचरियं may be taken to be a समाहारद्वन्द्व compound. गहचरियं ताराचरियं the movements or behaviour of the planets and stars. देवचरियं the behaviour of the Gods. चराचरे चरियं the behaviour of all things mobile and immobile i.e. animate and inanimate.

669) कूडकवड wiles and tricks or treacheries. मायारूव, deceptive appearance. रंजए = रञ्जयति, सुखयति, delights, charms, pleases, fascinates. सब्भाव = सद्भाव, real nature. न जाणंति do not know, have not been able to divine or probe.

670) पए = पयसि, in water. पयमग्गो (track) is to be connected with both मच्छाण and पक्खिणो (= पक्षीणां, singular used for the plural, जातौ एकवचनम्). We should expect either the singular or the plural in the case of both मच्छ and पक्खि. घेप्पइ = गृह्यते = ज्ञायते, can be known, discovered or located. घेप्प is a धात्वादेश for √ग्रह् (गिण्ह in Prākrit) in the passive voice according to HS.VIII.4.256. दुलक्खं = दुर्लक्ष्यं, inscrutable.

Section 74, पुव्वकयकम्मवज्जा—Section on the deeds done in a previous life. Cf. Section 11 दिव्ववज्जा and Section 12 विहिवज्जा.

671) किं परत्तेण = किं परत्रेण, किं परलोकेन, किं परत्र गमनेन, किं परलोकगमनेन, where is the need to leave this world and to go to the other world? परत्त (= परत्र) is really an indeclinable like अत्र, तत्र, यत्र, कुत्र etc. But it is here inflected and declined just like a noun, परत्तेण being the Instrumental singular form. See remarks on stanzas 150 and 221. धणविलसियाण-धणेण or धणम्मि (धणेसु) विलसियं जेसिं ते धणविलासिया, तेसिं धणविलसियाण, in the case of those who roll in riches or wealth. The commentator renders the expression by धनविलसनशीलानाम्. दालिद्दिय = दारिद्रिक, दारिद्रं (दारिद्र्यं) विद्यते येषां ते दारिद्रिकाः, the Taddhita suffix इक being added in the possessive sense (मत्वर्थे), stricken with poverty. The commentator paraphrases by दारिद्र्यमुद्रित, branded with poverty. G reads दालिद्दय = दरिद्रक, द being lengthened into दा.

672) विहडंति (विघटन्ते) from √विहड, to be separated, to become estranged, to drift away. The second quarter is metrically faulty, with 20 मात्राs instead of the usual 18. न विहडइ = न विघटते, is not lost or wasted. पुव्वक्कयं = पूर्वकृतम्. The consonant क् is duplicated according to HS. VIII.2.97 : समासे वा।

673) The sense of the stanza is obscure. जं विहियं तं पुणो न नासेइ does not destroy or undo that which has been done (by a person) already. In the light of this statement in the second quarter, we should expect in the first quarter नाहरइ जं न विहियं "fate does not give or bring on that which has not been done by a person already". The extant sentence अवहरइ जं न विहियं will have to be construed as अवहरई न जं विहियं, "fate does not take away that which has been done already". But then it would be only a repetition of the idea in the second quarter. If the extant sentence is translated as "Fate takes away that which has not been done (जं न विहियं तं अवहरइ)," we do not get any intelligible idea at all. The commentator's

rendering, विधिः यन्न कृतं तन्नापहरति, "fate does not take away or destroy that which has not been done": does not make any sense. and moreover there is no basis in the present text for the second न. विहीं सित्थं पि न वड्ढिउं देइ—this can only mean "fate does not allow even a grain of corn to grow". सित्थ (= सिक्थ) means धान्यकण (a grain of corn) or a grain of boiled rice (Marathi शीत). If we understand सित्थ in the sense "a grain of boiled rice", the sentence would mean "fate does not allow even a grain (i.e. minute quantity) of boiled rice to be served(to a person)". √वड्ढ = √वर्ध्य् to increase, to spread, to stretch out, to serve (cf. Marathi वाढणें). But this idea does not fit in with the line of thought in the first half of the stanza, which seems to represent fate as not interfering in worldly affairs, but as allowing them to have their own course. Cf. the ideas of कृतप्रणाश, and अकृताभ्यागम, which are usually urged as objections against the non-acceptance of the doctrine of कर्मविपाक.

674) लिहियं = लिखितम्, written down, prescribed, ordained. सयलल्लोयस्स परिणमइ, falls to the lot of all people. विहुरे वि = वैधुर्येऽपि (भावप्रधान निर्देश concrete used for the abstract), even under calamity or distress. Cf. st. 180 and 185.

675) मरणवंधणं, मरण may be taken to be Nominative singular form, with elision of the case-affix, or मरणवंधणं may be regarded as a समाहारद्वन्द्व compound. It is not clear for what noun the pronominal form तेण stands. It is possible to take तेण as standing for विहिणा or दिव्वेण. नियकम्मगलत्थिओ caught in the strangle-hold of his own deeds performed in a previous life. गलत्थिओ = गलहस्तितः, caught or seized round the neck, strangled, throttled, seized by the throat. गलहस्तित > गलअत्थिअ > गलत्थिअ. There is thus first the loss of the aspirate element in ह and then the fusion of the remaining अ with the preceding अ. Cf. Marathi गळाठणें. HS. VIII.4.143 gives गलत्थ as a धात्वादेश for √क्षिप्. Accordingly गलत्थिओ would mean क्षिप्त, प्रेरित, pushed.

676) चिंतिएण = चिन्तितेन = चिन्तया, anxiety जूरिएण = खिन्नेन = खेदेन. In both cases we have the past passive participle used in the sense of an action noun (cf. नपुंसके भावे क्तः, Pāṇini III.3.114). जूर is given as a धात्वादेश for √खिद् at HS. VIII,4,132. Cf. Marathi झुरणें. पुव्वकओ पुण्णपरिणामो, we should expect कम्मपरिणामो instead of पुण्णपरिणामो. पुण्ण restricts the sense to good or pious deeds, while what is intended is good and bad deeds. Moreover कम्मपरिणामो would harmonise

with the title of the section, पुव्वकयकम्मवज्जा. Cf फुव्वक्कम्माणुसारेण in st.677. We can of course understand पुण्ण as standing by लक्षणा for both पुण्ण and पाव. फुव्वकओ पुण्णपरिणामो really stands for फुव्वकयकम्मपरिणामो, फुव्वकय being an adjective qualifying कम्म and not परिणाम,

677) दाऊण = दाउं (दातुम्). हरिऊण = हरिउं (हर्तुम्). The gerund-suffix ऊण is used here in the sense of the infinitive of purpose. Cf. पढिऊण (= पढिउं) in st. 31, जंपिऊण (= जंपिउं) in st. 272 and मलिऊण (= मलिउं) in st. 508. जस्स जं विहियं is to be connected with फलं in the second half of the stanza and not to be connected as the object of दाऊण and हरिऊण in the first half, as done by the commentator. किं पि (= किमपि) should be supplied as object of दाऊण and हरिऊण. विहियं = विहितम्, ordained or predestined by fate. परिणमइ, accrues or falls to the lot of a person. फुव्वक्कम्माणुसारेण, for the duplication of the consonant क्, see note on फुव्वकयं in st. 672.

678) माहप्प = माहात्म्यम् greatness, importance. विसट्टंति = विकसन्ति. The commentator Ratnadeva paraphrases this by विघटन्ते, विजृम्भन्ते. विसट्टंति, spread out and make themselves felt. HŚ. VIII.4.176 gives विसट्ट as a धात्वादेश for दल्, which means 'to open out, to expand, to bloom'.

679) For अज्झा, see note on st. 308.

680) दीवसिहरे, on the top of a lamp, i.e. on the top-cover or shade of a lamp, on the underside of which lamp-black (soot) becomes accumulated.

681) ठक्कुर a village headman. वहुयणे तह य थणयाण amongst young married women, for breasts (fallen down from their proper position). ठाणचुक्क = स्थानच्युत or स्थानभ्रष्ट, fallen down from the proper place. HŚ. VIII.4.177 gives चुक्क as a धात्वादेश for√ भ्रंश्. चुक्क is used here as a past participle from the root चुक्क, in the sense of चुक्किअ. Cf. the past participle form फुट्ट (= फुट्टिअ) from √फुट्ट (= √स्फुट्), in st. 793 and फिट्ट (= भ्रष्ट or नष्ट) from √फिट्ट in st. 345, and वोसट्ट (= विकसित) from √वोसट्ट, st. 249.

682) ठाणं, post of duty, path of duty, or position. ठक्कुरसंघस्स दुट्ठवग्गस्स, even in spite of the opposition of a host of village-headmen or a throng of wicked people. The Genitive appears to be used here in the sense of अनादर, according to Pāṇini II.3.38 : षष्ठी चानादरे। The sense is : ठक्कुरसंघस्य दुष्टवर्गस्य च विरोधम् (शत्रुत्वम्) अनादृत्य (अविगणय्य)। ठंतं

पि देइ जुज्झं· he gives battle (or fights) standing firm in his position. The commentator paraphrases this by तिष्ठन्नपि युद्धं ददाति, where तिष्ठन् appears to be used adverbially, qualifying the sense of देइ जुज्झं. If we connect ठंत as adjective with जुज्झ, the sense would be : "he gives (or puts up) standing opposition (i e. steady, unrelenting opposition) (to his enemies)". If we emend and read ठंतो instead of ठंतं, ठंतो would be an adjective qualifying धीरो. MS. G reads निट्ठं पि (= तिष्ठन्नपि). The propriety of the use of पि (अपि) after ठंतं is not clear. ठंत is present participle active, from √ठा = √स्था. ठा > ठांत > ठंत according to HS. VIII.1 84 (ह्रस्वः संयोगे).

683) We must read जणंति (= जनयन्ति) instead of Laber's जिणंति, as is clear from the commentator's paraphrase जनयन्ति. सामाइणो = समाजिनः (= सामाजिकाः), people in the kingdom, leaders of the people. सामाइणो can be equated with समाजिनः [Nominative plural of समाजिन् (समाज + इन्; Taddhita suffix). समाजिनः = समाइणो and then सामाइणो by elongation of स. गहियविमुक्का, first captured (arrested, detained) and then released (by the kings). नरिंदाणं तेअं जणंति, generate, i.e. contribute to, the greatness (glory, prestige) of kings. It is not necessary that kings should physically torture the leaders of their people. Mere detention for some time and subsequent release with a warning is quite enough to inspire awe in the minds of the people. दंडो = दण्डः, (i) physical punishment, torture, (2) arrow (usually the word काण्ड is used in the sense of an arrow). ठिय = ठिओ स्थितः. with elision of the Nominative singular termination. दंडो तह च्चिय ठिय (1) although the arrow remains just where it is in the quiver, i.e. although the arrow is not discharged from the bow; (2) although the power of inflicting physical suffering (दण्ड) remains just where it is, i.e. is not brought into actual operation. आमूलं हणइ टंकारो, the (mere) twang of the bow-string is able to kill (frighten), down to the root (i.e. completely). Laber reads आमूलो, which does not make any sense. We must read आमूलं. टंकार = टङ्कार or टणत्कार = ज्याशब्द—twanging sound produced by a bow-string.

684) उल्हवण = उल्हवण = विध्यापन (Laber, chāvā), निर्वापण, आर्द्रण, extinguishing, dampening, moistening, drenching. The PSM records the root उल्हव in the sense, to extinguish, to put out. HS. VIII.4.416 uses the form उल्हवइ in the sense आर्द्रयति. The Sanskrit word आर्द्र becomes उल्ल in Prākrit according to HS. VIII.1.82. The

root उल्ल is a denominative formation from उल्ल, in the sense निर्वाप or आर्द्रय्. सोसण = शोषण, drying up. अमुणियमज्झपजलणाण, in whose case the internal combustion (burning) is unknown to both. The ocean is so vast and deep that it is not aware of the वडवानल burning inside of itself. The वडवानल is not aware that it is constantly blazing in the heart of the ocean and that it is surrounded on all sides by immense masses of water. The exact sense is not, however, clear. वइयरो = व्यतिकरः, union, association, combination.

685) नत्थि = न सन्ति. The form अत्थि can be used in the sense of all the three persons and in the sense of the singular and plural numbers according to HŚ. VIII.3.148 (अत्थिस्त्यादिना). कज्जं = कार्यम् = प्रयोजनम्, use, advantage. कलंक stigma, disgrace. In the case o persons who are devoid of good qualities, if they are born in exalted families, their noble birth itself constitutes a disgrace, being a cause of embarassment to them, by contrast with their lack of good qualities and possession of bad qualities. Cf. मृच्छकटिक, VIII.29 : किं कुलेनोपदिष्टेन शीलमेवात्र कारणम् । भवन्ति सुतरां स्फीताः सुक्षेत्रे कण्टकिद्रुमाः ।

686) वंसुपन्नो, (1) made or fashioned from a bamboo, (2) born in a noble family. We must construe the words in the second half as follows :—(जइ वि) धणू वंसुपन्नो (होइ) (तह वि) गुणरहिए (तम्मि) टंकारो नत्थि गुणरहिअ (1) devoid of the string, (2) devoid of good, noble qualities. The correct wording should be :— वंसुपन्ने वि धणुम्मि निग्गुणे नत्थि टंकारो। The commentator seems to have read वंसुपन्ने वि धणुम्मि।

687) जम्मंतरं = जन्मान्तरम् = जन्म, birth in an exalted family. गरुयं = गुरुकम्, great, leading to greatness, what makes a person great or eminent. गुणगणारुहणं = गुणगणारोहणम्, cultivation or development of numerous good qualities. आरुहण = आरोहण mounting i.e. acquisition;or आरुहण may be taken as equal to आरोपण (अन्तर्भावितण्यन्तार्थे निर्देशः), establishment. मुत्ताहलं हि गरुयं, a pearl becomes great because of its intrinsic qualities like lustre, perfectly round shape, pleasing colour, large size, weightiness etc. सिप्पिसंपुडयं = शुक्तिसंपुटम् the pair of shells in which a pearl is produced. सिप्पि = शुक्ति, see HS. VIII. 2.138. Cf. Marathi शिंप, शिंपली.

688) सिप्पिउडं = शुक्तिपुटम्, mother-of-pearl,oyster. खरफरुसं = खरपरुषम् rough and hard, or extremely rough (अतिशयेन परुषम्) on the outside and to some extent on the inside also. रयणं = रत्नम्, gem, i.e. pearl.

Construe : जं (सुत्तारयं) रयणं (सिरिपउडम्मि) होइ, न अणग्घेयं (होइ)। अणग्घेयं = अनर्घ्यम् priceless, invaluable. Pischel (Grammatik Prākrit Sprachen §570, p. 358) compares the Vedic forms स्तुषेय्य, शपथेय्य and दिदृक्षेय. The form अणग्घेय may have been fashioned on the analogy of the above-mentioned Vedic forms, from the root अर्घ (अर्घ्), which means 'to be worth, to have value, to cost'. Cf. st. 123, 697. Cf. also the Sanskrit forms like गेय, पेय, देय, जेय, विधेय etc. जाईए = जात्या = जन्मना, by means of birth in a noble family. फुसिज्जंति = प्रोञ्छ्यन्ते or मृज्यन्ते. HS. VIII. 4.105 records फुस (along with पुस) as a धात्वादेश for √मृज् to wipe out. Cf. Marathi फुस॰.

689) जं जाणइ, supply सच्चं ति before जाणइ. जं (सच्चं ति) जाणइ (तं) जणो भणइ, people say what they know to be true. अंतरं, distance, contrast. विहवो = विभवः, riches. न घेप्पंति = न गृह्यन्ते (न लभ्यन्ते) are not obtained.

690) ठाणं, high position or status. गुणगहणं = गुणग्रहणं, acquisition of virtues. Cf. गुणगणारुहणं in st 687. अवस्स = अवश्यम्, the अनुस्वार on the last syllable being dropped *metri causa.* गुणरहिओ, (1) devoid of the string (on which the pearl or jewels are woven), (2) devoid of virtues. तरुणिथणवट्टं = तरुणीस्तनपट्टम्, the bosom of a young lady, i.e. place or position on the bosom.

691) Laber reads पासपरिसंठियस्स, which does not make any sense, unless we understand गुणहीणे as standing for गुणहीणस्स. Laber, however, renders पासपरिसंठियस्स वि by पार्श्वपरिसंस्थितोऽपि in the *chāyā*. The reading in the text is based on the commentator's explanation. Laber's reading can also be emended so as to read : पासपरिसंठिए वि हु गुणहीणे किं करेइ गुणवंतो। Laber's reading is unsatisfactory, because there is no other word in the Genitive case, which can serve as the विशेष्य of पासपरिसंठियस्स. जायंधय = जात्यन्धक, blind ever since his birth, absolutely blind. जात्यन्धक > जाइअंधय > जायंधय, a case of परस्परसन्धि. The more usual form in Prākrit is जच्चंधय, cf. st. 376. हत्थकओ = हत्थे कओ (धरिओ, ठाविओ, निहिओ). Thus हत्थकओ ultimately amounts to हत्थगओ (हस्तगतः). Cf. अन्धस्य दीपेन किम्।

692) पच्छत्तावो = पश्चात्तापः, cause for repentance, reason to feel sorry. वंसे समुप्पन्ना people born in their families, their descendants. गुणुच्छाहेण = गुणोत्साहेन, by the enthusiasm created in them, or by the inspiration given to them, by the recollection of their virtues. The commentator remarks : ये गुणवन्तस्ते मृता अपि जीवन्ति।

693) The wording of the first quarter appears to be faulty. The sense of the first half seems to be : मुक्ताफलस्य इव वेधरहितस्य प्रभोः गुणिनोऽपि पुरुषः किं करोति । मुत्ताहलं व seems to stand for मुत्ताहलस्स व, *metri causa*. किं करेइ, what can a person (i e. a servant) do about such a master who, though possessing many other good qualities (गुणिणो) is impervious to the appeal of the virtues in his servant (वेहरहियस्स)? वेह = वेध literally means perforation, and by लक्षणा it conveys the idea of appeal or deep impression or appreciation. Cf. Marathi वेड: craze or mania. वेहरहिय, (1) impervious to the appeal of the virtues in his servant (in the case of प्रभु, master). (2) devoid of perforation (in the case of मुक्ताफल, pearl). गुणिणो = गुणिनः, possessed of many other virtues (both in the case of प्रभु and मुक्ताफल.) गुणिणो cannot be understood in the sense "furnished with or woven on a thread (गुण)", as the author is speaking about an unperforated pearl. सूई = सूचिः, a perforating needle (in the case of मुक्ताफल). It is not clear in what sense the word सूई is intended by the author in the case of the प्रभु. गुणा (1) threads or strings, (2) virtues. Cf. रघुवंश I.4 : मणौ वज्रसमुत्कीर्णे सूत्रस्येवास्ति मे गतिः ।

694) पियकेलिसंगम meeting with the dear consort for amorous dalliance (केलि = सुरतक्रीडा); पिएण सह केलिकए संगमो पियकेलिसंगमो । The words केलि and खेल and खेला are to be traced to the root क्रीड्, to sport or play. ओसारिअ = अपसारित or उत्सारित, cast away, removed. अवसररहिया, devoid of the proper time, those in whose case the time is not proper or opportune. गुणवंतया (1) possessed of virtues, (2) woven on threads or strings. दूरे धरिज्जंति are kept outside or at a distance.

695) ता = तस्मात्, therefore, निग्गुण च्चिय वरं = निग्गुणत्तणं चिय वरं, absence of virtues is better than possession of virtues (a case of भावप्रधान निर्देश, concrete used for the obstract). Construe :—जाण पहुणवलंभेण परिओसो ताण निग्गुणत्तणं चिय वरं. पहुणवलंभेण = नवपहुलंभेण, by transposition of the words पहु and नव. पहुणवलंभेण जाण परिओसो, in the case of those who have the pleasure or satisfaction of having secured a new master, i.e. those who have secured a new master. The sense of the first half remains obscure and its logical connection with the second half is not clear.

696) गुणेहिं in exchange for our virtues. नियणिग्गुणत्तणं, your own lack or absence of virtues. सड्ढीए = द्रव्य विनिमयेन. सड्ढी, barter. This word is not found recorded in PLNM or DNM or PSM. The

word कलिकाले is to be connected with न घेप्पंति (कलिकाले पहुणो गुणेहि न घेप्पंति). किं कीरइ = किं क्रियते। What is to be done? How can that be helped or avoided?

697) सव्वत्तो वसइ धरा, the earth is present everywhere (on all sides), i.e. it is wide and extensive. Cf. मालतीमाधव I.6 : कालो ह्ययं निरवधिर्विपुला च पृथ्वी। अग्घंति = अर्घन्ति, are valuable or estimable in and by themselves. अत्थवंताण = अत्थवंतेहिंतो (Genitive used vicariously for the Ablative), from or at the hands of the rich.

698) गेण्हंति = गृह्णन्ति, mention with approbation, praise. गोट्ठी = गोष्ठी assembly (of learned people). रणमुहे on the battlefield, on the battle-front. गुणा = गुणान्, Accusative plural. उल्लूरण = छेदक or उच्छेदक. HS. VIII.4.116 records उल्लूर as a धात्वादेश for the root तुड् (i.e. त्रुट्, त्रोट्य् to cut). Cf. Vairāgyaśataka 11 : मातुः केवलमेव यौवनवनच्छेदे कुठारा वयम्।

699) जाइएण = जातेन. The usual form is जाअ (√जा + त = जात). Here however the form has been made with इ interposed between जा and त, as if the root जा were a set (सेट्) root (जाइत—जाइअ). पुरिसें पयपूरणे वि असमत्थें—पुरिसें and असमत्थें are Instrumental singular forms as in Apabhraṁśa, according to HS. VIII.4.342. Cf. निहसणें in st. 729. पयपूरणे = पदपूरणे, in the matter of filling a lofty place (पद) with dignity and distinction. सरिव्व = सरिद् वत् (सरिता तुल्यम्, सरिता इव), see HS. VIII.2.150 वतेर्व्वः). सयलं भुवणंतरं, the entire space of the world, i.e. the whole world. The world पयपूरणे can be connected with the upamāna सरित्, by regarding it as an Instrumental singular form as in Apabhraṃśa (पयपूरणे = पयपूरणें = पयःपूरणेण = पयःपूरेण). The simile is to be explained as follows :—यथा सरिता पयःपूरणेन (= पयःपूरेण) सकलं भुवनान्तरं भ्रियते (= व्याप्यते), तथा येन पुरुषेण पदपूरणे असमर्थेन सकलं भुवनान्तरं यशसा न भृतं (व्याप्तं) तेन पुरुषेण जातेनापि किम्।

700) देस country, गाम village, नयर city, town. रायपह = राजपथ, royal path, highway, thoroughfare. तियचउक्कमग्गे = मग्ग तियचउक्के = मार्गत्रिकचतुष्के in the junctions of three or four streets. धिरत्थु = धिगस्तु. धिगस्तु would ordinarily become धि अत्थु in Prākrit. But here we have the insertion of र in between the two words — a रश्रुति so to say.

701) पसयच्छि, see note on this word in st. 309, and cf. st. 548. आइअ = आगत, आयात. आइअ phonetically stands for एत (आ + इत), past participle active from the root आ + इ. आइअ means come into this world i.e. born. Similarly गएण means gone away i.e. dead.

The word आइअ thus ultimately means the same as जाईअ in st. 699 and गएण means मएण (= मृतेन). व = वा, the आ being shortened according to HS. VIII.1.67. We have व used twice and वा used once in the first half of the stanza : one of the three is redundant. It would be better to read : किं तेण आइएण व किंवा पसयच्छि तेण विगएण (= विगतेन). रणरणयं = रणरणकः, uneasiness, sorrow. घराघरं = गृहगृहम् = गृहे गृहे. See note on the word घरहरं in st. 553. घरावरं really stands for घरघरं, with the अ at the end of the first member lengthened *metri causa*.

Section 79 : पुरिसणिंदावज्जा, censure of man. Out of the four stanzas in this section only the last contains a censure of unworthy men. The remaining three are वस्तुकथनपर and not निन्दापर.

702) मूलंकुर व्व, मूलाणि या अंकुरा य मूलंकुरा, ते इव। This stanza occurs as No. 722 in the Gaüḍavaho of Vākpatirāja, with the reading बीयाहि व एकत्तो (i.e. एक्कत्तो) (= वीजादिव एकस्मात्) in the third quarter. The text of the third quarter as printed on p. 191 is corrupt. When the English translation was printed, I was not aware of the reading in the Gaüḍavaho and hence on p. 373, I stated in a footnote that the sense of the second half of the stanza is obscure. But as soon as the reading in the Gaüḍavaho came to my notice, the obscurity disappeared and the sense became clear. The English rendering of the stanza can now be given as follows : "In this world people (though) born from (i.e. in) one (and the same) family go down (sustain a fall in their status) and go up (rise to a high position), just as the roots and sprouts (of trees), (though) born from one (and the same) seed, go down (sink in the soil) and go up." Seeds of plants when sown in the soil send their roots down in the soil while their sprouts shoot up above the soil. In the same way, though born in the same family, some people rise to a high position by their intrinsic merits and strenuous efforts, while others sink down to a low position because of their inherent inability and lack of earnest efforts. Cf. लोके गुरुत्वं विपरीततां वा स्वचेष्टितान्येव नरं नयन्ति।

703) नियकम्मेहि वि = निजकर्मभिरपि. We should rather except नियकम्मेहिं चिय (निजकर्मभिरेव) or नियकम्मे च्चिय (निजकर्मणा एव). सुरमंदिर a temple. कूव (कूप) a well. सुरमंदिरकूवयरा builders of temples and diggers of wells. उड्ढद्धमुहा = ऊर्ध्वाधोमुखाः, whose faces are turned upwards and down-

wards. अद्ध stands for अधः with duplication of ध into द्ध *metri causa*. The builders of temples have to turn their faces upwards as the construction reaches higher and higher levels, while the diggers of wells have to turn their faces downwards as the excavation reaches lower and lower depths. उड्ढद्धमुहा य वच्चंति, we should expect हि instead of य. वच्चंति go about their work or proceed to do their work. उड्ढमुह may also mean "one who holds up his face i.e, head erect" and अद्धमुह "one whose face is cast down".

704) एक्ककुक्खिसंभूया, born from one and the same maternal womb. नरसयसामी, master, supporter or feeder of hundreds of men. एक्कस्स असमत्थो, supply वि after एक्कस्स, 'unable to rule over, or to exert his influence over, or to support even a single dependent (or even his own self)'.

705) पयम्मि = पदे, i.e. मार्गे, cf. Skt. पदवी, path or way. सुसमत्था, supply वि after सुसमत्था. परोवयारे सुसमत्था वि, though quite in a position to do good to others, to help others. तेहि वि न किं पि, even they are useless, are no good.

706) कमला = लक्ष्मीः, the Goddess of wealth. कह कमले न वसउ, how possibly can she refuse to reside in the day-blooming lotuses? कमले, the Locative singular does not fit in with the four adjectives in the Genitive plural, viz. हिट्ठकयकंटयाणं, पयडियकोसाण, मित्तसमुहाणं and गुणवंतयाणं. We should emend the text as follows : हिट्ठकयकंटयम्मि य पयडियकोसम्मि मित्तसमुहम्मि । मामि गुणवंतयम्मि य कह कमले वसउ न हु कमला ॥, or हिट्ठकयकंटएसुं पयडियकोसेसु मित्तसमुहेसुं । मामि गुणवंतएसुं कह कमलेसुं न वसउ कमला ॥, so as to achieve concord between the four adjectives on the one side and the qualificand कमल on the other. हिट्ठकयकंटअ (1) the lotus which has put down the thorns (abounding in the lotus-pond), (2) the good man who has put down or suppressed the wicked (कंटक). पयडियकोस (1) the lotus which shows or displays the seed-cup prominently, (2) the good man who freely displays (and never hides) his treasures. मित्तसमुह (= मित्रसंमुख), (1) the lotus which always faces the sun (मित्र), (2) the good man who always gladly welcomes his friends (मित्र). गुणवंतय (1) the lotus which is possessed of filaments (गुण), (2) the good man who is possessed of amiable qualities. कमल which primarily means a lotus, here conveys by suggestion, because of the double-meaning adjuncts, the behaviour of a good man, in the manner of the figure समासोक्ति.

707) अन्नन्नलग्गकयपत्तपरियणे (1) the day-lotus which has mutually overlapping or mutually touching, i.e. thick-growing leaves surrounding it (अन्योन्यं लग्नानां पत्राणां कृतः परिजनः येन, which has mutually touching leaves as its retinue or circle of attendants), (2) the good man who has worthy (पात्र) attendants or servants (परिजन) attached to one another (अन्योन्यं लग्नः कृतः पात्रं—पात्रभूतः—परिजनो येन). We should really expect अन्नुन्न° for अन्नन्न°. निहयगुरुजडाजाले (1) the lotus which puts down the big mass (complex) of its roots (जटा) under the surface of the water in which it grows, (2) the good man who puts down the big crowd of dull people (जडाजाल = जडजाल, the final vowel of the first member being lengthened according to HS. VIII.1.4). For the use of the word जटा in the sense of 'root' see st. 150. मित्तालोयणसुहिए (1) the day-lotus which is delighted at the sight of the sun, (2) the good man, who is delighted at the sight of his friends. The construction and the suggested sense in this stanza, are similar to those in the preceding one.

708) कयत्था = कृतार्था extremely blessed or lucky. पयडियकोसगुणड्ढे पयडियकोसे य गुणड्ढे य, a कर्मधारय compound. For पयडियकोस see st. 706. गुणड्ढ (1) rich in fibres or filaments, (2) possessed of good qualities. Cf. गुणवंतयाणं in st. 706. कुलीण (1) पृथ्वीलीन, lying on i.e. growing on the ground (with reference to the स्थलकमल which grows on land and not in water), (2) born in a noble family. सुपत्तपरिवार, cf. अन्नन्नलग्गकयपत्तपरियणे in st. 707. Because of the double-meaning adjectives, we have here (in the manner of समासोक्ति) the suggestion of the Goddess of wealth residing with, i.e. favouring, a good person. Cf. stanzas 706 and 707.

709) जडसंवाहियफरुसत्तणस्स—of the lotus which has transferred (संवाहिय = संवाहित) harshness to the water (जड = जल), i.e. which has suppressed the thorns under the water and risen above them. Cf. the expression हिट्ठकयकंटयाणं in st. 706. The abstract noun फरुसत्तण appears to be used here in the sense of thorns (use of the abstract for the concrete). For the idea that the water in which lotuses grow is full of thorns, cf. साहित्यदर्पण X (अप्रस्तुतप्रशंसा)—अन्तश्छिद्राणि भूयांसि कण्टका बहवो बहिः। कथं कमलनालस्य मा भूवन् भंगुरा गुणाः॥ निण्हवियणियगुणोहस्स—the lotus which conceals the mass of its filaments or fibres inside. रत्ताण पत्ताण निवसइ—the Goddess of wealth resides in you because of your red (rosy) petals (रत्ताण पत्ताण = रत्तेहि पत्तेहि).

710) पल्ही (f.) = कार्पास cotton. The DNM VI 82 records this word in the sense of cotton. Laber, following the MSS, reads परिछिद्दछायणे. The reading adopted in the text is supported by the commentary. पल्हिगुणा = पल्हीगुणा cotton threads. Supply समत्था or पज्जत्ता after परछिद्दछायणे. Construe :—हे कमल, जह पल्हीगुणा परछिद्दछायणे समत्था तह जइ तुज्झ गुणा परछिद्दछायणे समत्था भवेज्जा नु, ता इह सयले लोए तुह का उवमा ठविज्जंति। In the case of the lotus गुण means the filaments or fibres in the lotus.परछिद्दछायणे (समत्था or पज्जत्ता) useful in or capable of covering up the holes of others (i.e. of people). परछिद्द is to be understood here in the sense of the privations of others, such as their nakedness or inability to clothe their bodies adequately and decently. का उवमा तुह ठविज्जंति = काओ उवमाओ तुह ठविज्जंते, (as understood by the commentator), what comparisons could have been made in your case? i.e. you would have been incomparable or matchless. ठविज्जंति is present tense, passive voice, third person plural from the causal base of ठा (स्था), having the sense of स्थाप्यन्ते. It is also possible to understand ठविज्जंति as being equal to ठविज्जंती, in the sense of the conditional mood, passive voice ठविज्जेज्जा (= अस्थापयिष्यत). See HS. VIII.1.179-180 [क्रियातिपत्तेः (ज्जाज्जौ आदेशौ भवतः)। न्तमाणौ।]. ठविज्जंती would be a feminine form in agreement with the object उवमा (Nominative singular). Cf. न होंतो = न अभविष्यः in st. 734.

711) अलियालाव (1) अलिआलाव (= अलिआलाप), the humming of the bees, (2) अलिअआलाव (= अलीकालाप), falsehoods uttered or false statements made by others. वियसंत = विकसत् (Vocative singular), (1) opening out, expanding, (2) blooming with joy. रायहंसेहिं कलिओ, (1) seized or visited by the royal swans, (2) patronized by kings who are easy going like swans. सुंदरं फलं न होही, no good fruit will be yours. कालपरिणामे in the fulness of time, in course of time, eventtually. The stanza is apparently addressed to the lotus, but it is intended by suggestion (in the manner of समासोक्ति) for a person who feels flattered at the false praise uttered by others, begins to bask in the sunshine of royal favour and patronage, and then eventually comes to grief.

712) The sense of this stanza is obscure. Laber, following the MSS, reads अप्पा. We must obviously emend अप्पा into अप्पं (= आत्मानम्) as the grammatical object of जाणसि, as is clear from the commentator's explanation. Cf. st. 758, where अप्पा देंतेण stands

for अप्पं देंतेण. सउणो = (1) सगुण: possessed of filaments, (2) सगुण्य: (according to the commentator) possessed of virtues. लच्छिपरियरिओ = लक्ष्मीपरिचरित: attended or favoured by the Goddess of wealth (fortune). उज्जलसमुहो = उज्ज्वलसंमुख:, facing the bright one (the sun ?). Cf. मित्तसमुहाणं in st. 706. ता वयणं पि हु न ठावेइ (or ठावेसि, as the commentator seems to have read), the sense of this is obscure.

713) Construe :—लच्छीए परिगहिया उड्ढमुहा न हुंति (त्ति) जइ (भण्णइ), ता पेच्छ, एए कमला जेहिं चिय उड्ढविया-तं चिय नालं न पेच्छंति। लच्छीए परिगहिया, favoured by fortune or wealth. उड्ढमुहा = ऊर्ध्वमुखा, supercilious, stiff and arrogant; cf. उड्ढद्धमुहा (st. 703) and उत्ताणवयण (st. 714). जेहिं चिय उड्ढविया, we must either read जेणं चिय उड्ढविया so as to suit तं नालं in the fourth quarter, or ता चिय नाला न पेच्छंति so as to suit जेहिं चिय उड्ढविया in the third quarter. उड्ढविया = ऊर्ध्वीकृता:, raised up, supported, hoisted up. We get the form उब्भविया in st. 62. ऊर्ध्व is represented in Prākrit by उब्भ or उड्ढ according to HS.VIII.2.59. न पेच्छंति do not condescend to look. The sense of the stanza is not clear.

714) लच्छिणिलयत्तणुत्ताणवयण, whose face is turned upwards, i.e., who is supercilious (stiff and arrogant) because it (the lotus) is the abode of Lakṣmī (Goddess of wealth). For उत्ताणवयण cf. उड्ढमुहा in st. 713. गुणिणो = गुणिन: (1) possessed of fibres or filaments, (2) possessed of good qualities. सयाणुलग्ग always joined or attached (1) physically, in the case of the lotus-stalk; and (2) mentally, in the case of the devoted follower. विमुहो = विमुख:, averse to, turned away from. समुहो = संमुख: (1) physically facing, (2) amicably or favourably inclined. The expressed sense of the stanza is concerned with the lotus, but because of the double-meaning adjectives there is the suggestion (in the manner of समासोक्ति) of a person, who has become supercilious because of his opulence and is indifferent even to his loyal followers possessed of good qualities.

715) वड्ढावियकोसो (1) one who has allowed to seed-cup to be nourished (at the cost of its dried-up petals and leaves), (2) one who has allowed his treasure (wealth) to be augmented (at the cost of his worthy-follwers to whom he denies what is due to them). परिसोसिय (1) dried up (2) emaciated. पत्त (1) पत्र, petals, leaves, (2) पात्र, worthy followers. लच्छिपओ = लक्ष्मीपदम् = लक्ष्मीपदत्वम्, the state of being

the abode of Lakṣmī. तं च्चिय नामं पि हारिहिसि, you will lose or fore-feit (i.e. damage or spoil) even your (good) name. तं च्चिय नामं = तदेव नाम i.e. तद् तव प्रसिद्धं नाम (i.e. कीर्तिम्).

716) मित्तो = मित्तं = मित्रम्. सूरो = (1) सूरः = सूर्यः, the sun, (2) शूरः a hero, a valiant person. कयपत्तपरियरो (1) कओ पत्ताणं परियरो जेण or कओ पत्तेहिं परियरो जस्स (कृतपत्रपरिग्रहम्, commentary), which is encircled by leaves on all sides, (2) कओ पत्ताणं (= पात्राणां) परियरो जेण or कओ पत्तेहिं (= पात्रैः) परियरो जस्स, who is surrounded on all sides by worthy persons. लच्छि-यालओ = लच्छी-आलओ, (1) which is the abode of the Goddess of wealth (2) who is favoured by the Goddess of wealth. पयहीण = (1) पयोहीन devoid of water, (2) पदहीन = पदभ्रष्ट devoid of status, i.e. fallen down from his lofty position. सहारो = साहारो = साहारत्तणं = साधारत्वम् = आधारः. Cf. note on साहारो in st. 639. सहारो केणावि न सक्किओ (= शक्तः), supply काउं (= कर्तुम्) before सक्किओ, no body can support or help him. सक्किओ is in effect equal to सक्कए (शक्यते). निमिसं = निमिसं पि, even for a moment. From the directly expressed account of the day-lotus, we have here the suggestion (in the manner of समासोक्ति) of a person, who, though having a heroic friend and though surrounded by worthy persons and though favoured by the Goddess of wealth, cannot be supported or helped by any body, if he falls down from his high position.

717) कीस = कस्मात् i.e. कथम्, how possibly? The commentator paraphrases कीस by कीदृक् (of what kind), i.e. he takes कीस to be equal to केरिसो. उवयारो = उपकारः, service, help. सूरपरिसंठियाण, which face the sun or are dependent on the sun. सरस, juicy, fresh. संठविया = संस्थापितानि, reinstated. उक्खयमूला = उत्खातमूलानि whose roots have been dug up. सुक्खंतपंकया = शुष्यत्पंककानि, in whose case the nourishing or sustaining mud is drying up. सुक्खंत really stands for सुक्कंत, present participle active from the denominative verb सुक्कइ, from the past participle सुक्क (= शुष्क). (शुष्क इव आचरति शुष्कति = सुक्कइ, cf. Marathi सुकणें).

718) छंडिज्जइ = त्यज्यते, (the Mānasa lake) is deserted or abandoned. We should expect छंडिज्जउ (= त्यज्यताम्) (Imperative third person singular, passive), let the Mānasa lake be deserted by you. √छंड is connected with छड्ड which according to HS.VIII.4.91, is a धात्वादेश for √मुञ्च्, to give up or abandon. The अनुस्वार in छंड is due to the desire to compensate for the loss of ड्. Cf. Hindi छांडना to lose, Marathi सांडणें to spill or pour down, to lose. छड्ड in its turn

appears to be phonetically connected with the Sanskrit root छर्द् (X.U.) to vomit i.e. to give up or abandon. सरं = माणसं सरं, the Mānasa lake. वासो = वासः, abode, resisdence, quarter. कत्तो वासो परंसुहे दिव्वे is a paranthetical sentence, the first quarter of the stanza being directly connected with the third and the fourth: जाव कुडवओ एण्हि (तुह) सत्थए चलणे न ठवेइ (ताव) सरं छंडिज्जइ (छंडिज्जउ). कुडवओ = कूटवकः, the rascal, scoundrel, wicked crane, which is supposed to be inferior to the हंस. Cf. खलवयकुडुंबं in st. 719. According to the commentator the real purport of the stanza, apparently addressed to the swan, is to advise a self-respecting person, dwelling in a locality where there is a predominance of ignorant, foolish, supercilious people, to abandon the place before the latter begin to lord it over him. It is therefore a case of अप्रस्तुतप्रशंसा. But as the stanza occurs in the section on the swan and the Mānasa lake, it is better to regard it as throwing out the suggested sense in the manner of समासोक्ति.

719) वणागमे पढमं चिय, at the first opportunity on the advent of the clouds, i.e. immediately after the onset of the rainy season. जे विगया = ये विगताः, or जे वि गया = येऽपि गताः. सुहु ताण हंसाणं = सुहिणो ते हंसा, very lucky or happy are those swans. खलवयकुडुंबं, the flock of the wicked cranes. उच्चासणट्ठियं, seated on a lofty (elevated, exalted seat), occupying a position of eminence, superiority and advantage. The stanza seems to convey the idea that it is better for the swans to leave the Mānasa lake before the onset of the rainy season, for during the rainy season the wicked cranes would dominate over them in the Mānasa lake. See, however, the following remark of Mallināth on Meghadūta, 11 :...कालान्तरे मानसस्य हिमदुष्टत्वात्, हिमस्य च हंसानां रोगहेतुत्वात्, अन्यत्र गता हंसाः पुनर्वर्षासु मानसमेव गच्छन्तीति प्रसिद्धिः ।

720) चित्तल = चित्रल = चित्र, marked or covered by. The suffix ल is addsd pleonastically (स्वार्थे) to many a word in Sanskrit and Prākrit. See note on st. 7. इयरविहंगम, other i.e. lesser or inferior birds. पयपंति = पदपंक्ति lines of foot-prints. पुलिणपेरंत = पुलिनपर्यन्त, surrounding regions of the sandy beach. वसियव्वं = वासः or निवासः. The use of the potential passive participle as a noun is met with in Sanskrit also. Cf. कर्तव्य duty, मर्तव्य death. The commentator paraphrases by वसितुं न युक्तम् ।

721) कमलवणं lotus-grove, lotus-bed. माणम्भरिअ = मानभृत (मनस्विन्) full of self-respect. The राजहंसs are here said to be so very conscious about their superiority to other birds, that they do not tolerate the presence of those birds in the same Mānasa lake along with them and so they leave that lake and go away elsewhere.

722) अद्धत्थमिअ = अर्धास्तमित, half-set, partially sunk behind the western horizon in the evening. For the second half, cf. st.151. The sentences तं होउ तुह रिज्जणं etc. are quite appropriate in st. 151, in which the Vocative नरणाह is used in the second quarter, but not in the present stanza wherein there is no word in the Vocative in the first two quarters.

723) Construe : भूमीगयं सूरं दट्ठूण विरहभीएण चक्कवाएण जीयग्गल व्व दिन्ना मुणालिया न चत्ता । भूमीगयं, touching the ground at the time of setting or gone underground (i.e. disappeared) after setting. न चत्ता = न त्यक्ता, was not cast aside, but was retained or held in the mouth. जीयग्गला = जीवार्गला, a barrier for preventing life from slipping out of the body. दिन्ना = दत्ता, given i.e. put or placed (स्थापिता or निहिता). Cf HS. VIII.4.44+ : रवि अत्थमणि etc. and मित्रे क्वापि गते, सरोरुहवने बद्धानने ताम्यति क्रन्दत्सु भ्रमरेषु, वीक्ष्य दयितासन्नं पुरः सारसम् । चक्राह्वेन वियोगिना बिसलता नास्वादिता नोज्झिता कण्ठे केवलमर्गलेव निहिता जीवस्य निर्गच्छतः ॥ काव्यप्रकाश VIII.

724) चवकेण = चक्कवाएण = चक्रवाकेन. पउमसंडं the bed of red lotuses. दिट्ठं = दृष्टम्, was seen by him and was felt by him, or appeared to him. अग्गि व्व like a mass of fire or glowing embers. चिया = चिता, funeral pyre. मडो = मृतः, a corpse. अप्पा = आत्मा his own self. The commentator seems to have read मडं व अप्पाणं, since he paraphrases by मृतकमिव आत्मानम्. But it is obvious that the correct reading is मडो व्व अप्पा णं (मृत इव आत्मा खलु), as it suits the past passive participle दिट्ठ. मसाणसरिसं = श्मशानसदृशम्, like the cremation ground. The use of the word सरिस shows that अग्गि व्व, चिय व्व and मडो व्व are to be understood as उपमाs and not as उत्प्रेक्षाs.

725) आसासिज्जइ = आश्वास्यते is comforted by, derives comfort from. जलगयपडिबिंबदंसणासाए by the hope or prospect of looking at its own image reflected in the water and thereby having the satisfaction of having a look at his own consort. निउणत्तणं = निपुणत्वम्, wicked cleverness or ingenuity (of fate or destiny).

726) संगमासा = संगमासाए, (with elision of the Instrumental singular termination), in the hope of eventually meeting each other. संगमासा can also be regarded as a बहुव्रीहि compound and explained as : संगमम्मि आसा जेसिं ते संगमासा, who are hoping to meet each other eventually. चक्काया = चक्रवाकाः. चक्रवाकाः > चक्कवाआ > चक्कआआ > चक्काआ > चक्काया, couples of male and female Cakravāka birds; see HS. VIII.1.267-271. सुहेण easily, without any difficulty. They are able to pass the night easily, though separated from each other, because of the hope of reunion. दियहा विओयकायरा न हुंति, the days are not apprehensive of separation, i.e. during day-time the Cakravāka birds are in each other's company. कह नु वोलंति = कथं नु व्यतिक्रामन्ति, how do the days pass (in the case of the Cakravāka birds)? Or वोलंति may be taken as having a causal sense (अन्तर्भावितण्यर्थ), being equal to अतिक्रामयन्ति or गमयन्ति, with चक्काया as subject and दियहा (understood) as object: चक्रवाका दिवसान् कथं नु अतिक्रामयन्ति or गमयन्ति, how are the Cakravāka birds able to pass the days? HS. VIII. 4,162 gives वोल as a धात्वादेश for √गम्.

727) अत्थलोहेण = अर्थलोभेन by a selfish desire or greed for money or wealth. सेवालजीवियाणं = शैवालजीविकानाम् who subsist on mere moss and nothing else. जीविका, means of subsistence. कओ धणं = कुतो धनम् = कुतो धनलोभः।

728) सुसिअ = शोषित dried up, dehydrated. निहसिअ = निघर्षित, निघृष्ट rubbed on a stone for preparation of sandal-paste. महमहियं = प्रसृतम् = गन्धः प्रसारितः। HS. VIII.4.77-78 give महमह as a धात्वादेश for √प्रसर्, if it is the question of a fragrance or odours spreading about. Cf. Marathi घमघमणें, घमघमाट. सरसा juicy, fresh. परिमलविलक्खा = परिमलविलक्षा, परिमलविषये विलक्षा, put to shame or embarassed in respect of fragrance, i.e. because of its inferior or poor fragrance.

729) परसुच्छेयपहरणेण = परशुच्छेदप्रहरणेन, परशुना छेदार्थं प्रहरणं परशुच्छेदप्रहरणं, तेन, by the bearing down of the axe or hatchet for cutting or hacking. निहसणें (= निहसणेण = निघर्षणेन), (Instrumental singular as in Apabhraṃśa), because of friction. Or if we read निहसणे, it would be a Locative singular form, meaning "under rubbing or friction". Even the Locative case has the sense of निमित्त or cause, according to the Vārttika निमित्तात् कर्मयोगे, on Pāṇini II.3.36. But

because of the use of the Instrumental case in परसुच्छेयपहरणेण, निहसणे is to be preferred to निहसणे. तुमं = त्वाम् (Accusative singular).

730) तरुवराण मज्झम्मि amongst the best of trees. उत्तमकुलेसु जम्मं birth in a noble family. The use of the plural number is unnecessary and even awkward. We should expect उत्तमकुलम्मि. दुज्जीह (1) the double-tongued or split-tongued i.e. snakes, (2) people who are double-tongued, i.e. who speak in two divergent ways about the same thing or person, so as to suit their selfish ends. For the duplication of ज, see HŚ. VIII.2.97. खल, wicked people.

731) विहिघडिओ = विधिघटितः created by Fate or Providence. जीसे represents यस्याः)Ablative singular feminine) according to HŚ.VIII. 3.64 (ङस्यः स्सा से). But the use of the feminine gender is not called for here as the word दोस is masculine in gender. We must read जेण or जम्हा (येन or यस्मात्). दुट्ठभुयंगा, wicked (venomous) snakes. पास = पार्श्व, side, vicinity, neighbourhood.

732) निरावराहो = निरवराहो, र being lengthened *metri causa*. चंदणविडवी = चंदणविडवी = चन्दनविटपी. विटप means a branch. By the addition of the possessive Taddhita suffix अ (अर्शआदिभ्यो अच्, Pāṇini V.2.127) we get the word विटप in the sense of a tree (cf. शाखा, a branch, शाखिन् a tree). छिज्जइ (1) is cut down, (2) comes to grief.

733) महादुम, noble tree, grand tree. पंथ, highway, public thoroughfare. अहवा = जइ वा = यदि वा. अथ has the sense of यदि in Sanskrit. Cf. अह used in the third quarter in the sense of 'if'. फलिओ = फलितः one that has borne or put forth fruit. सउणविडंवणं = शकुनविडम्बनाम्, mockery or ill-treatment by birds (by feasting upon the fruit). Cf. सरस्वती-कण्ठाभरण, IV. 93.

734) जं (fourth quarter) = यत् = यदि. सि = त्वम्, cf. note on st. 154. न होंतो = नाभविष्यः,Conditional mood (क्रियातिपत्ति).गई = गतिः = दुर्गतिः, miserable condition or plight. होज्ज = भवेत् (Potential mood) or अभविष्यत् (Conditional mood). मरुद्देसे = मरुदेशे, desert, arid region. विसम = विषम, rough, uneven. This may be connected as adjective either with समि (शमी) or with मरुद्देस. For the growth of करीर trees in deserts cf. st. 221. खरखइर sharp-pointed Khadira trees. It appears from this stanza that desert regions abound in करीर, खदिर and शमी trees.

735) तुंगिमा = तुङ्गत्व, height, tall stature. भूमीगुण peculiar quality or property of the soil. इहं = इह, the अनुस्वार on ह being *metri causa.* फलाण रिद्धी, abundance of fruit. होसइ = भविष्यति [an Apabhraṃśa trait (cf. st. 54, 275, 331, 639 etc.)], will result or will be determined. बीयाणुसारेण, according to the nature of the seed. The statement made here, that the height of the Vaṭa tree is the result of the peculiar property of the soil, but that the abundance of fruit is due to the peculiar property of the seed, is not a correct statement. Both the height and the abundance of fruit depend partly on the favourable nature of the soil and partly on the nature of the seed. Both the soil and the seed should be jointly responsible for the stature of the tree and abundance of its fruit. They cannot be separated as done in this stanza.

736) तुंगत्तणं loftiness, tallness, soaring height. गयणद्धरुद्धमग्गेण = अद्धरुद्धगयणमग्गेण (by transposition of अद्धरुद्ध and गयण), which half (i.e. almost) blocks the expanse (space) of the sky. न उवहेप्पसि = न उवघेप्पसि = न उपगृह्यसे, you are not resorted to, sought or approached. छुहजलणताविय = क्षुधाज्वलनतापित, heated, scorched, or tormented by hunger and the fierce heat of the sun. छुहजलण, the final vowel आ of the first member of the compound has been shortened *metri causa.* जलण = ज्वलन the glowing heat of the sun. The palm-tree is not sought by way-farers because it does not offer them any relishable fruit to ear or cool shade as it is very tall.

737) निरासयस्स = निराश्रयस्य, not affording shelter to anybody (as it is devoid of shade). दूरयरदावियफलस्स = दूरतरदर्शितफलस्य, which exhibits (i.e. bears) fruit at a height far beyond the reach of men. √दाव is mentioned as a धात्वादेश for the Sanskrit root दृश् (casual), at HS.VIII.4.32.Cf.Marathi दावणें (used in rural areas by uneducated people). जा का वि तुंगिमा your wonderful height. दोसेहि समा, is matched by your faults i.e. it is as immense as your faults.

738) वड्ढि नीओ, was reared, brought up. सयसलिलदाणसेवाए, by means of watering service rendered a hundred times, i.e. countless times. सय = शत. सय can also be understood in the sense of स्वयम्, "watering service rendered by them with their own hands". We must read तेण in place of तेहिं, so as to agree with the singular form तस्स in the third quarter, or we must read तेसिं पि in place of

तस्सेव, so as to agree with जेहिं in the first quarter. In st. 737, it is said that the plam tree bears fruit which is beyond the reach of men, because of its excessive height The काकतालीयन्याय too recognises the fact that the palm tree bears fruit. Cf. भर्तृहरि, नीतिशतक,90. Here in st. 738, however, it is said that the palm tree does not yield any fruit even if watered regularly and adequately.

739) मउलंतस्स = मुकुलयत:; putting forth buds, budding. पलासा = पलाशा: = पलाशानि leaves. The stanza seems to refer to the belief that the Palāśa tree is deserted by birds as soon as it begins to show its dark-coloured buds, cf. st. 740 : फुल्लगदियहम्मि कलुसियं वयणं. Perhaps a pun is here intended on the word पलासा, which stands for both पलाशा: and फलाशा ('the expectation of securing any benefit', which second sense would hold good in the case of the hidden, suggested meaning only). सउण = (1) शकुन, bird, (2) सगुण, virtuous, upright person. नियवयणं ज्झत्ति सामलियं, supply तए as subject of the Passive form सामलियं. Hidden sense according to the commentator: a person growing day by day in wealth, is abandoned by the despairing supplicants, if they find that his face becomes gloomy with anger on his being entreated for alms or charity.

740) फलणिवहं (neuter gender used for masculine) = फलसमूह:, fruits, emergence or bearing of fruits. फुल्लगदियहम्मि = पुष्पणदिवसे on the day of blossoming. कलुसियं = कलुषितम्, darkened, cf. सामलियं in st. 739. सपत्तेहिं (1) स्वपत्रै: by its leaves; (2) सत्पात्रै: by worthy followers. This stanza refers to the belief that the Palāśa tree wilts its leaves as soon as it begins to blossom.

741) The sense of the stanza is obscure. किंसुया appears to be Vocative singular of किंसुय (= किंशुक), which is a synonym of पलास (पलाश). साहा appears to be Accusative plural of साहा (शाखा),branches covered with leaves. तं वालाए कीस वेलविओ—why were you grinned at by the young maiden? वेलव is recorded at HS. VIII.4.93 as a धात्वादेश for √वञ्च to deceive or impose upon, and as a धात्वादेश for उपालभ् to censure or condemn, at HS. VIII.4.156. But none of these senses suits here, though the commentator renders वेलविओ byप्रतारित:. Perhaps वेलव is connected with √विडम्ब् to imitate, to mock or grin at. Cf. Marathi वेडावणें, to imitate by way of ridiculing or teasing, to make faces or grimaces. The metre of the first two quarters is faulty. छलिओ = छलित:, deceived. पलासेहिं (1) leaves (2) demons. A

pun on पलाशैः appears to be intended by the author. But its exact point is not clear. The commentator understands हा in साहा as an interjection in the sense of खेद, 'alas'. It is not clear how he construes and understands सा.

742) गुरुविहववित्थर, masses or heaps of excessive wealth. उत्थंभिर = उत्तम्भनशील (√उत्थंभ + इर, कृत् suffix in the sense of ताच्छील्य). उत्थंभ represents √उत्स्तम्भ्, √उत्तम्भ् in Sanskrit and means to prop, to support. उत्थंभिर would have an active sense and would mean "one who is in the habit of or is given to supporting or propping up". But that does not suit here. It would be better to read उत्थंभिए (for उत्थंभिरे) "one who is propped up or supported by his excessive wealth", i.e. raised aloft or elevated to a high position by his excessive wealth. अत्थिणो mendicants, supplicants. विहला = विफलाः (निष्फलाः), going unrewarded, unsatisfied, ungratified. Or विहला may be taken as standing for विह्वलाः, distressed, miserable, wretched, cf. st. 116. This stanza refers to the belief that the fruits of the Palāśa tree are not edible. See the third quarter of the next stanza.

743) रहणिउंजेसु = रहोनिकुंजेषु, in solitary (unfrequented) regions. निकुंज means a bower or arbour, a place overgrown with shrubs and creepers. Here it can mean only a place or region (प्रदेश). होज्ज = भवेः, potential second person singular form √हो (भू). मणं पि सुहज्ज-फलो, whose fruits are pleasant to eat even in a slight degree. ता तुज्झ को मुल्लो, who can adjudge your worth? Cf. st. 710 का उवमा तुह ठविज्जंति.

744) सोसणमई intent on drying up the moisture (of the ocean), सोसणम्मि मई जस्स सो सोसणमई। न मुणइ is not aware of it. फुडं may be connected either with जाणिहिइ in the sense of 'clearly' or with न (फुडं न) in the sense of 'really, verily'. न तुमं नेय भुवणयल, neither you, nor the surface of the world would fare well. The sense is perhaps as follows : the ocean is so vast that it is not even aware of the submarine fire burning in one part of it. But if the ocean comes to know about it, what would happen ? Both the submarine fire and the world will not be there, i.e. they will not fare well, they will come into trouble. The moment the ocean comes to know about the presence of the submarine fire, the ocean would completely overpower and extinguish it with its immense masses of water. But if the submarine fire is extinguished in this manner, the

waters of the ocean would no longer be kept under check by the submarine fire, with the result that the ocean would threaten the security of the world by inundating it in a deluge. The submarine fire is supposed to maintain the water-balance of the ocean.

745) समसीसी = समशीर्षी = समशीर्षिका = स्पर्धा, rivalry, emulation. Cf. st. 112, 156, 233. वडवाणलस्स सरिसम्मि—(वैषयिक सप्तमी) towards one or with one like the submarine fire, i.e. with the submarine fire itself. वडवाणल has nothing else resembling it and so वडवाणलस्स सरिसम्मि means the same thing as वडवाणले. उवसमियसिहिप्पसरो मयरहरो the ocean who extinguishes (checks or tames) the advance (or fury) of fire. मयरहर = मकरगृह = मकरालय = सागर. The commentator Ratnadeva says: सकलवह्निविध्यापकस्तावत् समुद्रः, तमपि यो ज्वालयतीति ।

746) परिमुक्कं = परिमुक्तम् = त्यक्तम्, thrown out, cf. जलणिहिमुक्केण in the next stanza. अमुणियगुणेण qualifies रयणायरेण, the ocean inappreciative of the virtues (worth etc.) of the gem (emerald). This stanza refers to the belief that the emerald is thrown out by the ocean, i.e. is not given quarter by the ocean. According to the commentator the stanza is an example of अप्रस्तुतप्रशंसा (based on सादृश्य-संबन्ध) or अन्योक्ति, and conveys the idea that a learned man, even though not patronized by an ignorant, rustic fool, who has no appreciation of his learning, is honoured and esteemed even in the royal courts of kings.

747) कुत्थुह = कौस्तुभ, the famous gem churned out of the ocean by the gods and the demons. तेग पुग तस्स ठाणे etc. cf. st. 756. तस्स ठाणे को परिठविओ, who was put in its place, i.e. how was the void caused by its loss made good or filled up?

748) मा दोसं चिय गेण्हह do not look at or pay attention to only the faults (of others), विरल, scanty, rare, scarce, only a few. अक्खपउरो = अक्षप्रचुरः, abounding in (worthless) cowries (conchs) and shells. अक्ख = अक्ष, a sea shell (कपर्दकभेदः) as the commentator says. This sense of the word अक्ष is not found recorded in the dictionaries. But it is obvious that this is the sense intended here. रयणायरो = रत्नाकरः, repertory or store-house of gems.

749) पेल्लिअं = क्षिप्तम्, प्रेरितम्, pushed, forced or driven (into a mountain-stream). वेलामहल्लकल्लोल = वेलाए पसरंता महल्ला कल्लोला, the ocean's mighty waves advancing on the shore. महल्ल = महत्, with the स्वार्थिक

suffix आल added according to HS.VIII.2.159 and 164. From महत् we should get the form महाल which is found used in Ardhamāgadhī (महालय). महाल becomes महल्ल with the duplication of ल (HS. VIII.2.98,99) and the shortening of the preceding vowel because of the pressure of the following ल्ल. Cf. the form उम्मिल्ल (= उन्मील) in st. 608. मग्गलग्गं = मार्गलग्नम्, which has gravitated into its (natural) course. रयणायरे अणुसरइ, returns into the ocean.

750) गंभीरिमा = गंभीरत्वम् (see HS. VIII.2.154.), serenity, calmness, gravity, profundity. तह च्चेव (अवचिट्ठइ) remains unchanged just as it was before (i.e. before Lakṣmī was parted from the ocean, at the time of its churning by the gods and the demons). तेण विणा, when separated or released from the ocean, in the absence of the ocean. कस्स मंदिरं न पत्ता, to whose abode has she not wandered ? Lakṣmī is proverbially known to be fickle-minded and fond of changing her abode (residence) every now and then. Lakṣmī does not possess any serenity, but is full of frivolity, in that she does not remain steady in one place, but visits different abodes at her pleasure.

751) गहिओ = गृहीतः, seized. महिओ = मथितः, churned, agitated. मुक्को = मुक्तः, deserted or abandmed. पेच्छह गंभीरिमा तस्स, supply केरिसो त्ति after तस्स. The commentator takes गंभीरिमा as equal to गंभीरिमं (Accusative singular).

752) We must supply तुमं धारेसि or तुमम्मि वसंति at the end of the first half. The ocean bears within itself or on its surface, i.e. gives asylum to, such incompatible objects as जलण (submarine fire) and जल (water), nectar and deadly poison (the हालाहल poison), Viṣṇu and his enemies—the demons. कण्हो सदाणवो, Kṛṣṇa i.e. Viṣṇu accompanied by the demons. Kṛṣṇa (Viṣṇu) reposes on the surface of the ocean and his enemies—the demons—dwell according to the Purāṇas inside the ocean or at the bottom of the ocean. Kṛṣṇa (Viṣṇu) is the representative of the gods whose eternal enemies are the demons. Cf. Nītiśataka 76 : इतः स्वपिति केशवः कुलमितस्तदीयद्विषाम्...अहो विततमूर्जितं भरसहं च सिन्धोर्वपुः । परमहिमा surpassing greatness, unrivalled eminence. अहियअहिययरो = अधिकाधिकतरः, is ever on the increase, is mounting higher and higher. Even by itself the ocean is surpassingly great. But its capacity to bring about the co-existence of things and persons opposed to one another, adds still further to its already unrivalled eminence.

753) निरंतरपूरिएहि रयणेहिं, even with the thickly stuffed or densely packed jewels, i.e., even with its teeming gems. The Instrumental case is used here in the sense of उपलक्षण. मयविब्भला = मदविह्वला, delirious (beside itself) with arrogance. For विब्भल (= विह्वल), cf. विम्हल. in st. 109. The stanza alludes to the belief about the existence of pearls in the heads of elephants, though it is said here to be doubtful (मुत्ताहलसंसय).

754) देंत surrendering, dispensing. रयणाइं न तुट्टंति, the gems never run out of stock, i.e., are inexhaustible, there is at no time a shortage of gems. We should read सायरस्स in place of सायरे वि, so as to agree with देंतस्स. Moreover वि after सायरे is unjustifiable, as already वि has occurred after देंतस्स. Further with the reading सायरे, देंतस्स remains unconnected. खिज्जइ = क्षीयते. क्ष् is changed to ख्, छ्, or झ् in Prākrit. See HS. VIII.2.4. We thus get there forms for क्षीयते, viz. खिज्जइ, छिज्जइ and झिज्जइ. Cf. note on st. 546.

755) तुच्छिमा = तुच्छत्वम्, emptiness, depletion, exhaustion, loss of greatness. Cf. गंभीरिमा in st. 750 and तुंगिमा in st. 735. तुच्छ means empty, depleted, worthless. निग्गएहि रयणेहिं = निग्गएसु रयणेसु, Instrumental Absolute construction, used in the sense of the Locative Absolute construction. विरला, rare, few and far between. Though the ocean has an endless stock of gems, still the loss of such a rare and beautiful gem as the moon is deplorable, as there is no substitute available to fill up the gap caused by its loss. The commentator understands रयणा as a Nominative plural form from the word रयण, used here in the masculine gender, instead of the usual neuter. And for that he gives the reason as follows: अयं ग्रन्थः प्रायेणापभ्रंशभाषानुसारी। अत्र च अपभ्रंशभाषायां क्वचिन्नपुंसकेऽपि पुंस्त्वमिति। It is true that in Apabhraṃśa the genders as current in Sanskrit are not strictly adhered to. See HS. VIII.4.445: लिङ्गमतन्त्रम्. But that is equally true in Māhārāṣṭrī and other Prākrits. See HS. VIII.1.31–35. Moreover the form रयणा need not be regarded as a masculine form. It is a neuter form and can be traced to the Vedic Nominative and Accusative plural forms of neuter words, such as विश्वा = विश्वानि, वना = वनानि, cf. पाणिनि, VI.1.70: शेश्छन्दसि बहुलम्.

756) चत्त = त्यक्त, cast off. HS.VIII.4.86 records चय as a धात्वादेश for the root शक् and says in the वृत्ति that चय is a धात्वादेश for the root त्यज also. We get from √चय forms like चइअ, चइउं, चइऊण, चइत्ताण, चेच्चा

etc. in Ardhamāgadhī. Cf. the word चाय (=त्याग) in st. 754. The conjunct त्य् in the root त्यज् becomes च् in Prākrit according to HS. VIII.2.13, so that त्यज् becomes चय in Prākrit. हरहु (=हरस्य) Genitive singular of हर, an Apabhraṃśa trait. Cf. note on st. 131, where also the form हरहु is used and the commentator says : अत्र हरहु इति अपभ्रंशे षष्ठ्याः स्थाने 'हु' इति। तिलयत्तं = तिलकत्वम्, status or position of being an ornament on Śiva's head.

757) विच्छुडिओ = विछुड्डिओ = वियोजितः, पृथक्कृतः, दूरीकृतः, separated. √छुड is the same as √छुड्ड. The commentator equates विच्छुडिओ with विच्छुटितः. See note on the verbal form छुट्टिहिइ occurring in st. 625. कालवसेणं, due to the flux of time, as fate would have it, because of fate. तस्स पयावं = तस्स पयावो (neuter gender used for masculine according to HS. VIII.1.34), his heat or warmth. The idea of heat or warmth does not, however, fit in with the moon who is spoken of as शीतांशु, शीतकिरण, सुधांशु, with reference to her cool light. Perhaps पयावं is a corruption for पयासं (पयासो = प्रकाशः). दूरे वि आणंदं कुणइ, supply समुद्दस्स before आणंदं.

758) अप्पा = अप्पं = आत्मानम्. Cf. st. 712. अप्पा देंतेण, surrendering or yielding yourself. छुहियस्स = क्षुधितस्य = क्षुधिताय, to the hungry submarine fire (to satisfy its hunger). तए भुवणं मुद्दंकियं, you have left your mark permanently on the world. त्वया भुवनं मुद्राङ्कितम् = त्वया भुवनं प्रयशसा पूरितम्।

759) अत्थि = सन्ति। अत्थि is the present tense form of the root अस in Prākrit used in all persons and numbers. See HS. VIII.3.148 : अत्थिस्त्यादिना। रयणायरस्स संभूया = रयणायराओ संभूया or रयणायरम्मि संभूया, the Genitive case being used here in the sense of the Ablative or the Locative. See HS VIII.3.134 : क्वचिद् द्वितीयादेः। सद्दल्द्धी = शब्दलब्धिः, attainment of renown, fame, celebrity, i.e. eminence (कीर्तिलाभ or यशःप्राप्तिः) (शब्द = यशः or कीर्तिः). पंचयन्न = पाञ्चजन्य, the special conch-trumpet belonging to Viṣṇu.

760) धवलीकओ = धवलीकृतः whitened, honoured, raised to distinction. अत्थित्तणेण = अर्थित्वेन, in the capacity of a mendicant (beggar). हत्थं = हस्तः, neuter gender used for masculine, according to HS. VIII.1.34.

761) साहीणामयरयणो = स्वाधीनामृतरत्नः, who has nectar and gems at his disposal, who is the master or owner of nectar and gems. अमरं,

immune from death, immortal. The commentator's remark अमरं देवसमूहं is puzzling. It should have been अमरं मरणरहितम्.अरोरं = अदरिद्रम्, immune from poverty. Cf. रोर in st. 146, 461 and 560. उल्लसिरीहि = उल्लसनशीलाभिः, turbulent, restless, flashing. According to the commentator the stanza is an अन्योक्ति intended for a person, who though possessed of immense wealth, does not do anything by way of helping the poor and the needy and giving relief to them in their sufferings.

762) रयणायर त्ति नामं, the name or appellation रत्नाकर (repository of gems), किं न सुसिओ सि, why were you not dried up (long ago)? सुसिओ = शुष्कः, past participle active from √सुस to be dried up. The sense of the second half of the stanza is not clear. Construe : जं अत्थत्थी जाणवत्तो पारे न गया, since sailors (sea-faring merchants) desirous of earning wealth did not reach the other shore but perished in the ocean. जाणवत्ती = यानवर्तिनः (commentator), or यानपात्रिणः, sailors, sea-faring merchants. यान or यानपात्र means a boat, ship or vessel. जागवत्ती and अत्थत्थी are Nominative plural forms. The alternative forms are जाणवत्तिणो and अत्थत्थिणो. It is not however clear how the name रयणायर and the quality that it implies (viz. being the repository of gems) can be blamed for the accident that might have happened to the sea-faring merchants.

763) उवहि = उदधे, Vocative singular form from उवहि, which stands for उदधि. The same form is used in st. 765 also. The normal equivalent of उदधि in Prākrit is उयहि (उदधि—उअहि—उयहि by यश्रुति). गव्विर, proud, गव्व + इर (possessive Taddhita suffix, according to HS.VIII.3.159). दीह = दीहं = दीर्घम्, long ago, since long, the अनुस्वार on ह being dropped *metri causa*. The commentator understands दीह in the sence of अत्यर्थम्, completely, entirely. जीसे = यस्मात्, since, in as much as. We should expect the Ablative singular neuter form जम्हा, or the Instrumental singular neuter form जेणं, instead of the Ablative singular feminine form जीसे. For in such cases the neuter gender is used according to the principle : सामान्ये नपुंसकम्.See st.731. गिम्हपिवासा = गिम्हपिवासाए, with elision of the Instrumental singular termination. It is also possible to understand गिम्हपिवासा as a व्यधिकरण-बहुव्रीहि compound : गिम्हेण पिवासा जेसिं ते गिम्हपिवासा (Nominative plural). वि is to be connected with गिम्हपिवासा, though oppressed with thirst due to the heat of the summer-season.

764) मुओ = मृत: according to HŚ. VIII.1..31 (उदृत्वादौ). Cf. the form मूअ in st. 261. वीसन्नो = वीसण्णो = विसण्णो = विषण्णः despondent, distressed (with anxiety). वीसन्नो may also stand for विसंज्ञः, unconscious. वि in विसन्नो has been lengthened here *metri causa*. पइ = त्वयि, an Apabhraṃśa trait. See HŚ. VIII.4.370 : दाडिमा पइँ तइँ । In st. 190 पइ has been used in the sense of त्वया (Instrumental singular). वोहित्थियहि = यानपात्रिभिः, प्रवहणस्थितैः, by sea-faring merchants. For वोहित्थ, see note on st. 344. वोहित्थिय is formed by adding इय—Taddhita suffix corresponding to इक in Sanskrit. वोहित्थियहि, in माहाराष्ट्री the Instrumental plural form would be वोहित्थिएहि, (see HŚ. VIII.3. 14-15). But in Apabhraṃśa we get the form वोहित्थियहि, along with वोहित्थिएहि. See HŚ. VIII.4.335.

765) बद्धो सि you were fastened or bound (by Rāma, by means of the सेतु constructed at the time of Rāma's invasion of Laṃkā). The commentator says : बद्धोऽसि पर्वतैः, you are enclosed on all sides by mountains (?). पीओ सि, you were drunk or quaffed (by Agastya). लंघिओ सि, you were crossed (by the monkey-soldiers of Rāma). अलियजए = अलीकजये at a false (non-existent) victory or achievement, i.e. when your past record is not one of achievement, but of defeat and humiliation. अलियजए may also be taken to stand for अलियजएँ = अलीकजयेन—an Apabhraṃśa trait. Cf. similar forms occurring in st. 699, 729. 768 etc. The long ई of अलीक has been shortened according to HŚ. VIII.1.101.

766) निद्धोय = निर्धौत, washed, i.e. clean, pure. सरुद्देसा = सरउद्देशाः regions of lakes. जत्थ = यत्र = येषां विषये. नियत्तइ = निवर्तते, retreats, disappears, is completely satisfied.

767) चामीयर = चामीकर, gold, जलणपवेसो, entry into the fire, i.e., putting or throwing into fire, consignment to fire. हद्धी = हा धिक् >हा धि>हद्धि>हद्धी. The duplication of ध is according to HŚ. VIII. 2.97, and the elongation of the final इ is *metri causa*. HŚ. VIII.2. 192 mentions हद्धी as an indeclinable interjection in the sense निर्वेद (grief, sorrow). It can also have the usual sense of condemnation (fie upon it !). पत्थरा = प्रस्तराः, stones, i.e. touch-stones, which are used for testing the purity of gold. परिक्खंति = परीक्षन्ते, judge, assess. गुणणिवह, qualities, virtues, purity, genuineness.

768) डहण = दहन, (cerebralisation of द् according to HS. VIII. 1.218), the process of being burnt i.e. heated in fire. घसण = घर्षण (cf. Marathi घासणें), (cf. निहसण, st. 729), the process of being rubbed on a stone (i.e. a touch-stone). खंडणे is a Locative singular form, the Locative being used in the sense of निमित्त or cause. The same holds good in the case of गुंजाहलसमतुलणे. खंडण, the process of being cut into pieces with a chisel etc. (for examination of the inside). गुंजाहलसमतुलणे = गुंजाहलेहिं समं (= सह) तुलणे, because of being balanced against guñjā berries (which are used in weighing small quantities of gold). खंडणे and °तुलणे can also be taken as equal to खंडणें (= खण्डनेन) and °तुलणें (= °तुलनेन), Instrumental singular forms in the manner of Apabhraṃśa. See remarks on निहसणें, st. 729.

769) जूरिज्जइ = खिद्यते. जूर is recorded at HS. VIII.4.132 as a धात्वादेश for √खिद्. Supply पुरिसेण as subject of the verbal form जुरिज्जइ. जूरिज्जइ किं न जए, how can one fail to be sorry or distressed in this world? किं न जरा आवए, how can old age (and a sense of frustration or despondency) not come (upon a person)? आवए = आगच्छति. The root is आव (= आ + या) to come with change of य् to व्. Cf. the verbal form आविहिइ (एष्यति or आयास्यति) in. st. 784, and the form आवइ in st. 67, which is equated with आयाति by the commentator. जह = जहा = यथा. We should really expect जइ (यदि) instead of जह. सक्खर (un inflected form) stands for सक्खरो (= साक्षरः), lettered, having the figures (numbers) embossed or stamped upon it. It qualifies नाराओ (= नाराचः, the iron bar or beam to which the scales of a grocer's or goldsmith's weighing machine are attached). खळी = खडी = खटी = खटिका, sugar (cf. Marathi, खडीसाखर). खटी also means chalk. The use of the uninflected forms सक्खर and खळी is an Apabhraṃśa trait. The idea seems to be that the weighing balance, used by a grocer for measuring out sugar and similar other substances, is lettered i.e. is accompanied by markings of the numbers 1, 2, 3, etc. to show the weight of the substance weighed in the balance. सक्खर (= साक्षर) also means literate, educated, cultured. निरक्खरो = निरक्षरः unlettered, not having the numbers 1, 2, 3 etc. embossed upon it. कंचणं खंडं = काञ्चनं खण्डं, a piece or lump of gold. The idea seems to be that, the gold-weighing balance used by a goldsmith for determining the weight of gold-ornaments or unwrought chunks of gold is unlettered, i.e. does not have any markings of the numbers 1, 2, 3 etc. to show the weight of the

gold weighed in the balance. निरक्खरो also means illiterate, uneducated. The gold-smith's balance is a small weighing machine and it has no marking of numbers on it. But the grocer's balance is a big weighing machine on which there are markings of numbers. Cf. for the idea. Hāla 91 : चिरहि पि अआणंता लोआ लोएहि गोरवग्घविआ। सोणारतुल व्व णिरक्खरा वि खंधेहि उब्भंति ॥; also कर्पूरमञ्जरी, 1.20, 11–13 (Prof. Suru's Edition, 1960) : विचक्षणा :—अज्ज मा कुप्प। का तुम्हेहिं समं पाडिसिद्धी। जदो तुमं णाराओ विअ णिरक्खरो वि रयणतुलाए णिउंजीअसि। अहं उण तुला विअ लद्धक्खरा वि ण सुवण्णतुलग्गे णिउंजीआमि। The explanation of the stanza as given above presupposes that in ancient India weighing mechines used by grocers had some built-in device by which the exact weight of any substance was indicated by means of a pointer moving up and down, or horizontally in front of a graduated scale with embossed numbers, as we have in modern times in the case of spring-balances and weighing machines used in factories, railway stations, godowns etc. This assumption is supported by Kulanāthadeva's explanation of णिरक्खरा (occurring in Hāla, 91) by अङ्करेखारहिताः. See Weber, 1870, p. 138. Dr. Man-Mohan Ghosh (Edn. Karpūramañjarī, Calcutta University, p. 87), however, understands the साक्षरत्व and निरक्षरत्व as referring not to the weighing machine itseif, but to the stone or iron counterweights and the *guñjā berri es* or very small pieces of stone (cf. पडिमाणपत्थर in st. 771), used for weighing grocer's commodities and gold respectively. The grocer uses as counter-weights big pieces of stone or metal marked with figures indicating their weight; while the goldsmith uses as counterweights the *guñjā* berries which have no such markings.

770) नारायं=नाराच (Vocative singular). नाराच means the iron beam or bar from which the pans or trays of a weighing machine are suspended with strings or chains. निरक्खर, (1) devoid of graduated markings of figures, (2) illiterate, uneducated. लोहवंत (1) लोहवत् made of steel, (2) लोभवत्, greedy, avaricious. दोमुह = द्विमुख (1) having two ends or extremities from which the pans or trays are suspended with strings, (2) double-faced, hypocritical. Cf. दोमुहओ in. st. 52. The stanza suggests, in the manner of समासोक्ति, that a thoughtless, illiterate, uncultured, greedy and hypocritical person also, treats a learned and virtuous man on the same level as a foolish, mean and worthless man.

779) पहाए = प्रभया (1) light, lustre, (2) splendour of wealth, grandeur. गुण (1) cotton-wick, (2) virtue. नेह = स्नेह, (1) oil, (2) affection. विसिट्ठा = विशिष्टाः, eminent, distinguished people, i.e. good or wise (cultured, educated) people. विशेषेण शिष्टाः विशिष्टाः । दूरे (or दूरात्) अपि त्यजन्ति (वर्जयन्ति), shun or avoid from a distance.

Section 94 : पियोल्लाववज्जा = प्रियोल्लापपद्धतिः, the section on the utterances or wailings of beloved women (प्रिया) in separation. We must read पियोल्लाववज्जा instead of पियोल्लासवज्जा of the MSS. उल्लाव (= उल्लाप) is used here in the sense of प्रलाप or विलाप. The commentator Ratnadeva says in the course of his remarks on st. 787 : विरहिणीप्रलापत्वात् न शब्दपौनरुक्त्यम् (दोषाय कल्पते), with reference to the use of the two synonymous words जाल्प and गववव. From this remark it is clear that he understands प्रिया in the sense of विरहिणी (a beloved woman in separation), and उल्लाप in the sense of प्रलाप. Cf. the title of section 41—पुरिसुल्लाववज्जा—section on the wailings or utterances of men in separation. If उल्लास is understood in the sense of "out-pourings, utterances", even the title पियोल्लासवज्जा would be allright.

780) पियमाणुस = प्रियमनुष्य, dear, beloved consort. आलस्सो = आलस्यम् (langour, sluggishness, depression), with gender-mutation according to HS. VIII.1.33. रणरणओ = रणरणकः, uneasiness, restlessness of mind. अणिद्दा loss of sleep. रणरणओऽणिद्दा presents to us one of the very rare occurrences in Prākrit of the अभिनिहतसन्धि (fusion of an अ with a preceding ए or ओ), in spite of Hemacandra's dictum that ए and ओ do not enter into Sandhi with a following vowel in Prākrit (HS. VIII.1,6–7 : न युवर्णस्यास्वे । एदोतोः स्वरे ।) Cf. देसविहूणोऽणुणासिओ, st. 27. पुलओ = पुलकः, horripilation (रोमाञ्च). ससज्झसओ = ससाध्वसकः, accompanied by nervousness. साध्वस becomes सज्झस according to HS. VIII.2.15.

781) सब्भावणेहभरिएण, full of genuine love and affection. The MS. G reads °भयएण, while the MS. I reads °मइएण (= °मयेन). This reading is supported by the commentator's paraphrase सद्भावस्नेहमयेन. जणसंकुला, thronged or crowded with countless people. रण्णं व = अरण्यमिव, desolate or dreary like a forest. For the elision of the initial अ in अरण्य, see HS. VIII.1.66. अव्वो, HS. VIII.2.204 gives दुःख, खेद or विषाद as some of the numerous senses of this interjection.

782) सुहाण सयखाणी = सुहसयाण खाणी, a mine or source of hundreds of joys (delights, pleasures). Cf. st. 341, where this very phrase occurs. सुयणवल्लहो = सुजनवल्लभः, esteemed or loved by the good (सुयणाणं वल्लहो). It can also be explained as सुयणो य वल्लहो य (कर्मधारय compound, as the commentator understands it), the good-natured darling. °विणासो = °विनाशकः, destroyer or extinguisher. सो सो सोसेइ मह हिययं, we should expect जो सो सोसेइ मह हिययं. The commentator explains सो सो by स स एवंविधः, he, he, as described above. सोसेइ = शोषयति dries up, pains, causes pangs.

783) होहिइ = भविष्यति, (that day) will dawn or come on. को वि = कोऽपि wonderful, marvellous. बाहुपंजरविलीणो, dissolved in, i.e. completely covered (encircled) by the cage of my entwining arms. निज्झरइ पवासदुक्खाइं = निःक्षरति (प्रक्षरति) प्रवासदुःखानि, will exude or ooze away the pangs (sorrow) of his protracted absence from home.

784) आविहिइ = आइहिइ = एष्यति or आयास्यति. Cf. the remarks on the verbal form आवए in st. 769. निद्दुरं = निठुरम्, mercilessly, violently. MSS. G and I read सुहं for निद्दुरं, and this is supported by the commentator's paraphrase. कुसल त्ति सुमं = समं कुसल त्ति. नमो नमो ताण दिवसाणं, my repeated salutations (homage) to those days, i.e. to that day. The use of the plural for the singular is intended to suggest the recurrence of the blessed day of reunion, after every period of separation.

785) सयलक्खणसउण्णा = सकललक्षणसंपूर्णा, endowed with all auspicious characteristics. Cf. note on नेहसउण्णो in st. 775. अमयं = अमृतम् nectar itself, i.e., most delightful, welcome or desirable.

786) महंतस्स = काङ्क्षतः, longing or yearning for. HS. VIII.4.192 records मह as a धात्वादेश for √काङ्क्ष्. पियसंगमं = प्रियसंगमम्, reunion with the dear consort (पिएण संगमं पियसंगमं). माणुसस्स = आलोकस्य or अबलाजनस्य. आसाबंधे, the bond of hope. अवलंबए, supports or sustains, braces up. Cf. Meghadūta, 9 : आशाबन्धः कुसुमसदृशं प्रायशो ह्यङ्गनानां सद्यःपाति प्रणयि हृदयं विप्रयोगे रुणद्धि । Hāla 43 : विरहाणलो सहिज्जइ आसाबंधेण वल्लहजणस्स ।

787) सुहवो = सुभगः, my beloved consort. दुप्पेच्छो = दुष्प्रेक्ष्यः or दुष्प्रेक्षः, difficult or impossible so see. मह हियए in the walls of my heart. जालयगवक्खा, windows or openings, (जालया वा गवक्खा वा जालयगवक्खा). The commentator remarks : विरहिण्याःप्रलापत्वात् न शब्दपौनरुक्त्यम् (दोषाय)।

Section 95 : दोसियवज्जा, the section of the garment-vendor or draper. दोसिय = दौषिक, from दूष्य (दूस in Prākrit), a cotton garment or piece of clothing, वस्त्र, वसन. दोसिय is explained as वसनविक्रेता: in the commentary on st. 790. दूष्य + इक [Taddhita suffix added in the sense तेन व्यवहरति, तद् विक्रीणाति, or तत् (i.e. तस्य विक्रय:) जीविका यस्य] gives us the form दौषिक (in Sanskrit), which becomes दोसिय in Prākrit.

788) दीहं, long, of full (optimum) length. लण्हं = श्लक्ष्णम्, soft or fine (मृदु, कोमल). बहुसुत्तरुंदयं = बहुसुत्तं य रुंदयं य = बहुसूत्र-विस्तीर्णम् (कर्मधारय compound), consisting of or woven with many threads, i.e., of close texture and wide (of full or optimum width). रुंद is recorded in the PLNM 126 in the sense of स्थूल and in DNM VII.14 in the sense of विपुल. Cf. Marathi रुंद broad or wide. कडियलम्मि सुहजणयं, comfortable to the region of the waist, i.e., having a soft lengthwise border, so that it does not irritate or bite into the region of the waist (the waist-line), where it is to be wrapped or fastened. The commentator's rendering कटितटे would support the reading कडियडम्मि. कडिलम्ह = कडिलं (कडिल्लं) अम्ह. The correct sandhi would be कडिलमम्ह. But the अनुस्वार at the end of कडिलं has been dropped here and the final अ of कडिल and the initial अ of अम्ह have been fused into one single अ, *metri causa*. Similarly the conjunct consonant ल्ल (in कडिल्ल) has been simplified into ल, *metri causa*. वासं = वास:, वस्त्रम्, clothing, garment, saree. वासं stands in apposition to कडिलं (कडिल्लं). कडिलं (कडिल्लं) वासं a garment or saree to be worn round the waist. The word कडिल्ल is formed by adding the Taddhita suffix इल्ल to कडी (= कटी) waist, in the sense of तत्र भवम्, according to HS. VIII.2.163 (डिल्लडुलौ भवे). कडीए भवं कडिल्लं, worn on or round the waist. Cf. Marathi कडेल. पडिहाइ = प्रतिभाति, appeals (to us), is liked or appreciated (by us). According to the commentator, the stanza conveys by suggestion (in the manner of समासोक्ति), the following idea : एवंविधां स्त्रियम् (or एवंविधं स्त्रीरत्नम्) अस्मभ्यं योजय, i.e.the speaker requests the person addressed that the latter should secure for him a woman possessing qualities conveyed punningly by the adjuncts—दीहं(tall), लण्हं (tender, delicate), बहुसुत्तरुंदयं [full of beautiful, pithy and apt remarks (बहुसुत्तं = बहुसूक्तम्) and of large physical proportions (रुंदयं)], कडियलम्मि सुहजणयं (yielding a fund of supreme joy and happiness, in the region of the waist, i.e. the middle part of the body, at the time of amorous dalliance), and महग्घं (possessed of rare and valuable moral qualities). The difficulty in accepting this suggested

sense is that the stanza is, in its apparent sense, addressed by a woman to a cloth-vendor; but in its suggested sense it has to be regarded as addressed by a libertine (कामी) to his friend. The commentator makes similar remarks on stanzas 789 and 790 also, but not in the case of the remaining three stanzas (791, 792 and 793).

789) माणविहूणं = मानविहीनम् a garment deficient in its length (मान = आयाम). रुंदीइ छोडयं = विस्तारेण त्यक्तम् (रहितम्) a garment devoid of the ideal or optimum width. रुंदी, width (विस्तार), is abstract noun from रुंद (broad, wide) (cf. रुंदयं in st. 788). Cf. Marathi रुंदी, breadth or width. छोडयं, we should expect छोडियं (past passive participle from √छोड to abandon or to desert) in place of छोडयं. Cf. the form विच्छुडिओ in st. 757 and the note on the verbal form छुट्टिहिइ in st. 625. सिलधोयगयछायं = शिलाधौतगतच्छायम् (शिलायां यद् धौतं क्षालनं, तेन गतच्छायम्), which loses its colour (छाया) when washed on a rock (i.e. when vigorously dashed on a rock at the time of washing). धोय = धौत (धावन or क्षालन) the process or operation of washing. The expression सिलधोयगयछायं is metrically faulty. We should read सिलयधोयगयछायं or सीलधोयगछायं. न सुहावइ = न सुखयति does not give joy i.e., is not comfortable when worn on the body. The various expressions, if they are supposed to hint at the suggested sense of a woman as believed by the commentator, would have to be explained as follows : माणविहूणं, a woman who is deficient in height i.e. short-statured. रुंदीइ छोडयं, a woman who is devoid of ideal physical proportions (optimum breadth of the body) i.e., who is thin or lean in her body. सिलधोयगयछायं, a woman who loses the (artifical) colour (complexion) of her face, when rubbed (scraped, with a piece of stone), i.e., one who does not possess a naturally fair complexion, but has to make use of cosmetics, powders, paints etc. to improve her complexion, and who consequently loses that artificial colour, on being rubbed with a piece of stone; (शिलया पाषाणखण्डेन यद् धौतं क्षालनं, तेन गतच्छायम्). न सुहावइ does not yield joy or pleasure when amorously approached. मुय दूरं नम्मयाडे तं = मुञ्च दूरं नर्मदातटे तत्, throw such a garment (and such a woman) on the bank of the river Narmadā, i.e. throw it away out of my sight, let it go to the wall. नम्मयाडे = नम्मयाअडे = नर्मदातटे.

Verse Index

Index to First Lines

Add. = Additional Stanza found in Manuscript C, and printed in the Appendix (pp. 216–267)

GLOSSARY

OF SELECT WORDS

ABBREVIATIONS:

ts = तत्सम; *tb* = तद्भव; *d* = देश्य.

PLNM = पाइयलच्छीनाममाला of Dhanapāla, Bhāvnagar, 1917 (Saṃvat 1973).

DNM = देशीनाममाला of Hemacandra, edition by Pischel and Bühler Bombay, 1880.

Hc. = *Hemacandra.*

HS. = *Hemacandra's* Śabdānuśāsana.

MKPS = Mārkaṇḍeya's Prākṛta-Sarvasva.

PG = Pischel, Prākrit Grammar (German).

अउंझा *tb* (= आर्या, प्रौढयुवति), 303, 313, 439 etc., a grown-up, adult, young lady. DNM 1.50.

अडयण *d*, 421. an unchaste woman, a woman of easy virtue. PLNM 91, DNM I.18 (असतीजन).

अणुचोज्ज *tb* (= अनुचोद्य, आश्चर्य), 475, a wonder. See चोज्ज.

अत्ता *d*, 492, 496 etc., a mother-in-law. DNM I.51 (श्वश्रू).

अत्थक्क *d*, 27, 559*1 (= अत्थविकअ), not pausing or resting. See थक्क.

अब्भिडिय *d*, 496*8, joined, touching, clashing. From √अब्भिड = √संगम., HS. VIII.4.164.

अरोर *d*, 761, immune from poverty. See रोर.

आढत्त *d*, 117, 327 etc., begun, commenced. HS. VIII.2.138 (= आरब्ध).

आभिडिय *d*, 204, see अब्भिडिय.

इंदिदिर *d*, 229, 236, 245, 248 etc., a bee. PLNM 11, DNM I.79.

उज्जड *d*, 482, deserted, desolate. DNM I.96. Marathi उजाड.

उज्जग्गिर *d*, *364, sleeplessness.* DNM *I.117 (Sanskrit* उज्जागर).

उड्ड *d*, 586, 589, digger of a well, DNM I.85 (Sanskrit उद्र ?).

उद्दार *tb*, (= उद्धार), 585, homeless, destitute.

उप्पील *d*, 440, a cluster or mass. DNM I.126 (Skt. उत्पीड).

√उप्फिण *d*, 318*3 (उप्फिणिय), to erupt, to overflow, to pop up, to shoot up.

√उप्फुस *d*, 300*6 (उप्फुसिय = उन्मृष्ट), to wipe out. See √फुस.

उब्बिंब *d*, 306, prominent, swelling; 307, 226*3, plunged in grief. DNM I.127.

√उम्मंथ *d*, 304, 312*4 (उम्मंथिय), to heat, to burn.

उय (also उअ, उव) = पश्य, Imperative second person singular. HS. VIII.2.211, DNM I.86.

√उल्लव, 397*2 (उल्लविअ), √उल्हव, 684 (उल्हविय), to extinguish or to put out. (Sanskrit √आर्द्रय्, to moisten).

√उल्लूर *d*, 698, to cut. HŚ. VIII.4.416.

√उवहेप्प *d*, 736, to be accepted, received or resorted. See घेप्प. HŚ.VIII.4.256.

उव्वरिय *d*, 308, left over, remaining behind. DNM I,132. Cf. उव्हरिय 316 and उच्चरिय 388.

कच्चोल *d*, 99, a cup, Marathi कचोळें.

कडिल्ल 605, 788, a cloth used by women for the lower part of the body, a loin-cloth, a saree (कटीवस्त्र). Marathi कडेल.

कणवी *d*, 528, a virgin (कन्या).

कप्परिअ *d*, 166, gored, wounded (दारित).

कसरक्क *d*, 221, a bud (कुड्मल). HŚ. VIII.4.423.

कुडंग *d*, 472, 479, an arbour, a bower, a thicket. DNM II.37.

कुंठी *d*, 562, a pair of tongs or pincers.

खरडिय *d*, 509, spoiled, sullied, besmeared.

खली *d*, 769, sugar, Marathi खडीसाखर. DNM II.66 (तिलपिष्टी).

√खुडुक्क *d*, 220, to start up, to arise (आविर्भव्, Ratnadeva). HŚ. VIII. 4.395.

गवार *d*, 15 an uncultured, untrained, inept person, a rustic. Connected with Skt. ग्राम. Hindi गँवार.

गंजण *tb*, (=गंजन), 90, moral taint; 203, humiliation.

गामार *d*, 16, see गवार.

गोस *d*, 352, early morning, PLNM 71, DNM II. 96. connected with Skt. गोसर्ग.

घुणहुणिअ *d*, 495*11, whispering campaign. DNM II.110. (= कर्णोप-कर्णिका). Marathi गुणगुणणें.

√घुम्म *d*, to revolve. HS. VIII.4.117. Causal base घुम्माव 598, to cause to reel. Marathi घुमणें, घुमविणें.

√घुरघुर *d*. (onomatopoeic) 285, to grunt, to gurgle. Marathi गुरगुरणे.

√घेप्प *d*, 265. 556, 670 etc. (Passive base from √ग्रह्); to be taken received or accepted. HS. VIII.4.256. Connected with the Vedic root ग्रभ् (गृभ्) (गृभ्यते>घृप्यते>घेप्पए>घेप्पइ).

घोडा *d*, 389*5, a horse, DNM II.111. Connected with Skt. घोट, घोटक.

घोल *d*, 136, 3.6, 300*3, to roll about: 430, to well up. HS. VIII. 4.117 (= √घूर्ण्)

√चक्ख *d*, 223, 225, 226*2,*3, to taste. HS. VIII.4.258 (= √खद्). Weber equates √चक्ख with Skt. √चक्ष् to eat. Marathi चाखणें.

√चड *d*, 210, to ascend, to climb up, to mount, HS.VIII.4.206 (= √आरुह्). Marathi चढणे.

√चडाव *d*, (Causal base from √चड), 532*1, to place, to put, to mount. Marathi चढविणे.

चडक्का *d*, 454*3, a blow or stroke. HS. VIII.4.406.

चडण *d*, 267, act of climbing, rising or ascending; ascension.

√चव *d*, 97, 604. to speak, to talk, to utter. HS. VIII. 4.2 (= √कथ्). Connected with Skt. root वच to speak ?

चहुट्ट *d*, 182, stuck up, immersed, submerged. DNM III.2 (= मग्न).

√चंप *d*, 314, 31*7, to press, to squeeze, to pack tightly (= √निपीडय्). HS. VIII.4.395 (= √आक्रम्). Marathi चापणे, चेपणे, चंपी.

चंपण *d*, 431, act of being pressed down or trodden. (= निपीडन).

√चाल *d*, 81, to speak.

चिक्कण *d*, 182, sticky. Marathi चिकट, चिकण.

चिक्खल्ल *d*, 182, mud. DNM III.11. Marathi चिखल.

चिंचि *d*, 397*2. fire. DNM III.10.

√चुक्क *d*, 500, 524, to blunder, to miss. Marathi चुकणे. HS VIII, 4.177 (= √भ्रंश्).

चुक्क (= चुक्किय) *d*, 681, fallen down (भ्रष्ट).

चेल्लअ *d*, 277, the pan of a weighing balance (तुलापात्र).

चोज्ज *d*, 219, 387, 263*1 etc., wonder, astonishment, astonishing thing PLNM 451, DNM III.14 (=आश्चर्य). Connected with Skt. चोद्य.

छइल्ल *d*, 14, 270, 278, 284 etc., a wily, artful, clever, shrewd, cunning person; a wise, intelligent, prudent person (धूर्त, विदग्ध). DNM III.24. Weber connects छइल्ल with the root छद् to cover, to conceal.

√छज्ज *d*. 75, 147 etc., to behove, to become. HŚ. VIII.4.100 (= √राज्). Connected with the Vedic root छद् to look, to appear.

छप्पन्नय *tb*. (= षट्प्रज्ञक = विदग्ध, धूर्त), 281, a shrewd, clever person. DNM III.24.

√छमच्छम *d*, 434, 373*1, to produce a crackling sound, as when a moist thing is thrown into fire; 496*10, to simmer, to sizzle. See √सिमसिम.

√छंड *d*, 718, to leave, to abandon. [connected with the Prākr root छड्ड (= छर्द्, HŚ.VIII.4.91) to vomit]. Marathi सांडणे, Hindi छांडना.

छासी *d*, 518, butter-milk. DNM III.26. Hindi छासी.

छित्त *d*, 105, touched. Connected with Sanskrit छुप्त. DNM III. 27; HŚ. VIII.2.138, 4.258.

छिप्प *d*, 400, 72*3, to touch. HŚ. VIII.4.257 (only in a passive sense).

√छिव *d*, 367, 252*2, to touch. HŚ. VIII.4.182. Marathi शिवणे.

√छुट्ट *d*, 625, to escape. Connected with the Skt. root छुट् (VI.P) to cut, छोट्य् (X.P). Marathi सुटणे.

√छुड *d*, 757, to escape.

√छुह *d*, 586, to bring down or bear down forcibly. HŚ. VIII.443 (= √क्षि)प्. Appears to be phonetically connected with √क्षुभ्.

√छोड *d*, 607 (causal base from √छुड), to separate, to release, to untie, to loosen. Marathi सोडणे.

छोडण *d*, 607, act of loosening or untying.

छोडय *d*, 789 (= छोडिय), deserted, abandoned.

√जंप 420, 585, 612 etc., to speak, to say. HŚ. VIII.4.2 (= √कथ्). Appears to be phonetically connected with √जल्प्.

√जुप्प d, 183, 544, to be yoked. Marathi जुंपणे. HŚ. VIII.4.106 (= to yoke).

√जूर d, 224, 462, 614, 676, 769 etc., (1) to be distressed or pained Marathi झुरणे, HŚ. VIII.4.132 (= √खिद्)((2) to be angry, to curse, HS. VIII.4 135 (=√क्रुध्).

√जोअ d, 003*2, to see, MKPS. Connected with Skt. √द्योतय्.

जोइक्ख d, 775–778, a lamp. DNM III.49. Appears to be connected with Sanskrit ज्यौतिष्क.

झडत्ति d, 475, 740, झत्ति 352, 739 etc. (= Sanskrit झटिति), quickly, at once. Marathi झटकन्.

√झणझण (onomatopoeic), 327, to jingle, to tinkle.

√झंप d, 611, to cover up, to close. Not recorded by Hc. in this sense, but in the sense of to wander, HŚ. VIII.4.161. Marathi झांप, झापड. MKPS records in the sense of √छादय्.

डाला d, 124, a branch. DNM IV.9 records डाली in the sense of शाखा. Marathi डहाळी.

डोर d, 327 (कणयडोर), a golden girdle or waist-band (=काञ्ची). Marathi दोर, दोरा, दोरी, a string or rope. Ratnadeva equates with Skt. दवरक.

√ढक 612, to cover, to screen. Seems to be connected with Sanskrit √स्थगय्. HŚ. VIII.4.21 (= √छादय्). Pāli थकेति, Marathi झांकणें.

√ढल d, 509, to drop down, to fall down, to be spilt, to sway, to swing, to swerve, to move. See √हल. Marathi ढळणें, टळणें.

ढलहलय d, 31*7, 284*2, 559, kind, soft, gentle, sensitive, sentimental, sympathetic. PLNM 827, DNM VII.74. Marathi हळहळ, हळहळणें, हळवा.

ढसत्ति d, (onomatopoeic), (= झटिति), 358 with a thumping or snapping sound. Marathi धसकन्.

ढंखर d, 251 (पत्रपुष्पादिरहितशाखा), a branch shorn of flowers, leaves etc.

ढिंक *d*, 262, a crow (or crane); appears to be connected with Sanskrit ध्वाङ्क्ष. PLNM 67 (= काक).

√ढुल्ढुल्ल *d*. 625, to roam, to wander. Seems to be connected with √ढुल्ल = √भ्रम्, HŚ. VIII.4.161. Marathi ढुलावणें.

ढुंग *d*, 318*1 (= स्तबक), a cluster, a bunch.

तडत्ति *d*, (onomatopoeic), 124, with a snapping, crashing sound. Marathi तडकन्.

तग्गिल्ल *d*, 624*2 (= तत्पर), devoted, intent, expert, proficient. DNM V.-3.

√तर 64, 121, 554, 582 etc., to be able to do something. HŚ. VIII. 4.86 (= √शक्). Connected with Sanskrit √तॄ, to cross.

तलवग्ग *d*, 395, servants, attendants, retinue, entourage.

तलवट्ट *d*, 509, 510, (1) ताम्रपत्र parchment, paper, (2) तलपट्ट bed-sheet, bed-cover. DNM V.21 records तलवट्ट in the sense of वराङ्ग, pudendum muliebre.

तवणि *d*, 456, food grains fit to be eaten (भक्ष्यकण, अन्नकण); DNM V.1.

तंबा *d*. 160, a cow. PLNM 69, DNM V.1. Connected with Skt. ताम्रा, a reddish, brown cow.

तुलग्ग *d*, 153, 224*2, 496*10, chance, accident; 90*6, random or casual effort. DNM V.15 (= काकतालीय).

√तुंग *d*. 245, to roam or to wander (Ratnadeva). Seems to be connected with Hindi तंग (आना) to be distressed, to be uneasy (= Sanskrit √ग्लान्).

√थक्क *d*, 151, to stand firmly, to hold on tenaciously, to stay on, to persevere. HŚ. VIII.4.16 (= √स्था). Marathi ठाकणें, थकणें.

थक्क (= थक्कित) *d*, 182, 183, come to a stand-still or dead stop. (= स्थित).

√थुक्क *d*: 225, to spit. Perhaps connected with Skt. थूत्करोति, Marathi थुंकणें

√थरथर *d*, 136, to tremble, to quake, to flutter, to shudder, to pound furiously. Marathi थरथरणें.

√थरहर *d*, 109, 235, 445*3, same as above.

√दाव *d*, 737, to show, to display, to exhibit. HŚ. VIII.4.32 (= दर्शय्). Marathi दावणें.

√दूम *d*, 81, 18*1, 312*2, to pain, to torment, to distress. HS.VIII. 4.23 (= √दावय्, causal of √दू). Connected with Skt. denominative √दुर्मनाय्, according to Weber.

√धगधग *d*, 389*6, to radiate heat, to burn furiously.

धम्म, 53 (i) धर्म, piety, virtue, (ii) धन्वन्, a bow.

धुक्कोडिया *d*, 4:5, doubt, misgiving, apprehension. Marathi धाकधुक.

नवासिय *d*, 408,601, promise of an offering, worship etc. made to a deity, the fulfilment of the promise being dependent on the attainment of the desired object. DNM IV.2 (= उपयाचितक) Appears to be connected with Sanskrit नमस्यित. Marath नवस.

नहरण *d*, 51, a nail-cutter (नखनिकृन्तन). Seems to be connected with नख (नखहरण>नहहरण>नहरण).

√निअ *d*, 198, 517, 579 etc., to see. HS. VIII.4.181 (= √दृश्).

पक्कल 160, full-grown. matured, fully developed, strong, mighty PLNM 52 (= प्रौढ). HS. VIII.2.174 (= समर्थ). Connected with Sanskrit पक्व (= पक्क in Prākrit) with the pleonastic Taddhita suffix ल.

पडिहत्थ *d*, 619, fully developed, full-grown. DNM VI.25 (= पूर्ण, पीन).

पत्तलं *d*, 291, lean, thin (Marathi पातळ, सडपातळ); 537, abounding in leaves (पत्रबहुल). HS. VIII.2.173. DNM VI.14 (= तीक्ष्ण).

पत्तला*d*, 635. the staff carried by a door-keeper in a palace (प्रतीहारयष्टि Ratnadeva).

√पम्हुस *d*, 45, to forget. HS. VIII.4.75 (= √विस्मर्).

पराहुत्त *tb*, 122–125, 230, 245, 252*3, hostile, adverse. unpropitious (= पराग्भूत).

परोहड 523–527, the back-yard of a house (गृहपश्चाद्भाग). Marathi परडें. Seems to be connected with परोगृह>परोघर>परोहर>परोहड.

√पलोट्ट *d*, 319, to proceed, to happen. Seems to be connected with √प्रवृत्त (पवट्ट>पउट्ट>पलोट्ट).

पलोट्ट (= पलोट्टिय, = प्रवृत्त), 24, 28, begun, commenced, expressed, brought to expression.

पसय 309, 548, 570 etc., (1) a particular kind of deer (मृगविशेष), DNM VI.4, (2) palm of the hand (= प्रसृत, प्रसृति, Marathi पसा). (3) Large, wide, extended (प्रसृत, = विशाल, विस्तीर्ण).

पहुत्त 397, sufficient, adequate, being a match for. PLNM 526 (= पर्याप्त). Seems to be connected with Skt. प्रभूत. Cf. पराहुत्त.

√पुस 613, √पुस 544, फुस 378, 688, to wipe, to rub. HS. VIII.4.105 (=√मृज्). Appears to be connected with Sanskrit √प्रोञ्छ्.

पूसव d, 654, a parrot. PLNM 291 (=कीर). Appears to be connected with Sanskrit पुंशुक, (cf. पुंगव, पुंस्कोकिल, पुंवृष).

पेहुण d, 212, a plume, a feather. PLNM 294, DNM VI.58.

फंस tb, 407, 409 etc. (=स्पर्श), touch, contact, act of touching. PLNM 792. HS. VIII.4.182 (√फंस = √स्पृश्).

फास tb, 31*1 (=स्पर्श) touch, contact. HS. VIII.4.182 (√फास = √स्पृश्).

√फिट्ट d, 112, 487, 495 etc., to drop away, to disappear, to vanish. HS. VIII.4.177 (=√भ्रंश्). Marathi फिटणें.

फिट्ट d, (=फिट्टिअ), 345, vanished, disappeared (=भ्रष्ट or नष्ट).

√फुट्ट 450, 496*13 etc., to burst, to break, to be smashed. HS. VIII.4.231 (=√स्फुट्). Marathi फुटणें.

फुट्ट (=फुट्टिअ), 793, 349*5, torn, worn out, broken, smashed.

बइल्ल d, 160, a bull. DNM VI.91 (=गो).

बलहट्टुय d, 561, bread or cake made of gram-flour (चणकरोटिका, Ratnadeva).

बाउल्लय d, 68, 582, a figure or portrait painted on a wall (भित्तिबाउल्लय), a doll, a puppet. Marathi बाहुलें. Appears to be connected with बाहु, arm.

√बोल d, 148, to talk, to speak. HS. VIII.4.2 (√बोल्ल = √कथ्). Marathi बोलणें.

√बोल d, 486, to immerse, to plunge. Appears to be connected with √बुड्ड. HS. VIII.4.101 (=√मस्ज्). Causal base बोड्ड>बोड>बोल, to cause to sink.

बोहित्थ d, 344, ship, vessel. DNM VI.96 (=प्रवहण). Connected with Sanskrit वहित्र>वहित्थ>वोहित्थ>बोहित्थ, according to Weber.

बोहित्थिय d, 764, a sea-faring merchant (प्रावहणिक or यानपात्रिक).

भासुर 60, frightful, dreadful. PLNM 109. Connected with the Vedic root भ्यस् to fear, causal भ्यासय् to frighten.

-मडप्फर *d*, 364*1, vanity, pride. PLNM 89, DNM VI.120.

-मडह *d*, 202, 230, small, tiny, raw, undeveloped. PLNM 472, DNM IV.117.

-मरट्ट *d*, 31*5, pride, vanity. PLNM 89, DNM VI.120.

√मल *d*, 500, 559*2, 578*1, to pound, to pulverize, to press, to squeeze, to knead. HS. VIII.4.126 (= √मृद्). Marathi मळणे.

√मह *d*, 780, 232*1 etc., to desire. HS. VIII.4.192 (= √काङ्क्ष्).

√महमह *d*, 234, 728, 364*2, to spread (used of a smell or fragrance). HS. VIII.4.78.

√महम्म *d*, 520, (passive base) to be struck. Appears to be an intensive form from √हम्म (HS. VIII.4.264).

-महल्ल *d*, 749, mighty, big, large. DNM VI.143 (= पृथुल). Connected with मह (= महत्), with अल्ल as pleonastic Taddhita suffix.

-मंगुल *d*, 34, evil, wicked, malicious design. PLNM 807, DNM VI. 145.

मंडल *d*, 64*4, a dog. PLNM 62, DNM VI.114.

√मेल्ल *d*, 47, 69, 526 etc., to give up, to abandon, to desert, to transgress. HS. VIII.4.91 (= √त्यज्).

√रणझण *d*, (onomatopoeic), 633, to produce a humming sound.

-रंकुल्ल *d*, 263*4, a tiny creature (जीव, जन्तु).

-राढाइत्त (राढा + इत्त Taddhita suffix), 90, lustrous, illustrious, destined to be great or eminent.

रिंछोली *d*, 31*2, 207, 633, 654, line, series, succession, collection, multitude. PLNM 106 (= श्रेणि), DNM VII.7 (= पङ्क्ति).

√रुणरुण *d*, 240, to drone, to moan.

-रुंद *d*, 633, 788 (रुंदय), broad, wide, spacious (विशाल, विस्तीर्ण). PLNM 126, DNM VII.14. Marathi रुंद.

रुंदी *d*, 789, width, breadth (abstract noun from रुंद with Taddhita suffix ई). Marathi रुंदी.

-रुंप *d*, 206, 207, shaving, carving, paring, slice, shred. Connected with √रुंप, HS. VIII.4.194 (= तक्ष्).

√रुंभ *d*, 389*4, to stop. HS. VIII.4.218 (= √रुध्).

√रेह *d*, 306, 328 etc., to look charming, lovely, graceful. HS. VIII.4.100 (= √राज्).

रोर *d*, 146, 461, 560, poor, indigent. DNM VII.11 (= रंक). See अरोर.

लडह *d*, 315, 284*4, lovely, beautiful, charming. DNM VII.17 (= रम्य).

लंका 637, 637*1, (1) name of a city, the capital of Rāvaṇa; (2) the branch of a tree.

लाइअ 247, given, taken, ascribed, attributed, past participle from √ला to take (लात). May also be connected with √लग् (causal) लगित, लागित, or with √ली (causal), लापित or लायित.

√लुक्क *d*, 269, to hide. HS.VIII.4.55 (= √निलीङ्). May be connected with √लुप् to vanish, to disappear, to hide. Cf. the use of the word लुक् by Pāṇini in the sense of elision or omission.

√लुंचपलुंचा (कर) *d*, 15, √लुंचपलुंचा (कर) *d*, 16*1, to harass, to torture. May be connected with the Skt. root लुञ्च् to pull out, to pluck, to tear off.

√ल्हस *d*, 418, 448, to slip, to drop or fall down, to be loosened or dishevelled. HS. VIII.4.197 (= √स्रंस्).

वड्डुल 299, big, great, serious. DNM VII.29 (= गुरुक). From वड्ड (= वड्ढ = वृद्ध) with इल्ल as pleonastic Taddhita suffix. HS. VIII 2.174 (वड्ड = बृहत्). Marathi वडिल, Hindi बड़ा.

वप्पीहय *d*, 157, the Cātaka bird. PLNM 295, DNM VI.90. Hind. पपीहा, पपीहरा.

वम्मल *d*, 636, sound. PLNM 47 (वम्मल = कलकल). May be connected with Sanskrit मर्मर.

वम्मीसण *d*, 397*2, Cupid. DNM VII.42 (वम्मीसर = मदन).

वसेरय *d*, 492, residence, sojourn (वास, वसतिस्थान, आश्रय). Hind बसेरा.

वहिल्ल *d*, 628, swift, agile. HS. VIII.4.422.

वंचण, 89, 90 avoidance, shirking, shunning, missing. Connected with Skt. वर्जन>वज्जण>वच्चण>वंचण.

वाहलिया *d*, 105, 257, 261, a stream or rivulet (क्षुद्रनदी, लघुजलप्रवाह). DNM VII.29.

विग्गोवय *d*, 153, confusion, difficulty. DNM VII.61 (=आकुलता). Connected with the Skt. root गुप् (IV.P.), to be perplexed or confused.

√विज्झा 390, to be extinguished; 563, 389*3 to extinguish. Connected with वि√इन्ध्. HŚ. VIII.2.128. Marathi विजणे, विजविणे.

विडप्प *d*, 483, Rāhu, DNM VII.65.

√विढप्प *d*, 100, (passive base), to be obtained. HŚ. VIII.4.251. Connected with Skt. विधाप्यते according to P. G.

√विण *d*, 792, to weave. Marathi विणणे.

√विसट्ट *d*, 293, 678–680, to spread, to bloom, to dilate, to become manifest. HŚ. VIII.4.176 (=√दल्); HŚ. VIII.4.195 (√वोसट्ट =√विकस्).

√विसूर *d*, 183, to become sad or dejected. HŚ. VIII.4.132 (=√खिद्).

विसूरण *d*, 333, sadness, sorrow, dejection (खेद).

√वेलव *d*,741, perhaps connected with√विडम्बय्, to mock, to imitate, to grin. Marathi वेडावणे. HŚ. VIII 4.93 (=√वंच्), VIII.4.156 (=√उपालभ्).

वेलंभ 249, disappointment, frustration, delay (विलम्भ, विप्रलम्भ, विलम्ब).

वेल्लहल *d*, 96, delicate, lovely (कोमल); 421, expanded, blooming (Ratnadeva). DNM VII.96 (=मृदु, कोमल).

√वोल *d*, 429, 726, 349*1, 445*5 etc., to go, to pass,to go away, to depart, to vanish, to disappear, to transgress, to violate. HŚ. VIII.4.162 (=√गम्), VIII.4.258 (=√अतिक्रम्).

√वोलाव *d*, (causal of √वोल), 70, to cause to go.

वोलीण *d*, 145, 427 etc., gone away, departed; 425 violated, transgressed. HS. VIII.4.258. Connected with व्यपर्लीन according to Weber.

सइज्झिया *d*, 464, next-door neighbour. DNM VIII.10 (सइज्झ = प्रातिवेश्मिक).

सड्ढा *d*, 696, exchange, barter (द्रव्यविनिमय, Ratnadeva).

√समप्प *tb*, (=समाप्य, कर्मकर्तरि), 95, 382, 402, 438*4, 496*7, to come to an end, to be finished; 113, 123, to be fulfilled or realised, to be crowned with success, to attain to consummation; 339, 343, to offer, to surrender; 318*2, to be adequate.

समसीसिया *tb*, (= समशीर्षिका), 112, rivalry, emulation, competition, equality.

समसीसी *tb*, (= समशीर्षी), 156, 233, 745, same as above. DNM VIII.13 (= स्पर्द्धा).

√सर *d*, 217, to be enough, to suffice, to be over, to come to an end, to be finished. Marathi सरणे (= संपणे).

साय *d*, 263*2, happiness (सुख).

√साह *d*, 403, 491 etc., to tell, to proclaim, to announce, to declare to speak. HS. VIII.4.2 (= √कथ्). Appears to be connected with Sanskrit √शास्.

√सिमिसिम *d*, 389*6 (onomatopoeic), to simmer, to sizzle, to see the Marathi शिवशिवणे.

√सिमसिमाय *d*, 404, 405, same as above.

सिहिण *d*, 614, breast (स्तन). PLNM 227, DNM VIII.31.

सुविसत्थ 482, a rake, a libertine (व्यभिचारिपुरुष, Ratnadeva); a place calculated to inspire a sense of security and confidence (सुविश्वस्त).

हक्क *d*, 181, challenging, insulting words. Marathi हाक (हाकारणे, from Sanskrit √आकारय्).

√हल्ल *d*, 190, to shake, to be shaky or unsteady. Marathi हलणे.

√हल्लाव *d*, 389*4 (causal base from √हल्ल), to cause to shake, to agitate. Marathi हलविणे.

√हस्स *tb*, (= Sanskrit √ह्रस् I. P.) to become contracted or shortened.

ERRATTA

PAGE	LINE	READ	FOR
3	4	चाणंत	जाणंति
6	4	य	थ
10	5	कुवयं	अवयं
10	2)	कुपदं	अपदं
11	7	जाणंति	याणंति
24	8	जंपंति	जंपात
26	3	पुहवी	पुहबी
27	9	रण्णं	रत्नं
30	26	साहसेन	ताहसेन
34	2	विवरे	विवरं
35	5	थिराइ	विराइ
63	4	कुसुमेहि	कुंसुनेहि
67	last line	विशेषणद्वारा	विशेषणद्वार
82	2	पक्काइय separately from	उत्तुंगवणणिरंतर
82	6	पीणुन्नयाण	पीणुन्नयाणं
94	2	परिओसं	पसिओसं
102	4	नियट्टे	नि यट्टे
110	7	°गाढालिंगिए	°गाढालिगिए
122	21	परिभ्रमञ्च	परिभ्रमज्
129	foot note 1	चुंबेविणु	चुबेविणु
147	2	दिढणिवद्धाइं	दिढनिवद्धाइं
151	5	पत्ते	पत्त
163	5	घुम्माविओ	धुम्माविओ
190	6	जोव्वणुल्लरणेण	जोव्वणुल्हरणेण
190	8	सरिव्व	सरि व्व
198	3	संणय°	संनय°
242	5	थंभो	खभो
257	7	471*2	472*2
336	14	473	573
422	10	27	28

Page	Line	Read	For
425	7	Kṛt	Taddhita
425	8	as in Skt. भिदुर; मेदुर etc.	HS. VIII.2.145.
432	3	विब्भल	भिब्भल
436	2	from bottom	drop the number 145
442	7	ङियताम्	क्रियताम्
448	2 from bottom	पूर्यताम्	पूयताम्
449	19	उद्भिन्न	उद्भिन्न
453	25	235	135
453	31	236	136
462	27	602	60
507	23	जहिच्छाए	जहिज्छाए
510	8	491	421
510	17	साहेमि	साहेपि

The word Pāli has been printed with a long final ī in the Notes. It should be read as ending in short i.
